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Edited by

Professor RAMA DEVA, B.A., M.R.A.S.

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THE
Vedic Magazine

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते। (मनु)

"Of all gifts that of Divine knowledge is the highest and the noblest."—*Manu.*

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Vedic Theism Vindicated.

A CRITICISM OF DR. FLINT'S THEISM.

LECTURE I

DR. FLINT SAYS,

"There are but three theistic religions—the Jewish, the Christian, and the Mohammedan. They are connected historically in the closest manner—the idea of God having been transmitted to the two latter, and not independently originated by them. All other religions are polytheistic or pantheistic, or both together. Among those who have been educated in any of these heathen religions, only a few minds of rare penetration and power have been able to rise by their own exertions to a consistent theistic belief. The God of all

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those who believe in God, even of those who reject Christianity, who reject all revelation, is the God of Abraham, Issac, and Jacob. From these ancient Jewish fathers the knowledge of Him has historically descended through an unbroken succession of generations to us. We have inherited it from them. If it had not thus come down to us, if we had not been born into a society pervaded by it, there is no reason to suppose that we should have found it out for ourselves, and still less that we should merely have required to open our eyes in order to see it. Rousseau only showed how imperfectly he realised the dependence of man on man, and the extent to which tradition enters into all our thinking, when he pretended that a human being born on a desert island, and who had grown up without any acquaintance with other beings, would naturally and without assistance, rise to the apprehension of this great thought. The Koran well expresses a view which has been widely held when it says " every child is born into the religion of nature; its parents make it a Jew, a Christian, or a Magian." This view is, however, not a true one. *A child is born, not into the religion of nature, but into blank ignorance; and left entirely to itself, it would probably never find out as much religious truth as the most ignorant of parents can teach it.*"

We pass over the palpable inconsistency in this argument. If a child born in the desert—no matter what his natural capacity—can not by his unaided exertions find out even what the most ignorant father can teach it, how can even minds of rare penetration arrive at the monotheistic conception in a heathen age ? Again the question naturally arises that if a human being cannot learn anything about God by his unaided exertions and must always depend upon living teachers and vital traditions of the past, how could humanity at the commencement of the present cycle of creation when *ex hypothesi* there were no teachers and no traditions have acquired a correct knowledge of God ? Dr. Flint can only answer that it could not have acquired

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and did not acquire any knowledge of God before the birth of Judaism. Can we believe that the Almighty Father is Just and Merciful and at the same time believe that for millions of years He kept His children ignorant and barbarous and did not even reveal His own attributes to them ? What fault had generations of men born before Judaism committed that a Merciful God should have consigned them to a life of barbarism, wickedness and sin and to conditions of misery not of their own creation. This is inconceivable and no thoughtful theist can subscribe to this view. Moreover it is historically false that Judaism was the first theistic religion in the world. All ancient religions preached monotheism.

In Nelson's Cyclopædia we read :

> " Their (*i.e.*, of the Babylonians) *earliest* chief divinity was apparently the God Era, lord of the deep, *possessor of unsearchable wisdom, and creator of all things.*"

In the Encyclopædia Brittanica (11th Edition) we read that the ancient Babylonians were strict monotheists who worshipped one God under the designation of Iluth. Mr. Francois Lenomant tells us that the Assyrians believed in the organising and creating spirit Bel who evoked the material universal out of chaos. Dr. Tiele says that not a few texts of the ancient Egyptian religion give evidence of a sublime conception of God and fervent outpourings of religious feeling. Rev. Sir George Cox says that in the religious literature of the ancient Greeks and Romans we have clear assertions of human responsibility to the unseen and all-seeing Father. An ancient Zoroastrian text declares:

> 1st Hà—" The great Hormuzd, of glory and brightness, the highest, the all-virtuous, the greatest, strictest, the all-wise, of the purest nature, the holiest, lover of gladness—invisible to the visible, the increaser,—He created our soul—He moulded our body—He gave us existence."

Laot-yu, the great Taoist teacher, who flourished many centuries before Christ says on the authority of

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teachers still more ancient—teachers whose age is lost in the dim mists of hoary antiquity :—

> " Formless it is the source of every form we see ; inaudible, it is the source of every sound we hear ; invisible, it is that which lies behind every external object in the world ; inactive, it yet produces, sustains, and vivifies every phenomenon which exists in all the spheres of being."

As regards the monotheistic character of Vedic teachings there can be no doubt whatever.

In the Rig Veda we have a clear and unequivocal assertion of the Unity of Godhead made at least thrice—once in the beginning, once in the middle and once towards the conclusion—

(1). Though One, He is called by the learned by many names such as Agni, Yama, Matrishva.

(1, 164, 46)

(2). This is, ye Wise, your great and glorious title that *all ye Deities abide in Indra.* (III, 54,17. Griffith's translation).

Griffith thus explains the words italicised :

' The meaning, as Professor Ludwig points out, is that the Glory of the Gods consists in their recognition *as forming a part of the true supreme and all-embracing divine principle in which as the absolute God, all their individual attributes are absorbed and vanish.*"

(3). Mighty in mind and power Visvakarman, Maker, Disposer, and most lofty Presence. Their offerings joy in rich juice where they value One, only One, beyond the seven Rishis. Father who made us, He who, as Disposer, knoweth all races and all things existing, even He alone, the Deities' name-giver. Him other beings seek for information (X, lxxxii, 2, 3, Griffith's translation).

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In the Yajur Veda we read :

" He is Agni, He is Aditya ; He is Vayu, He is Chandrama, He is Shukra, He is Brahma, He is Apah, He is Prajapati. All twinklings of the eyelid sprang from Purusha, resplendent One. No one has comprehended Him above, across or in the midst. There is no counterpart of Him whose glory verily is great." (32, 1, 2, 3).

The Atharva Veda declares :

"He is the sole, the simple One, the One alone. In Him all gods become *simple* and one."

The monotheistic teaching of the Veda is now so patent that no scholar who cares for his reputation would deny this fact. In the latest edition of the Encyclopædia Brittanica it is explicitly asserted by Andrew Lang that in the Rig Veda many outpourings have the ring of monotheistic fervour. Even Monier Williams acknowledges that a few of the hymns appear to contain the " simple conception of one divine self-existent Being."

We thus see that it is wrong to say that Judaism was the first religion to preach monotheism. We find on the contrary that the Veda which is believed by its adherents to be eternal and which is admittedly the oldest record in the history of the world was the first to teach monotheism. Now according to Dr. Flint man cannot come by a knowledge of God for himself. Says he :

" It (the idea of God) has come to us by a long, unbroken tradition ; and had it not come to us, *we should of a certainty not found it out for ourselves*..... Probably we cannot estimate too humbly the amount or worth of the religious knowledge which we should have acquired, *supposing we acquired any, if we had been* left *wholly to our unaided exertions*—if we bad been cut off from the general reason of our race, *and from the Divine Reason, which has never ceased to speak in and to our race.*"

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The idea of God is found in its perfection in the Veda. It cannot be acquired without the aid of Divine Reason. God, therefore, must have vouchsafed the idea to the promulgators of the Veda in the beginning of creation. If this conclusion is accepted—and no one who accepts Dr. Flint's premises can escape it—we must not only believe in the Divine origin of the Vedas but also in another theory which Dr. Flint summarily and with strange inconsistency rejects. Says he :—

> "There have, it is true, been a considerable number of theologians who have traced all religious beliefs to revelation. They have conceived of the first man as receiving the knowledge of God by sensible converse with Him, and of the knowledge thus received as transmitted, with the confirmation of successive manifestations to the early ancestors of all nations. The various notions of God and a future state to be found in heathen countries are, according to them, broken and scattered rays of these revelations, and all the religious rites of prayer, purification, and sacrifice which prevail among savage peoples are faint and feeble relics of a primitive worship due to divine institution."

Dr. Flint says that those who hold this view are far behind the scientific knowledge of their age and that this theory is untenable in the light of comparative mythology. One fails to see why a man who holds that the idea of God has not changed since the time of Abraham does not go against the conclusions of the Evolution Theory, while a man who holds that this idea has come down to us from a still remoter past makes an unscientific statement. Those who appeal to the evolution hypothesis cannot logically put forward the view that modern theism is theism of the time of Jacob and those who believe that the idea of God is of Divine origin cannot logically deny the revealed character of the earliest repositories of religious knowledge. The later scriptures must have derived this knowledge

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from the earliest records, but the earliest scriptures must necessarily have been revealed. Well may Bishop Berkley say that the first spark of philosophy must have been derived from Heaven. Again, it is not true that comparative mythology does not support this view. On the contrary, those who have carefully studied the religion and traditions of the savage races tell us that they are degenerate people who had a grand past and not primitive people who are learning the A, B, C of civilization. Says Bishop Trench:

> "In every case what they (the savages) are themselves, the remnant and ruin of a better and a nobler past. Fearful indeed is the impress of degradation which is stamped on the language of the savage, more fearful perhaps even than that which is stamped upon his form."

Mr. J. Batchelor writing about the Ainus—the very last remnant of a great pre-historic race having a religion "without any known historical beginning—" says:

> "Although the Ainu religion, as now developed, is found to be extremely polytheistic, yet the very word in use for God being of the singular number, seems to indicate that *in its beginning it was monotheistic in nature.*" *Encylopaedia of Religion and Ethics.*

Principal Fairbain whom Dr. Flint quotes in the appendix of his work does not speak with knowledge of researches in Vedic literature when he says that no traces of a primitive revelation can be discovered. The arguments of Professor Cocker, another authority whom Dr. Flint quotes, are unworthy of serious consideration for they are *a priori* and have no basis in historical records. When we know as a matter of fact that the Vedas contain the most perfect ideas of God, it is no use harping on the improbability of such ideas resting on so precarious and uncertain a basis as tradition. Again this is the only theory which explains the universality of religious ideas. Whatever was revealed to the common ancestors of all nations must be found in all races. Indian history shows that verbal revelation can be preserved with phenomenal accuracy for ages and that the statement is inadequate is a mere *ipse dixit* contrary to all human experience. If children can be taught, why not the primitive man?

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On Prophets.

(By the Rev. J. C. Hoyland, B.A.)

IT is not often that one has an opportunity of seeing prophets in the making, even two or three of them ; but as a recent visitor to the Gurukula I must bear witness that I came away from Hardwar feeling that I had seen no less than 300 prophets in training there for a future work whose magnitude no man may measure. For the better part of a week I had moved in the atmosphere of an abode of true prophet-hood. I had lived amongst men who had given up their lives to the creation of prophets, and amongst boys before whom that high calling, though it cost them sixteen of the best years of their life, was consciously marked out, and who were undergoing an ascetic strictness of discipline that they might be moulded into men worthy of the ideal to which they had given themselves. I left the Gurukula with a great and new hope in my heart—a vision of a future in which these men and others like them should not only have saved India, but through her should have brought new life to the whole world. It seemed clear that this place stands for more than it knows of—for more than the abolition of child-marriage or the purdah, for more than the spread of universal education, for more even than the uplift of the poor and debased of this great country. It stands for a demonstration before our modern world with its materialism and dying faith, of two great truths, first that character is the most precious thing in heaven and earth, and second that character can be built up only on a faith which declares that the things of the spirit are the only genuine facts, the only really moving forces, amongst men.

Therefore one will from henceforth look to the Gurukula with gratitude and an unbounded hopefulness ; and

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therefore also one may perhaps be forgiven for endeavouring to express in a few sentences some statement as to what seem to be the main essentials and ideals of a prophethood such as is to be seen in embryo at the Gurukula.

East and West unrest, revolution and crisis speak to us of a time when the earth is in sore straits, crying aloud for help and healing.

She cannot recognize her need and diagnose her case, yet every aspect of modern life tells us plainly that her most urgent need is for a spiritual leadership of strong men, by whom the things of sight and sense, after which the nations run wildly, shall be esteemed as nothing beside the things of God and the treasure of God-given and God-inspired personality. In the old days, in times of distress and popular upheaval, again and again, in India, China, Syria, Arabia, mediæval Italy, and a hundred other lands, there would arise a man or a body of men who could say with absolute conviction " Thus saith the Lord—this is the Truth for our time " ; and at once the people would listen, for the prophet spoke with authority and not as the ordinary teachers of the day. But to-day it is not so ; to-day the whole earth is become sceptical and unbelieving ; it asks for reasonings rather than for revelations ; it sifts scrupulously every new doctrine ; and in so doing it loses the Truth that it needs ; the scientific method of research has closed men's eyes to every aspect of truth that is not communicated to them in strict accordance with that method. Therefore it is probable that our new race of prophets will rely rather on the sheer force of pure character than on any new doctrine of religion or on any new scheme of reform.

They will be men who shall convince others by their lives rather than by their words. They will thus be committed to a far longer and a far harder process, but to one which in the end is infinitely more safe. There is no arguing with the logic of a true, self-forgetful, upright life.

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What our earth needs, what India needs, is a race of prophets of the Perfect Life, coming from the seclusion of the Gurukula as the prophets of old came from their deserts and jungles, committed to the high emprise of living far and wide, in lowly places or in high, the highest and most stainless life of devotion to the service of other men.

But if this immeasurably high ideal is to be achieved, either in general, or in the case of the individual Messenger, the men that go forth from the Gurukula must preserve and follow up that deep earnestness of spiritual purpose which they have learnt there. On their hearts must be branded the Name of God as it is blazoned above their College; for it is only as the apostles and slaves of that Name that they can for one moment achieve success in their mission. At that Name our modern civilization, in its arrogant folly, has learnt to laugh, and therefore that civilization must ever fail to satisfy the deepest needs of man's life; but we knew that apart from God no true personality, no strong character, can be built up; and therefore it is ours to stake everything upon the sufficiency of the Unseen and to go out into the world that we may save it by the unquenchable might of our faith and our love.

If the Gurukula shall be able to send out men of this stamp, she will indeed be the mother of prophets and the saviour of India; but if she is to be unswervingly true to this great purpose it is above all necessary that she should never for one moment weary in her quest for the truth. Those who have her destinies most at heart must pursue ever more and more zealously their resolve to restate ancient truth in such a guise as shall make it operative and mighty in the modern world. Professors and students must be united in the ambition that here truth may be followed without fear and without remission; and that He Who is Truth may in this corner at least of the wide world find loyal, devoted and heroic followers, through whom He can fulfil His will for mankind.

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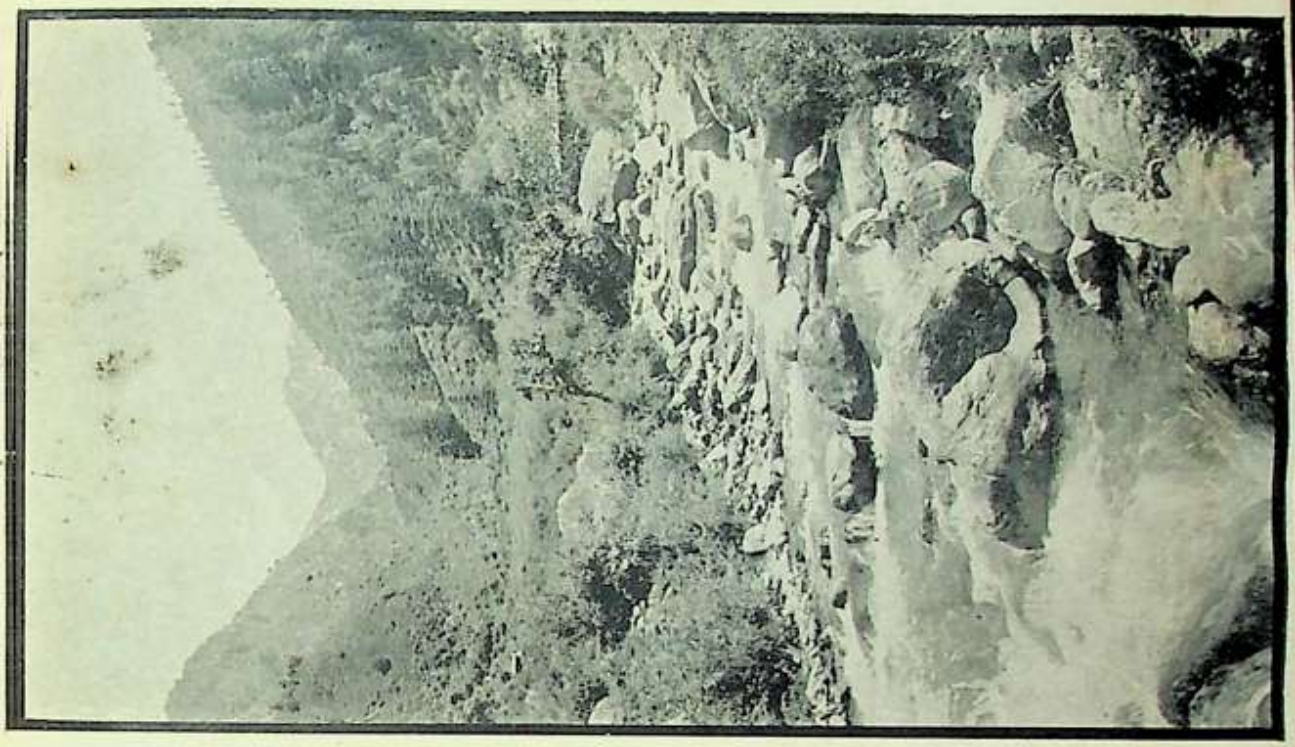

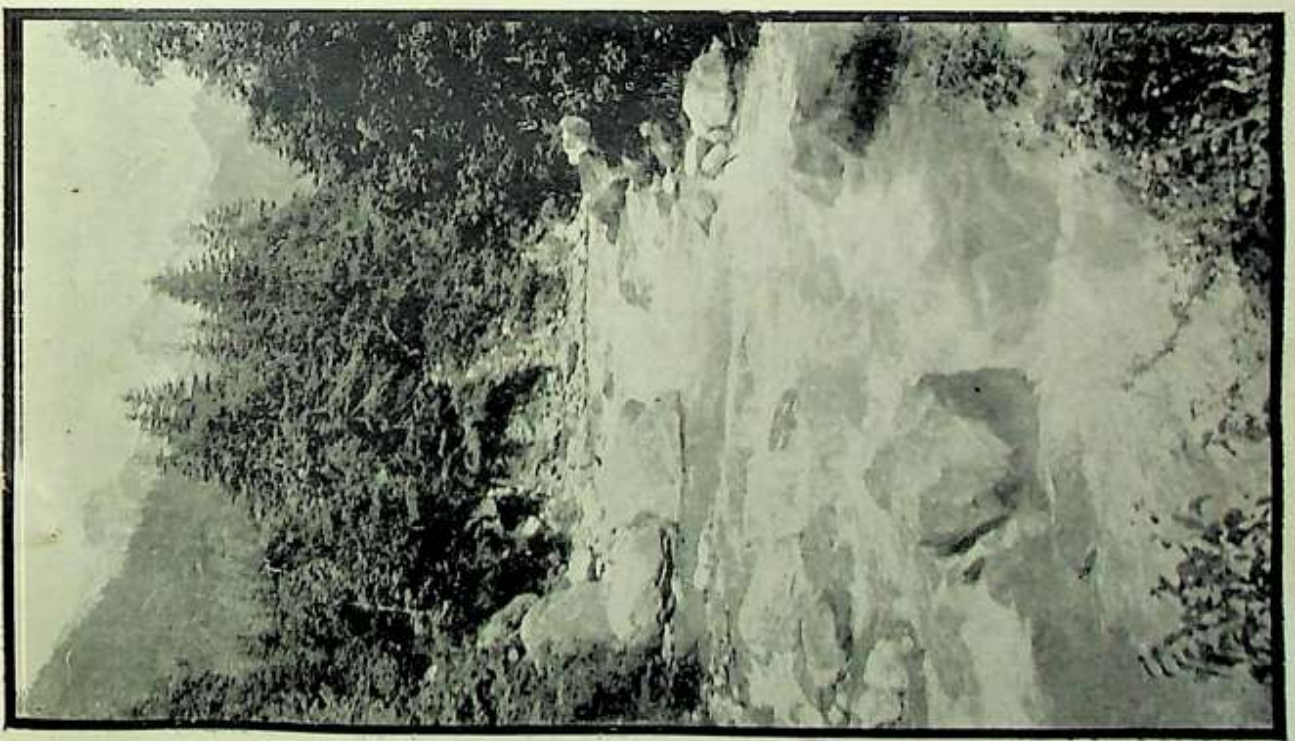

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The Saraswati Yatra.

ON AN EDUCATIONAL TOUR WITH THE GURUKULA BRAHMACHARIES.

II

(By Mr. Myron H. Phelps, B.A., LL.B.)

BAIJNATH, SEPT. 7TH.

We left Dharmasala on the 5th, and passed the night on a tea Estate belonging to a friend of Mr. Nanda Lall's, about 12 miles from Dharmasala and a short distance beyond the village of *Milan*. The scenery which we passed was very fine; comprising vast gorges, no doubt channels for furious torrents in high water, extensive areas strewn with enormous boulders, evidently the relics of glaciers; these interspersed amid an otherwise continuous expanse of luxuriant river fields just coming into head and briliantly green, relieved here and there by dark clusters of foliage. The variety of level and rolling fields, hills, cliffs, precipices and ravines make up a most beautiful succession of landscapes.

Palampur, well-known as a pioneer in the tea-raising industry of these regions, was our next halt after a march of 9 miles. The first portion passed through a continuation of the splendid scenery of the previous day; the latter part largely through uncultivated pine glades and pine forests, pleasant but less interesting. We are put up in the house of another of Mr. Nanda Lall's many friends, finely situated in a tea garden, with a swift cold stream, admirably adapted for bathing, at the foot of the short hill.

The water now is considerably colder than that of the Ganges at Hardwar, and one does not care to tarry long in it.

To-day we came 11 miles to this place, and again we were indebted to a friend of Mr. Nanda Lall. The bungalow is finely situated near the side of a gorge. The town stands

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in a very beautiful and extensive valley in which the profusely varied scenery, somewhat similar to that of two days back, is made up of wide and deep ravines; the steep sides of which, however, are richly green and largely cultivated, lending a unique feature to the landscape, and of extensive terraced slopes clothed with a vividly coloured mantle of luxuriant rice plants in head, with many dark groves of clustering trees scattered everywhere. There is great variety in the configuration of the landscape and its brilliant coloring gives it great charm. To the north is an inspiring back ground of lofty Himalyan foot hills. I think I have never seen so beautiful a country.

It was this region about which Mr. Munshi Ram spoke to me in very enthusiastic term before we left the Gurukula, and so far as the eye could judge he was beyond doubt quite right.

Alas, I have been told that Baijnath is not healthy. The large amount of rice cultivation is said to render the locality malarious.

JATINGRI, SEPT. 9TH.

Two miles beyond Baijnath we entered the Mandi State, and stopped at the Dhelu rest-house, 13 miles further on. Shortly after leaving Baijnath we found the valley becoming much narrower, and though the scenery continues to be very fine, it is considerably more rugged. We are situated here on a high point of the north bluff, commanding a splendid view up and down the valley.

The boys made the 15 miles from Baijnath in 4 or 5 hours, between 5-30 and 10-30. I fear I must criticise them for going too fast. One should never make a race course of a mountain path. Nature is a modest maiden, and veils her charms from the hasty traveller.

To-day we have come 12 or 14 miles. The path ascended gradually for the first half, and then very rapidly. We are again entertained in the State rest-house—a hospitality which British India does not extend but which the

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NEAR KULU LOOKING BACK.

NEAR BAIJNATH.

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NEAR BAIJNATH.

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Native States always accord. It is quite cold. Jatingri is said to have a climate like that of Scotland, though why it should have been singled out for that doubtful compliment I do not know. The scenery is rough and fine.

KULU (OR SULTANPUR), SEPT. 12TH.

From Jatingri we proceeded 10 or 12 miles, through fine and w ld mountains to another State rest-house at Bhadwani. That house was most magnificently situated, commanding a superb and extensive view of mountain tops. One would have spent many days here, but the exigencies of the trip forced us to proceed. At these lonely spots provisions for our large party have to be ordered in advance, and plans could not be changed to suit the preference of the moment.

Next day's march, which brought us to Kulu, covered 18 miles. First came the Bhabbu Jat pass (10,000′), the ascent to which was rough and steep and very trying. On this path one of our mules succumbed. From the pass to Kulu, 13 miles, the road is excellent and the scenery superb. The enormous mountains produce a profound impression of massiveness. As one journeys on, scene follows scene in the changing landscape, each more impressive than the last. It is a very fine and grand succession of views.

Kulu lies at an elevation of about 4,000′, on the bank of the Bias. The valley is surrounded on all sides by lofty mountains, which give an equability to the climate. We have yet seen no signs of the fruit gardens which have made the name famous. These lie, we are told, for the most part further up the valley.

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Rishi Dayanand—a Universal Prophet.

(By "Narayana.)"

OF the great men that India has given birth to in modern times, perhaps, none shines so bright as the Rishi of the 19th century. Being the greatest man of his time, he has been misunderstood the most, since every great man is bound to be misunderstood. Men of perverted judgment and biased minds have often imputed to him motives, that he even did not dream of. Amongst other charges that are brought against him, a very common one is that of being a revolutionary. Those who bring this charge against that ascetic who had abjured the world foreget that Dayanand—a true Sanyasi—was a lover of all men irrespective of caste or creed, race or religion. His was a mission, that was not confined to any geographical or political area. His message was meant for humanity at large, and for humanity did he breath, live and die.

Them who do not feel inclined to shave this view, I want to take with me through the works of that mighty master to assure them that Swamiji was indeed a prophet for the whole world.

The Satyarath Prakash is the *Magnum Opus* of the Rishi and to it shall we refer first.

In the preface to the Satyarath Prakash Swami Dayanand writes:—

"Though we were born in Arya-varta and still live in it yet just as we do not defend evil doctrines and principles of religions prevailing in this country, on the other hand expose them properly, in like manner we deal with alien religions. We treat the foreigners in the same way as we do our countrymen as far as the good of the human race is concerned. It behoves all men to act likewise."

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To lay greater stress on this idea, he says :—

"The only way of bettering the state of *mankind* is to preach the truth."

Towards the conclusion of this preface he states : "We endeavour for the betterment of the *Human Race.*"

In the Introduction to the 11th Chapter of the same book, Dayanand earnestly prays unto the High and Holy to inspire the souls of all men to strive to have one great religion on earth. The Introduction to the 12th Chapter contains the following significant words : "To conduct debates oral or written in a friendly way in order to uphold truth and destroy falsehood is the bounden duty of *all men.* Else men will not be able to progress."

While introducing his criticism on the Bible, the Rishi speaks in the following strain : "By this writing it is intended that ALL MEN should easily see, discusss and write.....It is proper for EVERY human being after perusing the books of different religions to give or publish their opinions for or against them." In the foreword to the 14th Chapter, which contains a critical study of the Quran, occur the following pregnant words : "The aim of this criticism is to contribute to the elevation of the HUMAN RACE and to enable ALL MEN to sift truth."

At the end of the 14th Chapter Dayanand introduces the list of his beliefs with the following beautiful passage :—

"I believe in a religion based on universal all-embracing principles which have always been accepted as true by mankind, and will continue to command the allegiance of mankind in the ages to come. Hence it is that the religion in question is called the PRIMEVAL ETERNAL RELIGION, which means that it is above the hostilities of all human creeds whatsoever. Whatever is believed in by those who are steeped in ignorance or have been led astray by the sectaries is not worthy of being accepted by the wise. That faith alone is really true and worthy of

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acceptance which is followed by APTAS, *i. e.*, those who are true in word, deed and thought, promote public good and are impartial and learned ; but all that is discarded by such men must be considered as unworthy of belief and false.....I offer the statement of these beliefs for the acceptance of all good men. That alone I hold to be acceptable which is worthy of belief by *all men in all ages*.....My sole aim is to believe in truth and help others to believe in it, to reject falsehood and help others to do the same. Had I been biased, I would have championed any one of the religions prevailing in India. But I have not done so. On the contrary, I do not approve of what is objectionable and false in the institutions of this or any other country, nor do I reject what is good and in harmony with the dictates of true religion, nor have I any desire to do so, since a contrary conduct is wholly unworthy of man."

In his beliefs he first speaks of God ; and the way in which he speaks of the Lord in significant of Dayanand's spirit. God is "awards all souls the fruit of their deeds *in strict accordance with the requirements of absolute justice.*" Dayanand's God is not a partial God. He is not a God of a chosen race, not a God of the promised land. Need it be said that the Bhakta of such God, cannot be partial or unjust. Indeed he cannot be so, for his Dharma (duty) is "the practice of *equitable justice* together with that of truthfulness in word, deed and thought.....in a word, that which is in conformity with the will of God....." Performance of this Dharma alone can give a man salvation hereafter and in this world his position is to be determined not by the accident of birth, not by the colour of his face, not by the land of his nativity, even not by the creed he professes, but by his *merits.* The principle is universal in its character and belongs to all nations without distinction, consequently its promulgator belongs to the world at large.

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Among the chief characteristics of Dharma, "Justice" is one. Swami Dayanand is never tired of speaking of this word. It appears to be more or less his watchword. A king is so because he follows the dictates of equitable justice and a good subject is also one who follows the behests of justice. Unless one is just he is doomed and who can be called 'just' according to Dayanand's definition? Even he who (feels for others in the same way as he does for his own self.' Verily the man who feels for others as he feels for himself, whose religion states that 'it is reprehensible to do otherwise' 'cannot be one who will be partial to his own caste or community, race or nationality.' Even so. Paropkar or the attempt to wean all men from their vices and alleviate their sufferings and increase their happiness 'shall guide him in all his movements and he shall be regularly attend to *Yajna*' which directly promotes the well-being of all sentient creatures. This is what Dayanand enjoins on his followers. This is what he expects of them. The title of 'Apta' is the most enviable one, it is the highest distinction a Dayanand's follower may aspire to possess. This distinction belongs to one who labours for the good of all, not for the good of a particular community or caste.

Yes. Dayanand wishes his followers to strive after this title and he earnestly prays that 'his doctrine may with the support of the "Aptas" reach every nook and corner of this earth, so that all may attain salvation, and thereby elevate themselves and live in happiness. This alone is the chief object.'

If one went deep into the Satyarath Prakash and read the various chapters carefully, he will find the same liberal and cosmopolitan spirit pervading the whole. Even a casual reader of the book will find Swamiji every now and then using the expressions Manushya Jati and Manushya Matra, everywhere speaking of 'all.' In the first chapter, which no body, however perverted he may be,

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can allege to be a lesson to India or India's sons solely, Swamiji at one place says 'it behoves us ALL to believe the same.' Similarly in the 2nd chapter he asserts : '*Whoever* shall follow this plan will have children of a superior order.....' Again he writes :—'It behoves ALL to do away with all kinds of false and superstitious practices.....' The 3rd chapter which treats of education advises a wise man 'to bear malice to *no living soul* and show *all men* the path that leads to true happiness.' In cases of doubt a man is commadend in a very forcible language to guide himself by following the example of those who are free from prejudice.....and extremely desirous to further the cause of righteousness. Righteousness itself is defined as equitable dealings under all circumstances." To enable all men to walk on 'Dharma path' it is enjoined that all persons of all classes should be given sound education..... ....." The rulers and the ruled are to see that 'obstacles are removed from the path of students of *all classes*." The climax, however, is reached when the Rishi opens the portals of education to all men irrespective of caste, creed and colour and in his support quotes the following from the Yajur Veda :—

" AS I have given this Word (THE FOUR VEDAS) which is the word of salvation for All Mankind—Brahmans, Kshatriyas, Vashyas, Shudras, women, servants, aye the lowest of the low—so should you all do, *i. e.*, teach and preach the Veda."

In order to insure the happiness and good of all, Swamji suggests that education should be made compulsory for every one, he desires that the king should make it a penal offence not to send children to school.

The 4th chapter treats of the life of a householder. HERE too he gives clear evidence of the liberality of his spirit and the universality of his sympathy. Says he: "Let him (a householder) speak kindly, *i. e.*, what is good for others, but let him not maintain fruitless enmity and

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altercation with any.' One of the most important duties of the Grihsti is the worship of the Atithies. These Atithies are 'the Sanyasins who are virtuous and preachers of truth and who itinerate for the good of ALL.' Their worship is ordained because 'as they go about in *all countries* (*of the world*), teaching and preaching truth, no hypocritical and fraudulent practices can flourish.' Need it be added that this practice of worshipping and paying homage to the real 'Pitras' or the benefactors of the humanity is the one calculated to be most fruitful in bringing about a lasting and strong union between the various hostile nations of the world? Could Dayanand—the preacher of this beautiful practice—ever harbour feelings of hostility to any particular community or nation?

The 5th chapter deals with the duties of the Vanprastis (retired ascetics) and Sanyasis. The former are ordained 'to be friendly to ALL and to bestow upon others such gifts as knowledge, and be kind to all living beings.' The latter are required to 'promote the good (physical, social, mental and spiritual) of the whole world.' All such as do not discharge this duty shall go to hell.

To the 6th chapter do we now turn. The critics hold that the chapter in question treats of current politics and on this account they brand Swami Dayanand and his followers a 'seditionists.' But whoever has impartiality of judgment and patience will find that the chapter treats of politics as a branch of ethics and that what Swami Dayanand has preached should be preached by all the prophets. The Swami conceives of an ideal society and formulates a plan for working it. He intends all men to strive after realizing his ideal. Says he: "O Men (whether Indians or Africans) let that man alone be made a ruler there who is a very powerful conqueror of foes.....possessing there the most noble qualities.....is thoroughly worthy of "The homage, trust and respect of all." That his teaching (God) indeed for all can be proved by the following significant to words: "Therefore it behoves ALL MEN.....to keep a read

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from hunting, drinking, &c. His love for humanity can also be proved by referring to the most humane laws which he lays down for the treatment of a fallen foe. He enjoins upon a conquerer 'never to taunt him (the vanquished), nor to laugh at him, nor poke fun at him, nor even remind him of his defeat.' Instead he is required to show him respect by addressing him as a brother. Equally chivalrous are the laws regulating the conduct of the soldier on the battle-field. Amongst those who are not to be struck are a bystander, a eunuch, one who begs for peace, one whose hair is deshevelled, one who is asleep, or unconscious or in a fit, one who is disarmed or seriously wounded. Besides Swami Dayanand does not like his ideal king to lust after gold or territory and on this account advises him to have a righteous and just friend feeble though he be. He again enjoins upon the king and others in authority under him never to misconduct themselves. "Let them" say he, 'set a good example to others in the matter of just and righteous living." Verily the feuds and fights of the world, the political jobberies and robberies, will end only when men in a all sincerety of heart accept the ideal preached by the mightiest master of modern times. Well may his admirers pray "Lord make us the means of advancing eternal justice."

The 7th chapter treats of God and His Word which goes under the name of Veda. The Lord speaketh '*Let all men* look up to me alone as children to their parents. It is through the Vedas that I advance the knowledge of *all*. I am the prompter of the good and true, I reward those who devote themselves for the good of HUMANITY." True to this word Divine the revered Swami writes "He has created sory ...s in this world for the good of ALL and given them a pena, He further in musical language asks his followers ...tain pure thoughts for the good of the self as well HER that of ALL other living beings. At the same spiri... wants them never to pray for the destruction of "Let the subordination of others. The chapter ends with for ...

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the statement 'that the Vedas are the revealed books and that all men should conduct themselves according to their teachings.'

Lest I should grow tedious, I stop quoting from the Satyarath Prakash and take the indulgent reader through a few pages of the other important work of Swami Dayanand—the epoch-making Bhumika. The prayer with which this book opens closes in the following strain : "So that we may with ease finish the translation of Vedas and work for the benefit of *all men*." As we pass over a few pages, we once more see the same liberal spirit when the Rishi writes : "May this translation be beneficial to *all men*." Once more he prays thus: "Confer good qualities and happiness on ourselves and on *all men*." This prayer of his is due to his belief in the universal teachings of the Vedas for he writes "As the father and mother always love their children and wish them every good, so the Lord is kind unto All the creatures and thus reveals the Veda for us." This Veda should be believed in by all and should be considered eternal and true. Such is the most fervent wish of the Great Swami.

At page 92 of this interesting book begins one of the most inspiring and elevating passages. It treats of the Vedic Dharma. The very first Mantra expounded commands us to live in harmony and peace and follow the dictates of justice. The Swami adds 'this Upadesh is for *all men*.' This idea is further developed and it is ordained that all men should do that alone, after proper consideration of the *pros* and *cons*, which advances the good of *all*. Every one should use his mind for adding to the happiness of *all*. As we go through this one of the most beautiful passages we feel ourselves carried to that world where there exists harmony inspite of the apparent dissentions, where the visible diversity points to the internal unity. "The Mantra" says the great Swami, "proves that Prajapati (God) who is the Master of the whole world orders ALL MEN to follow the path of rectitude." Hardly a few lines are read

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and then follows the holy injunction "Look upon ALL with the eye of a friend." Next the Swami enjoins upon all to be charitable for through 'charity even an enemy turns into a friend.' The passage closes with the following important words :—

"All men should follow this path of Dharma. It is clear that Dharma and Adharma are the same for *all men*. He who does not think so is a fool and a false man."

There is no end to quotations and references. They could be multiplied AD INFINTUM. But it is no use doing so. All those who are not blinded by prejudice can clearly see that the Rishi worked for the benefit of humanity at large. Indeed it could not be otherwise. For how is it possible that the sincere revivalist, the true Sanyasi, the profoundest scholar and most enthusiastic believer in the Veda could go against the injuctions of the Word Divine? No! Dayanand could do that not. Truly he lays down that "to do good to the world is the principle object of the Arya Samaj." The Paropkarni Sabha is required "to appoint Upadeshak Mandlis (bands of preachers) to carry the torch of Vedic light from country to country and from island to island to enable mankind to distinguish between truth and falsehood." Yes! such is Dayanand's legacy, such his most pious wish. None in the face of all these facts can assert that Dayanand was for India alone—that his cry was for Swaraj and that he was a revolutionary in his mission. Let those who yet cling to this silly superstition carefully read the great Swamiji's works and study his life. Oh! Lord give them strength and courage to do so and dispel their ignorance Amen !

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A New Year's Hymn.

(WRITTEN AT THE GURUKULA, HARDWAR, APRIL 7, 1913).

Lord, who makest all things new
Purify our hearts within :
Make us steadfast, chaste and true,
Cleanse from every stain of sin.

Banish restlessness and strife,
Fevered fret and selfish mood :
Bring to birth the gentler life,
Kindle passion for the good.

Lord of everlasting Love,
Ever-blessing, ever-blest,
O'er life's troubled waters move
Grant us thine eternal rest.

C. F. ANDREWS.

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Sanskrit, the Mother of Aryan Languages.

(Continued from our Phalgun number.)

(By Professor Balkrishna, M. A., F. R. S. S.)

English words.	Corresponding European derivations.	Corresponding Sanskrit derivations.
VERGE (*v*).	L. *Vergo*, to bend, turn, incline. From the same L. verb *Vergo*, are ult. E. *Converge* diverge, etc.	वर्ज्—*Varg*, to turn, to go away. वृजन—*Vrigana*, (*Virgana*) crooked, turning aside. But वृज्—*Vrig* (*Virg*) to move, is better.
VERGE (*n*). VERGENCY. VERGENT. VERGER. VERGERISM. VERGETTE.	Form also *Virge*=Fr. *Verge*=L. *Virga*, a slender branch, a twig, a rod. Perhaps from *Vires*, to be green or verdant.	(1) For Vires, see Verdant. (2) वृद्ध Vridha, grown, वृह्—Vrih, to grow. (3) वृक्ष *Vriksha* (ksh=g) a shoot, a twig, a tree, then a rod. Cf. Pers. Barg, a tree.
VERIFIABLE. VERIFICATION. VERIFIER. VERIFY. VERILY. VERITABLE. VERITY.	L. *Verus*, true+facio, to make. G. *Wahr*, true, veritable.	वरस्—*Varus*, excellent, righteous; and पेश्ट्—*Pacri*, to shape, to make. *Pacana*,--पेशन्, well-formed. पेशस्—*Pàcas*, form, shape.
VERMEOLOGY. VERMES. VERMECELLI. VERMICIDAL. VERMILLION. VERMIN. VERMINATE. VERMINOUS.	L. *Vermis*, a worm+*Logos*, a word, fr. legs, to speak. Cf. Lith. *Kirmi*, a worm.	कृमिः—*Krimis* (Kirmis) a worm; *logri*—लोगृ, to see, to speak. Various stages of the word Krimis are: Kirmis—Quirmis—Uirmis—Virmis (Q has disappeard being difficult to pronounce in conjunction with V.)

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English words.	Corresponding European derivations.	Corresponding Sanskrit derivations.
VERMIVORA.	L. *Vermis*, a worm + *Voro*, to eat, devour. Gr. *Bora*, food.	Connections of L. *Voro* are doubtful. Some have suggested गृ—*Gri*, to devour, which is akin to G. *Gier*, to long for. There is no force in this derivation. अभ्यवहार—*Abhyavahar*, food, becomes अभोर *Abhora* in Prakrit. Eliding *a* we get *Bhora* or Bora, food.
VERNACULAR.	L. *Vernaculus*, home-born slave. Lit. a dweller, then, domestic, native.	वर्ण-कुलस्—*Vernaculus*, class (of servants) *Varna*, belonging to a house, कुल: *Kulus*.
VERNAL.	L. Ver, the spring.	See Verdant.
VERNATE.		
VERNATION.		
VERSABILITY.	L. *Verso*, for *Vertso*.	वृत्—*Vritt*, to turn, to roll
VERSANT.	Freq. of L. *Verto*, to	on, to revolve. Cf. Punjabi
VERSATILE.	turn; seen also in	Partânà, to come back.
VERSATILITY.	advert, convert, invert,	
VERSE, VERSICLE.	revert, adverse, con-	
VERSIFICATION.	verse, inverse, rever-	
VERSIFY, VERSION.	sion, vertex, worth.	
VERTEBRA.		
VERTEBRATE.		
VERTEX, VORTEX.		
VERTICAL VERTIGO.		

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English words.	Corresponding European derivations.	Corresponding Sanskrit derivations.
VERX	L. *Verus.* Fr. *Vrai.* D. *Waar.* Goth. *Wers.* G. Wahr, true, cf. aver, verdict, verify.	वरस्—*Varus*, excellent, cf. Hindi Bara, much, good very.
VESPER.	L. *Vesper*, evening. G. Vesper, ,, Sp. Véspero, ,, Fr. Vêpre, ,, Gr. Hesperos, ,, Russ. Vecheru. Lith. Vakaras.	वसति—*Vasati* night. cf. E. *West* and *Hesper.*
VESSEL.	See Vase.	
VESTA. VESTAL.	L. *Vesta* (she that dwells or tarries anywhere,) the godess of the hearth. G. *Vestalin*, vestal virgin.	वस्—*Vas*, to dwell, to carry. वसति *Vasti*, a dwelling.
VEST. VESTITURE. VESTMENT. VESTRY. VESTURE.	L. *Vestis*, clothing, vest. Goth. *Vasti*, clothing. G. *Weste*, clothing. L. *Ves-tio*, to wear clothes. Goth, *Vasjan*, to wear. cf. divest, invest, travesty, vestiary.	वसिः—*Vasis*, clothing. वस्त्र—*Vastra*, clothing. वस्, *Vas*, to wear clothes. वस्ते—*Vaste*, he wears clothes.
VESTIBULE.	Variously explained. (1) *Ves=Vas*, to dwell.	(1) वस्—Vas, to dwell.

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English words.	Corresponding European derivations.	Corresponding Sanskrit derivations.
	(2) Possibly the place corresponding to that assigned to the modern hat-rack; hence, *Vestis*, clothing.	(2) *Vasis*, clothing. *Vastra*, clothing, from Vas, to wear clothes.
	(3) *Ve*, intenssive, *Sta*, to stand; and so, that which serves for standing, *i. e.*, the place where many person may stand.	(3) वि—*Vi*, intensive (see Venenous) स्था *Stha*, to stand.
	(4) Acc. to Leo Meyera, from *vesta*; so, that which bears the hearth or shrine of the household gods.	(4) वस्—*Vas*, to dwell; hence, वसीत—*Vasti*, dwelling. See *Vesta*.
VESTIGE.	L. *Vestigium*, a foot-print. From *Vestigo*, to go much or thoroughly, to track. Allied to Gr. *Ve*, intensive and *Stix*.	(1) वि, *Vi*, intensive and स्तिघ् *Stigh*, to assail, to attack. *Vistigh*, to attack thoroughly. (2) विस्—*Vis*, goer and तीक्ष्ण—*Tixan*, fast, hence *Vistix-an*, a fast goer. However, the first derivation is preferable.
VETERAN.	L. *Vetus*, aged. G. *Veteran*, old soldier. Cf. *inveterate*.	*Vetas* (वतस्) unfit for war, worn out.
VETERINARY.	L. Veterinum, a beast of burden, contraction of *Vehiter-inum*, from *Veho*, to carry. G. *Vieh*, a beast.	वह—*Vah*, to carry. वहतः—*Vahatar* or वहतुः *Vahatur*, a beast of burden, hence, an ox.

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English words.	Corresponding European derivations.	Corresponding Sanskrit derivations.
VETO.	L. *Veto*, to leave in the old state, hence, to forbid, allied to *Vetus*, aged.	Etym. dub. (1) वेथ्, विथ—*Veth*, *Vith*, to beg, to solicit. In the course of time with the Latins the roots might have changed their meanings to forbidding, prohibiting. (2) वीतस्—*Veias*, unfit for war, worn out, exempt. excepted.
VEX. VEXATION. VEXATIOUS.	L. *Vexo*, to vex, an inten. of *Veho*, to carry.	वह्—*Vah*, to carry. वक्षति—*Vaxati*, he wishes to carry.
VIA.	L. *Via*, way. G. *Via*, way, from *Veo*, to go or *Veho* to carry. Seen also in viaticum, voyage, way, convey, convoy, envoy, invoice, devious, deviate, pervious, impervious, obvious, previous, trivial, trivium, etc.	*Vi*, वी, to go. *Vay*, वय्, to go. *Vaha*, वह, way; from *Vah*, वह्, to carry.
VIADUCT.	L. *Via*, way and *ductus*, a drawing, from *duco*, to lead, to draw. Cf. L. Dux-leader, from *duco*, to lead.	दुह, *duh*, to draw out. दुग्ध, *dugdha*, drawn out. दक्ष—*daxa*, leader, from *dax*, to act quickly, or to be competent.

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English words.	Corresponding European derivations.	Corresponding Sanskrit derivations.
VIAL.	A modification of L. *Phiala*, a saucer, a shallow drinking vessel. Gr. *Phiale*, drinking vessel. Fr. *Fiole*, drinking vessel. G. *Phiole*, drinking vessel. M. L. *Fiala*, drinking vessel.	पेय, *Peya*, drink + आलय—*Alaya*, vessel to place the drink. The first element *peya* has been softened to pi or fi or phi, hence, *phiala*, a drinking vessel. Cf. Hindi *Peyala* or *Piala*, a drinking vessel.
VIAND.	L. *Vivanda*, from L. *Vivo*, to live.	जीव्—*Jiv*, to live. (J-v)
VIBRATE. VIBRANT. VIBRATILE. VIBRATOR. VIBRION.	L. *Vibro*, to shake. G. Vibrieren, to shake.	वेपृ—*Vepri*, to shake. वेपन—*Vepana*, tremor.
VICAR. VICARIOUS. VICARSHIP. VICE. VICIOUS.	L. *Vicis*, change; perhaps from L. *Vio*, to go.	वी, *Vi*, to go to under go a change, to cross over.
VICEGERENT.	L. *Vice* + gereus, gerentis from *gero*, to bear, to carry something before one, to pass, spend. Hence, Fr. *gerer*.	वी, *Vi*, to go and जृ—*Gri*, (=*giri*=*geri*) to wear out; Ved. to move, approach, come near.

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English words.	Corresponding European derivations.	Corresponding Sanskrit derivations.
VICENARY.	L. Vicenarius, from L. *Viceni*, *Viginteni* or *Viginti*, twenty.	विंशति—*Vinshati*, twenty, विंशकी—*Vinshaki*, twenty.
VICENNIAL.	*Viceni*, twenty and *annus*, a year.	विंशात—*Vinshati*, twenty, अन्नस्—*annus*, the sun; that which consumes the living beings, hence a year.
VICINAGE. VICINITY.	L. *Vicus*, a village. Gr. (V) *oikos*, a village.	वेकस्—*Vecus*, a house.
VICISSITUDE.	L. *Vicissim*, by turns; from *Vicis*, a change, perhaps from *Vio*, to go.	वी—*Vi*, to go, to undergo a change, to cross over. वय्—*Vay*, to go.
VICTIM. VICTIMIZE.	L. *Victima*, a beast for sacrifice, a victim. (2) Prob. root *Vic* of *Vincio*, to win.	(1) विकटम, *Vicatam*, hideous, ugly, large-toothed; a sacrificed animal must have the above-mentioned attributes: hence *Vicatam* might have come to mean a victim.
VICTOR, VICTORIA, VICTORIOUS, VICTORY, VINCIBLE.	L. *Vincio*, to conquer. Real root is *Vic*. Seen also in *convince*, *evince*, *invincible*, vanquish.	(2) विजी—*Viji*, to win.
VICTUAL. VICTUALLER.	L. *Victus*, for *Vigutus*, food; from *Vivo*, to live.	जीव—*Jiv*, to live.

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English words.	Corresponding European derivations.	Corresponding Sanskrit derivations.
VIE. VYING.	Contr. from old *envie*, from Fr. *envier*, to invite, to vie in games, from L. *invito* whose origin has been variously explained. (1) *In*, against, *Video*, to look, hence, *invito*, to look against. G. *Wette*, vie. See next col.	(1) L. *In*=Gr. *In*-Sansk. *ni*, not. *Vid* (**विद्**), to know or look. (2) Curtins has derived *Vi* of *Vito* from Sank. **वच्** *Vach*, to speak, thus the word means *to call* one *into* a place. (3) Benfey derives it from *Vi* (**वी**) to go; so that the word implies, in causative sense, *to cause to go into* a place
VIEW.	L. *Video*, to look, to know. Cf. wit, witty wise.	**विद्**—*Vid*, to know, to look.
VEGESIMAL.	L. *Viginti*, twenty.	**विंशति** *Vinshati*, twenty.
VIGIL, VIGILANCE, VIGILANT, VIGOUR, VIGOROUS.	L. *Vigio*, to be vigorous. Fr. *Vigeur*. Cf. invigorate, wake.	**विजि**—*Viji*, to grow, to be victorious, to be supreme.
VILE. VILENESS. VILIFICATION. VILIPEND.	L. *Vilis*, worthless, of small price, purchased at a low rate, cheap, *vile*.	**वि**—*Vi*, intens. and **लिस**—*lis*, weakness, loss. *Vilis* =great loss; hence in Latin this Sans. word could mean, a thing purchased at a great loss to the seller. Or **विलस्**—*Vilas*, to play wantonly. Hence, *Vilasan*, wantonness, *Vilasani*, a wanton woman, a harlot, hence, a worthless woman. In *Vilas*, the idea of worthlessness is strongly present.

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English words.	Corresponding European derivations.	Corresponding Sanskrit derivations.
VILLA. VILLAGE, VILLAGER, VILLIAN, VILLANOUS, VILLANY, VILLEIN, VILLENAGE.	L. *Villa*, a contraction of *Vicula* from *Vicus*, a village.	वेकस्—*Vecus*, a house.
VILLI.	Plural of L. *Villus*, hair.	वालः—*Valas*, hair cf. Hindi, Pali *Bala* or *Vala*, hair.
VIMEN.	L. *Vimen* from *Vieo*, to weave, to plait.	वे—*Ve*, weave. वयति—*Vayati*, he weaves.
VINACEOUS. VINE, VINEYARD, VINOUS. VINTAGE, VINTNUR.	L. *Vinum*, wine or *Vitis*, a vine. Really, a twining plant. Cf. wind, wire, etc.	वी—*Vi*, to go, to cross over, to undergo a change.
VINDEMIAL.	L. *Vinum*, wine and *demo*, to take away.	वी, *Vi*, to go and दम्—*dam*, to crush down, to tame.
VINDICATE. VINDICABLE. VINDICATIVE. VINDICATOR.	Perhaps from a root meaning desire, love, as in *Venus*, *Venia* and *dico*, to declare.	The root of *Venus* has been shown to be *Van*, to love, to desire, to worship and *dico* is allied to *dic*, to show, to declare.
VINEGAR.	L. *Vinum*, wine and *acer*, sharp, from *acuo*, to be sharp.	वी—*Vi*, to go and अंशु—*Anshu*, sharpness, a point, an end. For a similar change from n. to adj. cf. teja sharpness but in Hindi, sharp. Or, अक् *ac*, to move tortuously like a serpant, अकम—*acam*, pain, misery.

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Criticisms and Discussions.

MR. STOKES' ARTICLE.

TO THE EDITOR OF THE VEDIC MAGAZINE.

DEAR SIR,

Mr. Stokes' article which appeared in your Anniversary number is so interesting, that I am venturing to put down in writing some comments upon it. Indeed I feel sure that it would be of great interest to your readers, if others also would contribute their share to a discussion of his position.

My first comment would be that, from a purely industrial point of view, Mr. Stokes has seriously undervalued the Indian climate. To take one point only, the burning heat of India during a great part of the year is an asset of national wealth of incalculable value. It makes the soil of India which (unlike its neighbouring peninsula of Arabia) is well-watered by the monsoon, perennially fertile, putting back into it each year the valuable substances which are taken out by the growing crops. Let Mr. Stokes compare India with his own American soil. In America already the law of diminishing returns is beginning to tell, after less than a century of cultivation. India has been cultivated for centuries but its soil remains unexhausted and I have been told by an English economist who has studied the question that the law of diminishing returns does not seem to apply. Indeed, Indian soil scarcely to require that continual manuring which is such an expensive item of agriculture in England. The tropical sun and the copious monsoon have brought to India wealth compared with which the gold mines of the Transval are a negligible quantity.

[What further harvests the abundant sunshine and rain have produced in Indian hearts,—fruits of tenderness,

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love and devotion, I am myself finding out more and more every year. But there, on that point, Mr. Stokes and I would not differ; for we have found it out together.]

Let us take another asset given to India by her climate. A man in a cold climate is obliged to spend double and even treble on food and clothing; for the sun's rays are food to mankind as well as food to the soil; and they clothe mankind also. Take again the terrible drink-bill of the British workman, far greater each year than the whole revenue of India from all sources. It is true that this drink-bill might be greatly diminished; but it is, as it stands to-day, in a great measure due to a cold and sunless climate. India, owing to her sunny warmth has, up till now, been saved from this terrible drain on her resources.

It is true that the intense heat brings with it, as Mr. Stokes points out, a loss of time-energy. Men cannot work at the same pace in a hot climate. But is this rapid pace of work, in the long run, really and truly economical? Is it not already exhausting the nations who engage in it? 'Slow and steady wins the race' is a proverb not to be lost sight of when we think in centuries; and when we compare nations and climates we should think in centuries not in single generations. Everything in the West to-day is pointing towards a wholesale reconsideration of modern industrial economics, and a revision also of the relation between Capital and Labour. Each year that passes ends in a reduction of the working hours of the labouring classes. There is every possibility that in the near future the long and intensely busy working hours of the present age will be looked back upon as economically suicidal. May not India, in God's Providence, have been saved from this temptation, as she has been saved from the temptation of drink, by a climate which compels men to 'go slowly' during half the year?

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India appears to me, just now, to be, as it were, waiting, till a new industrialism appears in the history of mankind,—a saner, cleaner, more temperate, more humane, industrialism. It will be an industrialism, not of vast, crowded cities and soulless factories employing thousands of 'hands'; but an industrialism brought to every cottage-door by electric and other motor power, easily transmitted; and by a transport system compared with which our modern railway will appear as antiquated as the stage-coach and the *bail-gari*. When that new industrialism sets in, India will come to her own. She will be able to spin and weave her own cotton, and not need to import Manchester-made goods. She may also have discovered her own stores of coal, or better still have learnt to use the latent energy of her own sunlight and water power in place of the rapidly diminishing coal supplies of the earth.

So, you see, Mr. Editor, I do not relegate India, as Mr. Stokes seems to do, to an agricultural condition, or to perpetual poverty. Rather, I look upon her soil and climate as favoured beyond almost any other soil and climate in the world. It is true,—at least so it now appears,—that the growing of crops will be her main asset, rather than the working of mines. But the crops will not be merely corn and rice, they will also be the raw materials for her own industries, produced at the very doors of her own workers.

I have left out of count, so far, one other factor because there is some uncertainty about it; but science seems to show that climate is here also great, if not a main, contributing cause,—I mean the wonderful fertility of India's human family. While in colder climates, under modern industrial conditions, birth rates on every side are diminishing, the Indian birth-rate is extraordinarily high. May not the sunshine and monsoon produce perennial fertility here in human lives, as it does in mother earth? Otherwise, how is it that the plains of Northern India have teemed with human offspring generation after generation,

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while sterility has so constantly overtaken the races of Europe? There may be other causes to account for this fact, but I believe the Indian sunshine has some marked effect in this important industrial aspect also; for a nation endowed with perpetual youth, through the fertility of its family life, is in a far stronger position industrially than a country like France whose population is almost stationary.

But while, on these and on other sides, I do feel strongly that Mr. Stokes' advice needs modification, at the same time I agree with him without any reservation in the earnest hope that the life of the Indian People will preserve *simplicity* as a most cherished possession. The simplicity of 'plain living and high thinking' is an essentially noble characteristic in a nation, whether its future be industrial or agricultural. On the other hand, there can be so greater misfortune than that which happens to a nation, when Wordsworth's other famous phrase becomes true,—

'The wealthiest man among us is the best.'

If this standard of wealth becomes introduced into India from the West and firmly rooted, it would be even a worse evil, (because a more fundamentally destructive one) than if the drink-curse became implanted in India from the same quarter. May God forbid that either evil come to India to take root and flourish!

I am sure in this respect the wholesome discipline of the Gurukula education and the standard of austere simplicity there learnt and practised are invaluable. I am writing these sentences from the Gurukula Dharmsala itself in the midst of its young, wholesome student life and its self-disciplined and self-denying teaching staff; and I would not exchange this treasure which I see here for all the money in the wide world. Simple needs of body and raiment, supplied in simple, homely ways.—that is a part of my highest ideal of India, and I am jealous with the

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jealousy of love that none should rob India of this treasure, or even tarnish its lustre. Every increase of luxury needs to be carefully watched, and if possible avoided. Above all, the standard of judgment of individuals by wealth rather than by nobility of character needs to be continually checked. Here unquestionably the old Indian standard is the best, and there is nothing modern that can take its place. 'Show me' said a great author 'what a man admires, and I will tell you his character.' It is equally true to say 'Show me what a nation admires, and I will tell you its character.' And when a nation admires wealth, as an end in itself, its doom is sealed with that of Babylon and Tyre and Rome.

India has not reached this stage yet; and she never will reach it, if she is true to her past traditions. I look forward to a healthy life, and a prosperous life, for India in the future,—a life freed from chill penury with all its miseries. I look forward to noble cities filled with beautiful public buildings, and to happy, smiling villages filled with intelligent, industrial people. But I do not look forward to great capitalists and millionaries as necessary concomitants! Above all, I see no reason why the reverence for learned poverty and noble austerity, which has been an Indian instinct for centuries, should give way to any lower standard under modern conditions. I am wholly one with Mr. Stokes in wishing to preserve this Indian quality, though I cannot follow all his conclusions about the Indian climate.

Yours very sincerely,

C. F. ANDREWS.

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Literary Supplement.

VIEWS AND REVIEWS.

THE BIRD OF TIME.

MR Edmond Gosse in his Preface was right in saying that Sarojini Naidu's poems needed no introduction even in England. She has already gained a place in English Literature among the poets and this new book will add to her fame.

The beautiful story, however, which Mr. Edmund Gosse tells in his introducion is well worth relating, not merely for its effect upon the early career of the Indian poet, but also that it may help young India generally in framing purposes in life. The passage is so important that I quote it in full.

"By some accident"—he writes "Sarojini was introduced to our house at an early date after her arrival in London and she soon became one of the most welcome and intimate of our guests. It was natural that one so impetuous and so sympathetic should not long conceal from her host the fact that she was writing copiously in verse—in English verse. I entreated to be allowed to see what she had composed, and a bundle of Mss. was slipped into my hand. I hastened to examine it as soon as I was alone, but now there followed a disappointment and with it an embarassment, which, in the face of what followed, I make no scruple of revealing. The verses which Sarojini had entrusted to me were skilful in form, correct in grammar and blameless in sentiment, but they had the disadvantage of being totally without individuality. They were Western in feeling and in imagery; they were founded on reminiscences of Tennyson and Shelley; I am not sure they did not even breathe an atmosphere of Christian resignation. I laid

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them down in despair; this was but the note of the mocking-bird with a vengeance.

"It was not pleasant to daunt the charming and precocious singer by so discouraging a judgment; but I reflected on her youth and her enthusiasm, and I ventured to speak to her sincerely. I advised the consignment of all that she had written, in this falsely English vein, to the waste-paper basket. I implored her to consider that from a young Indian of extreme sensibility, who had mastered not merely the language but the prosody of the West, what we wished to receive was, not a 'rechauffe' of Anglo-Saxon sentiment in an Anglo-Saxon setting, but some revelation of the heart of India, some sincere penetrating analysis of native passion, of the principles of antique religion and of such mysterious intimations as stirred the soul of the East long before the West had begun to dream that it had a soul. Moreover, I entreated Sarojini to write no more about robins and skylarks, in a landscape of our Midland counties, with village bells somewhere in the distance calling the parishioners to church, but to describe the flowers, the fruits, the trees, to set her poems firmly among the mountains, the gardens, the temples, to introduce to us the vivid populations of her own voluptuous and unfamiliar province; in other words, to be a genuine Indian poet of the Deccan, not a clever machine-made imitator of the English classics.

"With the docility and the rapid appreciation of genius, Sarojini instantly accepted my counsel and with as little delay as possible acted upon the suggestion. Since 1895 she has written, I believe, no copy of verses which endeavours to conceal the exclusively Indian source of her inspiration, and she indulges with too enthusiastic gratitude the friend whose only merit was to show her "the way to the golden threshold." It has been in her earlier collections, and it will be found to be in this, the characteristic of Mrs. Naidu's writing that she is in all things and to the fullest

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extent autochthonous. She springs from the very soil of India; her spirit, although it employs the English language as its vehicle, has no other tie with the West."

All this is wonderfully true: it is also full of encouragement to those young ardent spirits in this country who master with ease the English speech and culture and are tempted to use them, not as a medium for expressing their own indigenous thoughts and ideas, but rather for imitating in a facile way English fashions and manners. The former is the way of life, the latter is the way of death.

But there is another truth which comes out equally clearly when reading Sarojini Naidu's poems, and it is this, that the greatest poetry of all transcends the national boundaries and becomes universal. "Through the indigenous and the national to the universal." This appears to be the law governing all sides of human life, from the lower grades of trade and commerce to the highest grades of art, literature, music, and even religion itself. An interesting review on Indian music, revealing this same truth, will be found in this very number.

If Sarojini had not followed the wise guidance of her English critic, she would never have reached the universal note of great poetry. But as it now can be proved by manifest example, she has been able here and there to reach it. This is her real triumph and the present volume has its signal trophies. They are not to be found on every page, but they are clearly visible for the true lover of poetry to find here and there. "While I live" she told Mr. Edmund Gosse "it will always be the supreme desire of my soul to write poetry—one poem, one line of enduring worth even. Perhaps I shall die without realizing that longing which is at once an exquisite joy and an unspeakable anguish to me."

The pathos of the words and their humility is obvious. If I take, in this review, her own high standard of composition, I should first select the verses written on the way to Golconda called "At Twilight." I quote two stanzas only

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although it is difficult to refrain from repeating the whole poem :—

E'en as I spoke a mournful wind drew near
Heavy with scent of drooping roses shed,
And incense scattered from a passing bier
Of some loved woman canopied in red,
Borne with slow chant and swift remembering tear
To the blind ultimate silence of the dead.....

O lost, O quenched in unawakening sleep
The glory of her dear, reluctant eyes!
O hushed the eager feet that knew the steep
And intricate ways of ecstacy and sighs.
And dumb with alien slumber, dim and deep,
The living heart that was love's paradise.

The picture here—the passing bier "canopied in red," the "heavy scented" air, the "slow chant" for the dead,—this is all of the East, and brings back India at once to the mind. But the picture of the woman's love—'the glory of her dear, reluctant eyes' 'the eager feet' the 'living heart that was love's Paradise'—this is universal in its pure simplicity, and it is expressed with amazing beauty.

The other poem which to my own ear reaches the same high standard, and indeed contains the greatest high individual lines in the whole book, is called "The Salutation to the Eternal Peace" I cannot describe the effect upon me of the three stanzas which I quote below. It is just that incommunicable thing which makes poetry instead of verse.

But I, sweet soul, rejoice that I was born,
When from the climbing terraces of corn
I watch the golden or-ioles of thy morn.

What care I for the world's desire and pride
Who know the silver wings that gleam and glide
The homing pigeons of thine eventide?

What care I for the world's loud weariness
Who dream in twilight granaries thou dost bless
With delicate sheaves of mellow silences?

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There are many other poems of great and rare beauty, but these appear to me, more than any others, to have that note of distinction which makes them universal.

It is sad to find that the poet herself after years of hidden suffering has now been obliged [to leave her home to seek the best help that the great European specialists can give. I received a touching letter from her within a few days of her departure, in which she thanked me for some poor verses I had written. I shall not be betraying any confidence if I quote the words she wrote. "As you say,"—these are her touching words,—"India demands the sacrifice of all those who love her. One does not grudge the sacrifice, but rather it makes one's whole life a proud and glad love-offering at her altars."

'A proud and glad love offering.' These beautiful words of Sarojini might well inspire the Indian heart. The sacrifice needs to be made in a thousand ways—now of health and ease; now of worldly prosperity; now of fame and reputation; now of home and kindred; but when the call of the Motherland comes, then each one must be ready. For only sacrifice is fruitful.

Delhi. C. F. ANDREWS.

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II

THIRTY SONGS FROM THE PANJAB AND KASHMIR.*

This is the title of a neat grey quarto book which lies before me on my table, and within it is some very charming matter.

To an Englishman in this country the music of the people is perhaps one of the most elusive features. He will hear it on every side, in the grey of morning, at noon, or in the silence of night beneath the stars. He may listen for hours to voices calling their songs across the plains, while oxen swing up and down the slopes from the wells and the water splashes into its channels, voice answering voice with an indescribable quality, unchanging and yet never monotonous ; or he may join with a party of musicians, to hear the *tabla*, the *taous*, the *sitar*, the *sarangi* and the trained singer. So, gradually the rhythm and beat, the sweetness and the passion of the intricate airs, may grow to have their meanings for him.

But the very life of music : the fact that it alone can carry feeling and thought without sight or articulate word, makes verbal appreciation or criticism an almost impossible task.

Therefore it is that this little book fills a very real need, perhaps for the English-educated Indian as for the Englishman himself. In voicing the enthusiasm of its authors, as an interpretation, in perfect taste, of the supreme art of a most ancient civilisation, into the language and the thought of to-day, it has but to be read to open the way for the foreigner to the beginnings of a new appreciation, and for the Indian (and may this also come to pass) to something of a revival, a renewal of desire as of performance, which shall make old things new.

Is it necessary that, with the arrival of commerce and the Indian University, no song can be heard in our Colleges

*By Ratan Devi, Ananda K. Coomara Swami and Rabindra Nath Tagore.

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without the hideous discordances of the harmonium? Is the musical taste of India to be measured by her number of gramophones, or the violin to be desecrated by playing as though the bow were but three inches long? European music cannot be represented by the mouth-organ, nor can Indian music continue to be murdered by an instrument which in Europe is only used by the beggars in the streets.

There is urgent need for action, that men may wake to the fact that the musical arts of India and the West must blend or meet on the highest and not the most hybrid and lowest ground: that the English musician will appreciate the heights but not the low levels of Indian music, and that the Indian must seek in chamber music, in the symphony and in the oratorio, not in music-hall airs, the true heart of the music of the West.

In this lies the need of this book, and of many other such books, for it carries its readers a few steps further in enthusiasm and in knowledge of the art.

To have the airs written out accurately in European notations, as they are here, so that they can be sung or played on a violin without long instructions to have them accompanied by translations which appear to have all the fire of the original; this is a great encouragement to all who would learn. One can only regret that the book is so limited in size and in scope, and hope that the same authors will continue with Bengali and Mahrathi music, with an even fuller series of musical examples.

At least, whether more is to be published or no, let the spirit of this book be widely and gratefully accepted: a spirit of eager enthusiasm, in practice as in word, that the great music of the past shall live and not die.

> Painter and poet are proud in the artist-list enrolled:—
>
> But here is the finger of God, a flash of the Will that can,

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Existent behind all laws, that made them and, lo,
they are !
And I know not if, save in this, such gift be allowed to man,
That out of three sounds he frame, not a fourth sound, but a star.

The influence of music is greater than that of any other art,—for good and for evil,—nothing can degrade the feelings of the soul more insensibly and surely than the cultivation of a vulgar taste in music; few things can add greater depth and clarity than true appreciation of the noblest music of nations. For music is not a play-thing of individuals, but a bond of multitudes. The corporate unity of religion, of patriotism, of common affection, finds itself and expresses itself chiefly in song, and through song it grows to be a power and a blessing.

Nothing, however, shows the divergence more, between the music of India and of Europe, than this thought. Rabindra Nath Tagore speaks of Indian music as the 'music of Cosmic emotion,' not dealing primarily with the vicissitudes of human life. European music is dramatic and personal. The Indian brings the sense of solitude and vastness, and man lost in the midst—the power of its emotion is mystic,—the European carries man forward on a buoyant wave of waking life, whether of tears or of exultation. One may picture Indian music at its highest, sung by a lonely man seated in the heart of an infinite plain, but the European depends for much of its charm and power on harmony, the play of the individualities merging into the perfect whole, the interaction of the various instruments, which is why a string quartette and a symphony stand first in the order of musical merit. And perhaps,—who knows ? this expresses a deeper divergence : the one seeking after God in the Self, in meditation and soarings of the lonely spirit, in the Infinite All-pervading, and the other seeking God as the Father, and the Kingdom of Heaven in this world.

C. H. C. SHARP.

Delhi, May 5th.

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Our Library Table.

THE HOLY CITY (BENARES) BY R. R. SEN, B.A., LL.B., AUTHOR OF 'THE TRIUMPH OF VALMIKI.'

IN the volume before us, small in size but rich in illustrations, grand and fascinating in construction, and marked by genuine ability, the author has revealed the past and present glories of the Holy City with the fervour of a patriot. The lucidity and richness of style, power of expression and the wealth of wit displayed in the book are simply marvellous for an Indian. But for the Indian name of the writer one would hardly suspect that it was not written by an Englishman born and bred in England herself. The very interesting chapter on Sarnath which is repository of the relics of Budhism highly enhances ıe value of the book from the historical standpoint.

We cordially recommend it to the notice of all who cherish an idea of visiting the Holy City or without bearing the expenses and troubles of a journey want to know all about it. This volume ought to find a place in libraries and prize-lists. To the student of history also the book would be indispensable.

Balkrishna.

SOME GOOD HINDI BOOKS FOR LADIES.

माता और कन्या is the name of a small book written by Shrimati Hamant Kumari Chaudhri of Patiala ; who as a mother presents the same to her daughter Shrimati Shailja Devi on the occasion of her marriage as a suitable gift, so informs the dedication page. The motive of writing the book is itself an evidence in favor of the book and we may well add that the authoress seems to be at her best in this work. So far as the purity of ideas and the incul-

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cation of moral principles are concerned, the book is as good as it can be : its language is equally good and sweet and we wish that it could find its way to every home where literate girls of marrigeable age are to be found.

The book purports to give short lectures on the following subjects in a conversational style :—

(1) Family duties, (2) Need of knowledge, (3) Love and devotion towards the husband, (4) How to treat the father and other relatives of the husband, (5) Household duties, (6) Duty to the guests, (7) Duty towards the sick ; (8) Duty to humanity, and (9) Duty towards the country.

Except the last lecture (good though it is as far as it goes) which could be further improved by continuing the strain of thought expressed in the opening sentences ; every one of the lectures is extremely well written and deserves to be read every morning by young girls.

The authoress lays great stress on the necessity of worshipping God and having full faith in Him in prosperity as well as adversity and she has also emphasised that the best period for the study of the girls is that before marriage. But the best chapter of the book is the one on Household management.

आदर्श माता is the name of another book written by the same authoress. The position of the mother is a most responsible and high one. Now how to enable her to be equal to the task, is the question which the authoress in her own unexceptionable way tries to answer in a simple story-like form. This book is likely to prove most useful to pregnant women because it gives some most desirable advice and prescribes some excellent rules of conduct and guidance for young mothers. How to bring up children in general, how to introduce kindergarten methods of teaching at home, and how to reform refractory women at home and in the neighbourhood, how to care more for education and Dharmic life than for ornaments, how to win

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the hearts of husbands by love, obedience and service—and not by rich apparel and ornaments—are some of the wholesome lessons taught in this book in a very convincing yet charming way. As to the language it is good, except for the use of some difficult words here and there which perhaps was unavoidable. But the use of **मेरी, तेरी, आप की,** in place of **अपनी,** in phrases like **मैं मेरी परिश्र तू तेरे बच्चे को मैं ने मेरी सखी, आप आप की सखी को,** is not in keeping with the usage of good Bhasha.

Another thing which the people of higher taste may not like is the undue importance given to harmonium. Music is undoubtedly a fine art and must be widely learnt and encouraged both by women and men but the adoption of the second hand and cast off shibboleths of Europe may not necessarily be placed before, us, specially before our young and impressionable girls as something ideal. If instead of the Harmonium, Sitar and Bina were introduced at the anniversary of the imaginary girls' school as described in the book, the imaginary Lady Lieutenant-Governor, we presume, would have liked that just as well.

The Kindergarten song given on page 165 requires also to be revised and repolished.

नारी पुष्पावली is the name of another good book written by the same authoress. It contains short essays on the lives of some well-known women both Indian and European. The story of Madam Curie and the well-known Savitri are beautifully related and we don't understand why due prominence has not been given to the essay on Savitri which being both moral and substantial certainly deserved the first place. Some of the essays seem to have been written in haste and require filling up. Lady authors are so small in number that one hardly seems inclined to offer any remarks on their works except those of encouragement, but realising that Shrimati Hamant Kumari has a knack of writing good moral stories and essays, we feel tempted to suggest that she would do well to confine herself to such writings alone as are connected with moral household duties,

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and purity of character; subjects she has dealt with so well in the **माता और कन्या** and **आदर्श माता**, and leave for the moment historical and sociological topics, where there is a room for controversy. We may also add here that the authors are sometimes tempted to encumber their writings with such names, remarks, and ideas as are calculated to push on their sale, but by doing this, sometimes they have to depart so far from their general depth of language and thought, if the subject is fine, moral and ethical, that the very coarseness of the foreign element makes the subject shallow and unreadable. Hence we request our lady authors to be very punctitious on this point because theirs is a grave responsibility of uplifting their innocent sisters.

In the end we may once more say that all the three books under review are good—but the first two are specially good and must be read by every woman.

M. C. Sinha.

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Divine Wisdom.

Under this heading we propose to give every month extracts from the Holy Word of God—the Veda—on some important subject bearing on the moral, intellectual or social well-being of humanity. We hope our readers will like this new feature. Any suggestions for the improvement of this section of the Magazine and any contributions to these pages by learned scholars will be welcomed. As a rule in this section there will be no comments. What is needed is the translation of Vedic texts bearing on one subject arranged conveniently and exact references. —*Editor.*

THE VEDIC IDEALS OF GOVERNMENT.

The King to be elected by the commonwealth.

To thee hath come the kingship with its splendour:
On! shine as lord, sole ruler of the people.
King! let all regions of the heavens invite thee.
Here let men wait on thee and bow before.

The people shall elect thee for the kingship, these five celestial regions (people belonging to all parts of thy dominions) shall elect thee. Rest on the height and top of kingly power: thence as a mighty man award us treasures. Kinsmen, inviting thee, shall go to meet thee, with thee go the Lord (Agni) as an active herald. Let women and their sons be friendly—minded. Thou mighty one, shalt see abundant tribute (*Atharva Veda, Book III, Hymn IV.*)

Benediction pronounced on the occasion of consecration. The *goodwill* of the people the armour of the sovereign.

Guard and protect this man, all gods and vasus (forces of nature) over him keep ye watch and ward, Adityas. Let not death reach him from the hands of brothers, from hands of aliens, or of human beings. Listen, one-minded, to the word I utter,

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the sons, O learned men, among you, and the fathers! *I trust this man to all of you: preserve him happily*, and to length of days conduct him. Let all the forces of nature, whether dwelling on earth or in the heavens, in air, within the plants, the beasts, the waters, grant this man life to full old age, and let him escape the hundred other ways of dying, (*Atharva Veda. Book I, Hymn XXX*).

The King should gain the hearts of his people by affection and broadbase his rule on their willing submission, confidence and contentment.

We bend together all your minds, your vows and purposes we bend. We bend together you who stand apart with hopes opposed to ours. *I with my spirit seize and hold your spirits.* Follow with thought and wish my thoughts and wishes. *I make your hearts the thralls of my dominion*, on me attendant come the way I guide you. (*Atharva Veda, Book III, Hymn VIII*).

The King should strive to *promote unity among his people*, shun the policy of "Divide and Rule" and become the object of their ungrudging *trust*.

Unanimous, ye people, come united, come to the glory of this mighty guardian. The inclination which your hearts have harboured, the purpose which has occupied your spirits, this I annual with *Yajna* and butter. *In me be your sweet resting-place, O people.*

Stand even here: forsake me not. Before us may Pushan make your path unfit to travel. Vásoshpati incessantly recall you! In me be your sweet resting-place, O people! *close gathered be your bodies: be your minds and vows in unision!* Here present Brahmanaspati and Bhaga have assembled you. *Let there be union of your minds, let there be union of your hearts! all that is troubled in your lot with this I mend and harmonise.* As free from jealousy, the strong Adityas have been the Vasus' and the Rudras' fellows, so free from jealousy, O Lord God! *cause Thou these people here to be one-minded.* (*Atharva Veda, Book VI Hymns LXXIII and LXXIV*).

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Here art thou. *I* (the representative of the people) *have chosen thee. Stand steadfast and immovable. Let all the sections of the population desire thee* : let not thy kingdom fall away. Be even here! fall not away : be like a mountain unmoved. Stand steadfast here like Indra's self, and hold the kingship in thy grasp. This man hath Indra stablished. made secure by constant Yajna. Soma and Brahmanaspati (God) here present bless and comfort him! Firm is the sky, firm is the earth, and firm is all this living world; firm are these mountains on their base, and steadfast is this king of men. *Firm, never to be shaken, crush thy foemen, under thy feet lay those who strive against thee.* One-minded, true to thee be all the provinces: *faithful to thee, the firm be this assembly. (Atharva Veda, Book VI, Hymns LXXXVII and LXXXVIII).*

Let the King be sure of the support of the Constitutional Assembly, suppress disorder and anarchy with a strong hand and maintain a strong army to crush his foes.

Agree and be united : let your minds be all of one accord, even as the eternal forces of nature, unanimous, await their share. The rede is common, common the assembly, common the law, so be their thoughts united. I offer up your general oblation : together entertain one common purpose. One and the same be your resolve, be all your hearts in harmony: one and the same be all your minds that all may happily consent. *(Atharva Veda, Book VI, Hymn LXIV).*

The deliberations of the Constitutional Assembly should be pervaded with a note of harmony.

In concord may Prajapati's two daughters, Gathering (Sabha) and Assembly *(Samitis)*, both protect me. May every man I meet respect and aid me. Fair be my words, O Elders, at the meetings. We know thy name, O Conference, thy name is interchange of talk. *Let all the company who join the conference agree with me. Of these men esated here I make the splendour and the lore mine own.*

The ideal Statesman and Leader of the Constitutional Assembly.

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Indra, make me conspicuous in all this gathered company. Whether your thoughts are turned away, or bound and fastened here or there, We draw them hitherward again! let your mind firmly rest on me.

Incidence of taxation to fall heavily on the rich. Luxuries to be taxed and not necessaries.

Kin as a brother to his sister floods, he (Agni) eats the woods as a king eats the rich (*i.e.*, supports his state by levying contributions from the wealthy). (*Rig Veda, Book I, Hymn LXV, Mantra 4*).

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Ancient Aryan Civilization and Culture.

The Ancient Aryan Ideal of Brahmanhood.

(*a*) The man who Nature knows, with all
The changing growth that from her springs,
And all the fates of living things—
That man the gods a Brahman call.
He whose sole presence fills a place
Whose absence makes a void in halls
Where thousands throng the ample space—
That man the gods a Brahman call.
(*The Mahabharata*).

(*b*) A Brahman should from honour shrink,
As he would poison dread to drink;
And love contempt, as if he quaffed
A sweet celestial nectar-draught.
Though scorned, he ever calmly walks;
And scorned, this course he calmly keeps;
But woe the scorner overtakes.
(*Manu*).

Scientific Knowledge of the Ancient Aryans.

"What is thought to be peculiar to Kanáda, nay the distinguishing feature of his philosophy is the theory of *Anus* or atoms. They take the place of the Tannáhás in the Sánkhya philosophy. Though the idea

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of an atom is not unknown in Nyáya philosophy, it is nowhere so fully worked out as in the Vaiseshika. Kanáda argued that there must be somewhere a smallest thing that excludes further analysis. Without this admission, we should have a regressus and infinitum, a most objectionable process in the eyes of all Indian philosophers. A mountain, he says, would not be larger than a mustard seed. The smallest and invisible particles are held by Kanáda to be eternal in themselves, but non-eternal as aggregates. As aggregates again they may be organised organs, and inorganic. Thus the human body is earth organised, the power of smelling is the earthly organ, stones are inorganic." Max Muller's Indian Philosophy p. 584. Besides his conception of the atoms, his views on the qualities of the substance, on gravitation and Levity (the latter being only a negation of gravity) on fluidity, viscidity, and the propagation of sound are all extremely thoughtful, and excite our admiration at this distant date. No less remarkable is his statement that light and heat are only different forms of the same essential substance. Now coming down to carka we may notice a few typical instances of mineral and metallic preparations mentioned by him. He mentions the five kinds of salt, *viz.*,—Sanvarchala, Saindhava, Vil, Andbhida and Samudra. The following minerals are utilized for external application:—Sulphate of Copper, Sulphate of Iron, realgar, or Piment and Sulphur, in combination with vegetable drugs. (*The Ayurvedic System of Medicine by Dr. B. Sumant Mehta*).

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Editorial Reflections.

THE PEST OF ANARCHISM. TO THE YOUNG MEN OF THE PUNJAB.

ALAS! The legitimate pride of the land of five rivers is gone—we hope not irretrievably. Anarchism which had spread to a greater or less extent in every other part of India had so far not invaded the Panjab. The reason is not far to seek. The Arya Samaj dominates the public life of Hindu Panjab and its influence on young men has always been wholesome, elevating, restraining and sobering. It is a terrible blow to our reputation, however, that a bomb outrage has occured at Lahore, the capital of the Punjab—the centre of Arya Samaj activity. A poor Brahman chaprasi has been killed. The assassin or assassins who committed the disgraceful outrage as yet remain untraced. The police are carefully conducting their investigations and the Government has offered a reward of Rs. 5,000 for any clue leading to the arrest of the miscreant or miscreants. The Government will, we are sure, do its duty in this matter. But the community has also a duty to discharge of which, we are confident, it is not oblivious. The young men of the Punjab—the land where the Vedic hymns were once chanted, where the Sikh Gurus preached their beneficent gospel and where Bhagwan Dayanand re-planted the flag of the holy symbol Aum—realize that anarchism has yet never secured freedom for a subject race. It has always led and can always lead only to confusion worse confounded and to the tightening of bonds and the forging of fresh fetters if those at the helm of affairs in the state are reactionaries. Fortunately we have at the head of the Government in India a righteous ruler who is the very soul and embodiment of honour and generosity and who—though himself a victim of the pestilential activities of the disinherited wretches who are perversely obstructing

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the orderly evolution and peaceful development of this ancient land—has publicly declared that he places himself completely in the hands of the people whom he loves and that his policy will suffer no change—and who does not know that his words are bonds? This declaration breathing forth generous sentiments of ungrudging trust and unreserved confidence has increased the responsibilities of our people. The Viceroy and those who are dear to him have entrusted us—the law-abiding people—with the loving task of protecting them. Let us discharge the holy trust. How can we do it? This is a question that needs most careful thinking. The bomb-thrower has a psychology of his own. His dark haunts must needs be secret. His nefarious propaganda must needs be carried on in dark recesses inaccessible to the ordinary peaceful citizen. His associates also must necessarily be men who can keep secrets. All preaching to hardened criminals with seared consciences and petrified hearts must, of course, be a cry in the wilderness. They must be given up as incorrigible unless the Lord directs their intellects towards righteousness and they themselves seek spiritual illumination from the religious leaders of the land—and this is highly improbable. But it cannot be denied that they draw their recruits from amongst the youth of the country. They must, of course, be working cautiously and surrepitiously—their activities must, from the very nature of the case, be under-ground. Probably they probe a man before disclosing to him their nefarious schemes. What is more probable still is—at least this is the method followed by Western anarchists whose apt pupils the revolutionaries of India are—that the young man finds himself committed irredeemably before he quite realizes that he has been unconsciously and irresistibly drawn into the meshes that have closed round him. The anarchist propagandist, therefore, employs the weapons of base innuendo, covert and thinly veiled insinuation, cowardly attacks, skilfully manufactured appeals to youthful patriotic fervour, incitements to violence

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disguised as appeals addressed to the desire for cheap notoriety or a burning desire for martyrdom, and cleverly devised arguments compounded of truth and falsehood blended together with satanic and demonic ingenuity calculated to awaken the devil in man and rouse the worst and lowest human passions. What is needed, then, is an active propaganda against anarchy which may serve as a prophylactic against the action of the slow poison. Let our young men become active missionaries against anarchy so that the first approaches of the revolutionary may be repelled with concentrated scorn. Let them never be silent but speak out bravely and truly and courageously about its wickedness. Let this be done also not only by words but by deeds. Then the anarchist finding the soil of the Panjab unsuited to the growth of his upas tree will pack off bag and baggage from this holy land—a land sanctified by innumerable acts of mercy shown to man and beast by saints that have flourished in it from antiquity. We recognise, of course, that this sacred and dharmic propaganda of ours against anarchism can succeed only if the erring youth who truly repents has reason to believe that his advances will be met by the officials, not with cold suspicion, but with the sympathy due to a sincere repentance. Our duty to the Government under whose beneficent sway we live compels us to speak out plainly in this matter. The bureaucrat whose creed is repression and nothing else but repression is as much a foe of the country as the anarchist. He supplies the microbes which generate the disease of anarchism. We think that the police fails in tracing anarchical crime not only because the youth who wishes to repent is afraid of the gang but also because he fears that his efforts to discharge honestly the duties of a good citizen will bring about a continual torture and suspicion by the police department—the underlings of which are by no means over-scrupulous. We know that under Lord Hardinge's beneficent administration this "bureaucratic cult" finds no encouragement. But all

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the same the public expression of this view which is entertained by many is bound to do some good.

WHY ANARCHY SHOULD BE STAMPED OUT of elocu-

We are anxious that anarchy should be [illegible]ersopedity. The from this country not only because a sensel[illegible] like wildfire. wicked outrage gives a handle to reactionarie[illegible] [illegible]gine hand had of the clock is put back—although this is no small reason for doing so,—but also because the cult of the bomb is essentially wicked in itself and also foreign to the genius of our civilization and culture. Our eternal Religion teaches mercy and love not only for man but also for the dumb creation. Our ancestors thought it a sacred duty to feed even crows, sparrows, dogs and fish. We have always won the hearts of our conquerors by inspiring them with the spirit of our civilization. We tamed the savage Mogul and made of Akbar—the descendant of Timoor, the apostle of universal plunder and general massacres—a beneficent ruler and a merciful statesman. One of our sages brought down Alexander on his knees and extorted homage from him. The brave and chivalrous Rajput rather courted treachery and defeat than took mean advantage of the position of a foe—even when the foe was not honourable. Shall we pass on this tradition untarnished to coming generations or shall we transmit this tradition soiled with marks of violence and cold-blooded murder? The question can admit of only one answer.

A GRACIOUS AND MOTHERLY ACT.

Our noble Viceroy and Vicerene have won the hearts of the Indian people. Numerous instances of kindness and graciousness can be quoted. Our readers cannot have forgotten how Lady Hardinge thought of the bravery and loyalty of the poor jemadar in the midst of the agonies of her husband at whose bedside she was anxiously watching. It is our pleasant and grateful duty to record another such instance of motherly solicitude for the welfare of the people over whose destinies her illustri-

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ous husband has been called by Providence to preside. Our cheap daughter has been ailing for sometime past. In obecleverle to medical orders we took her to Simla for change of falseho to blehe disease is complicated and the diagnosis of genuine calroctors was different. We were in a state of absolute bevl iderment. A beloved friend of ours brought this fact to the notice of Her Excellency. Our beloved Vicereine graciously commanded the Viceroy's personal physician Sir Roberts to examine the girl and advise us. This he very kindly did most carefully and set our anxieties at rest. Her Excellency was not content with this angelic act. She accorded us an interview and personally inquired after the girl. These kindly acts reveal a genuine Aryan heart and do much more to bridge the gulf between the rulers and the ruled than a thousand measures of political expediency. Lord and Lady Hardinge have introduced a new factor in the methods of governing India—the note of personal sympathy and the element of the personal equation. This new factor will bring to India untold blessings. We are not in the habit of troubling our readers with our personal concerns. If we have in this instance departed from our general practice, it is because we think that ingratitude is the basest of crimes.

THE C. H. C. IMBROGLIO, BESANT WORSHIP AND THE COMING CHRIST.

The Theosophical Society seems to have fallen on evil days. The stars in their courses are fighting against it. The Mahatmas of the White Lodge seem to be either impotent or unwilling to help it. It was an evil day when Mrs Besant took hold of the unsophisticated son of a retired Madras Tehsildar and in her eageress and fondness te become a female John the Baptist proclaimed him to be the coming Christ—the Lord Maiterya who had descended on earth to redeem humanity. The poor boy—we pity him—was transformed into a *tamasha*. Worship was

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offered to him by many men of distinguished ability who in other affairs of life acted quite sanely.

Mrs. Besant is possessed of wonderful powers of elocution and pursuasive talk and a magnetic personality. The cult of "Krishna-Murti worship" spread like wildfire. The students of the C. H. C. whose imagination had already been enthralled by the lady-orator were most susceptible to this fatal fascination and joined an order founded to proclaim the advent of the coming Messiah in large numbers to the detriment of their studies, the development of manly self-respect, independence of judgment and active and enlightened love for the motherland. The misfortunes of Mrs. Besant began at this time. Babu Bhagwan Dass is, we believe, one of the most learned scholars in the Theosophical Society—in fact in the entire Hindu community. He was for sometime completely under the influence of Mrs. Besant. It is not known to the public on how many occasions the profound Sanskrit scholarship of Babu Bhagwan Dass helped Mrs. Besant to pose as a religious leader of the Hindus—it is an open secret that the gifted lady is innocent of classical Sanskrit, the sacred tongue in which the scriptures of the ancient Aryas are preserved. He wrote an excellent book on "The Science of Social Organisation" and inscribed it to A. B. "My mother, physical in past lives, superphysical in this—by whose wish it was composed.' It is, therefore, clear that not only was B Bhagwan Dass not biased *against* Mrs. Besant but was, on the contrary, clearly and, we may be pardoned for saying, almost blindly biased *in her favour*. The "Maiterya-cum-Christ cult" lost Mrs. Besant the devotion and blind adherence of this most scholarly of her "sons" and colleagues.

Babu Bhagwan Dass has a strong sense of duty. He has sacrificed a brilliant career for the sake of the C. H. C. With a deep-visioned foresight he saw that the new cult would have a deleterious effect on the youthful mind. His devotion for Mrs. Besant and his

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duty to the institution and the Hindu Public were, for the first time in his life, in conflict. It was a psychological moment. The deeply religious and sainly man was confronted with two alternatives—it was open to him either to follow Mrs. Besant blindly and betray the interests of the Hindu community of which he is an ornament or to purchase the future welfare of the premier Hindu Arts College in the U. P. at the heavy price of the displeasure of his "superphysical mother." Duty triumphed over devotion. He protested strongly against the mystic nonsense and supernatural balderdash with which the young minds of the C. H. C. were being filled by the otherwise learned, distinguished, sympathetic and devoted Principal and some of his colleagues.

Mrs. Besant was appealed to. The particular order was disbanded—but only to give place to another still more dangerous. The crisis was precipitated by Besant-worshippers. Mr. Arundale addressed a "confidential" circular letter to his fellow-worshippers in which this Fellow of the Royal Historical Society, blinded by man-worship or to be more grammatical woman-worship, forgot the lessons of history—which is nothing if not the record of the disasters that have ever followed in the train of undiluted despotism in state or church—and hailed Mrs. Besant as the destined ruler of the world of "gods and men" and advocated the complete and unqualified surrender of private judgment and freedom of thought and action at the altar of this patroness of the Christ that is to be. The letter got into the hands of B. Govind Dass, the elder brother of B. Bhagwan Dass. Babu Govind Dass is not a metaphysician and Sanskrit scholar and religious leader like Babu Bhagwan Dass. His code of morality is, of course, different from—we do not say necessarily inferior to—that of his saintly brother. He sent the letter to the editor of the "*Leader*" for publication and thus rendered a distinct service to the Hindu community. Babu Govind Dass is proud of his achievement as well he may be. He thinks he has performed a public duty

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inasmuch as he has exposed "the machinations of the group" and informed the public of their "disloyalty."

Whatever may be the verdict of casuistry as regards the subtle abstract morality of Babu Govind Dass's action, the publication of the letter was a bolt from the blue. It took one and all by surprise. The eyes of the Hindu Public were opened. They realized for the first time that in their premier Arts College—built up with their money and depending upon their support, the nucleus of their University—man-worship of the most hateful type was being taught by example and precept to the future leaders of the nation in this enlightened age—not by orthodox Pandits of the old school but by distinguished graduates of Oxford and Cambridge—not by brown-skinned obscurantists and "learned fools" but by white-skinned "mysties" and adherents of "Mahatmas" whose existence even the expedition of Sir Younghusband has failed to establish—the Koothoom Lal Singh Varmas. The letter naturally created a great uproar. Mr. Arundale and his colleagues were assailed with ridicule by the indignant public. They threatened to go on "strike" and submitted a joint resignation. They met with the fate of "strikers" all the world over. Their resignations were accepted and they were made to realize that in this world over which a merciful Providence presides none are absolutely indispensable and irreplacable —not even distinguished, devoted and self-sacrificing educationists like Principal Arundale, Professor Wodehouse, Pandit Iqbal Narain Gurtu and Professor Telang. Mrs. Besant who was premitted to retain the presidentship for the present at her own request now talks of black ingratitude. This accusation is on a par with the hysterious lamentations of the low-class Christian missionary who talks of the baseness of the "heathen" when an unsuspecting young Hindu girl is rescued from the clutches of his amiable spouse burning with proselytising zeal who has been the poor maiden's "honorary" teacher for years.

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This is the "finis" of only one act of the drama. The father of the deified boy whose son had been permitted by Mrs. Besant to associate with Mr. Leadbeater—the man who had once been expelled from the Theosophical Society for offering sexual advice to youngmen which Mr. Besant still characterises as mischievous and dangerous and which he continues to regard as sound and moral. The father was naturally alarmed. He alleges that Mr. Leadbeater had improper relations with his son—this, however, the High Court says is false The boy was seen naked in the room of Mr. Leadbeater. Mr. Leadbeater says he was teaching him how to bathe in the English style. The father sued Mrs. Besant for the restitution of his sons—Krishnamurti and Nityanaidu his younger brother. Mrs. Besant moved heaven and earth and raised frantic and hysterical cries. She had been fighting against anarchy nd sedition. The anarchists and the seditionists had formed a conspiracy against her. The members of the infernal conspiracy belonged either to the class of fools or to the class of knaves—the father of the boys who claimed back his own sons belonging to the former class and those at his back to the latter. All these poetic effusions were lost upon the prosaic judge. She, the poor victim of conspiracy, appealed to the judge—the incarnation of God on earth—for protection. The judge who lacked imagination and Mahatmic inspiration could not see what connection there was between these vague imaginings and wild conjectures and the question of the natural and legal guardianship of two minors.

Horror of Horrors! The prophetness was compelled by a mere uninitiated "judge" to delete all this "irrelevant" matter from her "statement." Not only this. All her appeals to the supreme need for the defeat of the seditionist plot notwithstanding, the judge decreed the suit.

But Mrs. Besant is invincible. Although she has lost the suit, she is receiving congratulations from her

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adherents and is congratulating herself. The poor are being fed. Why? Because the result of the suit is 'extremely satisfactory." The charge against Leadbeater has "not been proved." Mrs. Besant conveniently forgets that the judge has also held that Mr. Leadleater holds "immoral views" and is not a fit person to associate with youngmen. Is that a compliment to Mr. Leadbeater or to the society of which he is the great pillar—in fact the leader of its president? The man who claims to have been "face to face" with the "Director of Evolution" has been declared by the highest Judicial Court to be unfit to take over charge of youngmen. This is being hailed as a victory by Mrs. Basant and her followers! The sight is, to put it mildly, ludicrous.

Mrs. Besant rejoices because Mr. Justice Bakewell has held Mr. Naraniah to be a "jealous and suspicious father" who has attempted to "strengthen his case with lies." But has not the learned judge also held that Mrs. Besant had broken the undertaking into which she had entered with the father although she solemnly declared in court that she had given no such pledge? What does this imply? Does it not show that in the learned judge's opinion Mrs. Besant too has not been quite truthful in her statements before the Court?

Then again the defamation suits brought by Mrs. Besant against the Hon'ble Dr. Nair and the editor of the "Hindu" have been dismissed by the Presidency Magistrate.

The learned Magistrate has found that the accused had "ample justification in objecting to the presence of the individual (Mr. Leadbeater) in the society. (Theosophical Society) as he *taught young boys given to his care the practice of self—abuse and as he was a man of questionable character.* The Magistrate also finds that Mrs. Besant's support of Leadbeater's practice is evidenced by: (1) her own public writings; (2) her conduct towards Mr.

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Leadbeater and his letters to her; (3) her letters to other persons, and (4) her supporting the books written by others defending Mr. Leadbeater and the practices. The judge quotes from ex 53 in which she says: "I have stated in my public letter to the Theosophical Society that the advice given by Mr. Leadbeater given only a few special cases, was the only advice practicable in these cases."

The judgment has created a great sensation. Mrs. Besant has addressed a letter to all Theosophical Journals in the world in which she indignantly denies having ever approved of the advice. The purity of Mrs. Besant's moral teachings all through her life lends support to this view. Possibly she was led to express the view quoted by the judge out of enthusiastic regard for her stranded colleague and the extract does not represent her genuine feeling. The mischief, however, of raising a man like Leadbeater to such an eminent position in the society is producing its effect. A man who signs himself "X" thus speaks of Mr. Justice, Bakewell's reference to Leadbeater's views in the current number of "Theosophy in India."

"All that the judge said was that he considered C. W. L.'s, *views* on a certain matter immoral. But C.W.L. had made no secret of those views and adhered to them firmly in Court as a matter of principle, *and surely we may concede him to be just as high an authority on any purely abstract question of ethics or physiology as the judge himself.*"

This is how the moral sense of Mrs. Besant's adherents is being warped. She calls a view dangerous and mischievous. But the sectional organ prints a communication defending the wicked and immoral view by implication or at any rate whittling down its seriousness by declaring it to be of no practical importance whatever. And the learned editor gives a prominent insertion to the communication without appending a note of dissent or disapproval. It is clear, then, that either Mrs. Besant should part company with this fellow-initiate or her tremendous

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influence for good will avail naught against his subtle influence for evil.

The judgment has created a tremendous sensation but the sequel to the defamation suits promises to be still more fruitful of sensationalism. Mrs. Besant in her letter of repudiation charges the counsel for the accused, Mr. Rama Rao, with having indulged in allegations which form a tissue of falsehoods. Mr. Rama Rao has served a notice upon Mrs. Besant demanding an unqualified apology and threatening her with a criminal suit in the event of non-compliance. In another communication to the press Mrs. Besant referring to Mr Leadbeater's advice says: "He brought the idea over from the celibate priesthood of the Anglican High Church and the Roman Catholics, as a device for saving men from prostitution, and it has nothing to do with Theosophy or the Theosophical Society." This has drawn forth indignant protests from the churches gratuitously slandered and their exponents. We take the following from the *Poona Mail*:—

> Mrs. Besant has done her cause no good. English theosophists, as we pointed out a few days ago, have already revolted on account of the absurd claims made on behalf of the boy Krishnamurty, and we believe the 3,000 revolters will be added to by the result of the cases in Madras. Mrs. Besant has gone to England, we hope she will remain there—and it will be interesting to learn what further steps she will take on behalf of that remarkable hybrid—a man "of noble character and pure life" whose advice to young men and boys is so "mischievous and dangerous" that even Mrs. Besant has been forced to express a dirapproval from which she has "never deviated one hair's breadth." There is not much further to be said unless it is that Mrs. Besant can never hope to secure the rehabilitation of her colleague, Leadbeater, by slandering somebody else, which, we might remind her, is the course commonly adopted by those who

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have a weak case to present, and the public will gather its own impressions from the course she has adopted. *We see too, that she has appealed to the divine justice, quoting those famous lines "Though the mills of God grind slowly, yet they grind exceeding small." We would commend this statement of truth to Mrs. Besant herself and to those, who with her, have apparently not given sufficient weight to the other certainty, which she also quotes with characteristic glibness, that. "Though He stands and waits with patience, with exactness grinds He all."*

The italics are ours. The public will, of course, watch future developments will painful interest.

But the most unkindest cut of all comes from the London *Times*, the chief exponent in England of the bureaucratic view of public questions. Mrs. Besant has always given out that all her opponents are seditionists and anarchists. The motives of her opponents are never pure or honest. They oppose her for she has always strenuously set her face against sedition. The Indian public has always appraised these hysterious outvapourings at their proper worth and regarded them as spiteful accusations hurled about in an irresponsible fashion by an annoyed and cornered autocrat unused to contradiction. But it seems the *Times*, usually so obtuse, has also found her out. Says the *Thunderer* :—

"To speak plainly about the propaganda now going on in India, nowhere could the sort of teaching described as theosophy do more harm than there. At points of contact between East and West, between different religious systems and customs, unrest and preplexty are inevitable. They are aggravated by the spread of doctrines which may be repellent to healthy minds, but which have a contagious power over weaker natures, and nowhere more than in the present intellectual atmosphere of India. Most of us have thought hitherto of theosophy as an innocent fad, and associated it only with strange jargon and picturesque, if incne, ceremonies as they seem to the profane. That is not the whole truth as to theosophy in India. There it counts for something,

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indeed of late for much, among the things which make for, or obstruct, a better order. At a time when robust good sense and solid scientific training are needed as corrective to vague, unsatisfied desires and anarchical moods comes this disturbing element. Not that we need assume that the founders of such a society as 'the order of the Sons of India' wish to bring about confusion; each of them gives a pledge to 'be a good citizen of my Municipality or district, my province, the Motherland, and the Empire.' But the propaganda does not make for healthy progress. Instead of being an impetus forward, it is a movement backward, an encouragement to Hindus to consider, as has been justly said, that 'their gods, their philosophy, their morality are on a higher plane of thought than the West has ever reached.' Theosophy must, of course, be allowed to run its course but it should have no approval, or the semblance of it, from the Government."

A few words about the psychological aspect of Mrs. Besant's public life will not be amiss. We believe Mrs. Besant to be a sincere woman possessed of admirable qualities of head and heart and of tremendous powers and energies.

Oriental legends tells us of giants over whom a certain species of human beings exercised a fatal fascination. Though possessed of superhuman powers, they could not exercise them on their own account and could only place them at the disposal of puny human beings. Mrs. Besant has, likewise, been always peculiarly susceptible to masculine influence.

At one time she braved all for the sake of Mr. Bradlaugh. Then she fell under the maleficent influence of Madam Blavatsky—a masculine woman who cast a glamour over women and feminine men like Colonel Olcott.

A distinguished European friend of ours who was himself at one time an eminent Theosophist tells as how when travelling in the same compartment in a railway train in England with Mrs. Besant, he was told by the august lady that all was over between them because he had ventured to

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say in reply to a question from her that in dealing with fools and dupes madame did not scruple to employ *hocus pocus* and mystic legerdemains. After Madame's death Mrs. Besant fell under the influence of an orthodox Sadhu and a Bengali mystic. She then began to talk glibly of the magnetic and psychic properties of Ganges water and to defend the absurdities and obscenities of the Puranas, in fact to read psychical meanings in Puranic legends. A band of noble Englishmen succeeded in weaning her from these reactionary influences. At last when with the help of "Mahatmas of the White Lodge" she did succeed in securing the presidentship of the Theosophical Society, it was thought that she would set up for herself. This expectation proved vain. She yearned for the support of a masculine arm. Therefore she exhumed the dead and buried public character of Leadbeater and induced him to step into the shoes of Bradlaugh, Blavatsky and the orthodox Swami. Mr. Leadbeater is a man of strong will and is a born leader.

His influence is very subtle. Let us see how and when she is weaned from it. Will her well-wishers provide a suitable substitute? The tremendous energies of the giantess are unimpaired. What she needs is careful handling. Who will come forward to rescue her from her colleague Leadbeater? Whoever succeeds in doing so will have saved a tremendous power for good from being utilized for purposes not exactly beneficent.

BRAHMO SELF-COMPLAISANCE.

The *Indian Messenger* of Calcutta thus delivers itself about the paper on "Bacteriology in the Vedas" read on the occasion of the last anniversary of the Gurukula.

"THE VEDAS AND BACTERIA.—In the account given of the eleventh anniversary of the Gurukula in *The Vedic Magazine and Gurukula Samachar* we find mentioned a paper by "the famous painter from Maharashtra Pandit Shripad Damodar Satya Valekar" on "Bacteriology in The

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Vedas." The lecturer combines in him a knowledge of Painting, Bacteriology and the Vedas—a rare combination, though superstitious people would smell danger at this *Trayasparsa* or contact of the three. "In times gone bye" began the learned lecturer 'The Vedas were thought to be books to read for the sake of reading without an attempt at finding out the meaning thereof. From this stage there came a sudden swing in the opposite direction when the Vedas were thought to contain all knowledge in detail and people tried to read their own meanings in Vedic texts. Avoiding both these extremes, a dispassionate study to find out the real meaning of the Vedas—no more and no less that is the position that ought to be taken and that the standpoint which I take.' Thus we are asked to expect nothing that is not the result of his dispassionate study, which, however, amounts to telling us that words like Rakhshasas and Asuras meant only 'bacteria' and that the Vedas abound in mantras which show," how the writers of the Vedas had really a conception of bacteriology, how we find it meantioned that the bacteria attack the blood, brain and intestines, how most of them are not even visible to the naked eye, how they are most virulent at night and how they can be destroyed through the operation of certain drugs, through mental suggestion and prayer and lastly through Havan fumigation of a whole locality rendering the whole atmosphere pure. On the authority of *The Vedic Magazine* we are to believe that quotations upon quotations from the originals—with accurate interpretation thereof were given in support of the thesis." Oh for the quotations and the interpretation which can make bacteria of Rakshasas and Asuras! *Havan* needs the bacteria and the Vedas bacteriology. Credulity may believe this painting-bacterio-Vedic study to be dispassionate but to sense and reason it will appear nothing less than an Arya amalgam."

"Sense and reason" in the opinion of our contemporary direct their votaries to arrive *at apriori* conclusions, to be guided by pre-conceived notions, to scorn to examine any

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data which conflict with ready-made opinions inherited from a generation which was under the glamour of an alien scholarship. Does our contemporary mean to say that the Vedas can possibly contain no scientific truth? If so he is out—Maxmullering Max Muller himself. For even that scholar acknowledges freely that there are truths in the Rig Veda which sound decidedly nineteenth—century—like. As regards this particular theory, the strictly scientific attitude of mind would have been to suspend judgment till he had read the paper. But those who condemn bias in others are the greatest victims thereof. It is a question of "my doxy-is orthodoxy; your doxy is hetrodoxy." Our contemporary does not object to coloured spectacles at all! Only the pair must of the pattern worn by Brahmos. Our friend is not at all troubled about the truth in regard to the teaching of the Vedas. It is a case of omniscient conceit and Brahmo self-complaisance being pitted against alleged unscrupulous distortion with a purpose and Aryan amalgm. Which is worse? Let our contemporary decide for himself. We cannot help him in the matter. If, of course, he changes his methods of dealing with Vedic teachings and resolves to put off his coloured glasses, he will find ample food for reflection by reading carefully the next issue of the *Vedic Magazine*. We are actually going to print the result of "this painting-bacterio-Vedic" study. Unless our contemporary is completely innocent of Sanskrit—we are afraid many Brahmo Missionaries know everything except the dead language Sanskrit which embodies the culture of their "semi-civilized" ancestors—he will be in a position to test the accuracy of quotations and interpretations for himself and will not be compelled to base a diatribe against the Aryas on the report of the *Vedic Magazine* the authority of which it is perhaps an article of the Brahmo creed to question at every step. By the Brahmo creed we do not, of course, mean the creed for which the great Vedic Scholar Raja Ram Mohan Rai, the founder of the Samaj, was responsible—the Raja was a devout believer in Vedic Revelation—but the creed of nondescript seceders who have usurped the name Brahmo and still claim to be the followers of the Raja although they have gone back upon his central doctrine—a belief in the infallibility of the Vedas.

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The Gurukula Samachar.

Motto I:—By the force of *Brahmcharya* alone have sages conquered death.—*The Veda.*

Motto II :—The welfare of society and the justice of its arrangements are, at bottom, dependent on the characters of its members.....There is no political alchemy by which you can get golden conduct out of leaden instincts.—*Herbert Spencer.*

It is a holiday. No school and college bells summon the students to their school and college classes. But it is not an ordinary holiday. The students are evidently busy with something. The younger Brahmacharis quartred in the bamboo—barred gate square—the square having the octangular Havan shed in its centre—that square built first and so retaining its distinction by having two Gurukula flags one on top of the tree near the central Havan Shed and the other over the roofed gateway—I mean the square adjoining the school rooms quadrangle—well the younger Brahmacharis in this square are busy. Busy doing nothing as is usual on holidays elsewhere? No. Busy doing something. Yes busy doing something unusual. Busy poetising in Sanskrit. Sixth year students, students hardly fourteen years old, trying their 'prentice hand at versifying in Sanskrit! It is Kama Naomi. Well may the national hero fire their imagination and unlock their music and melody. How many of your B. A. Sanskritists can poetise? Oh poetry is a forgotten art and Sanskrit teaching a mockery elsewhere, especially as a second language at our varsity colleges. * * * * * * * * * *

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Now that is about the younger Brahmacharis. The elder brother Brahmacharis of the Kula are also putting this unique national festival to a serious use. They too are busy with Rama, his life and doings. Yes Buddha Deva will represent the muse as she favours the Ganges Bank quarters of the elder Brahmacharis. Brahmadutta too will have his say—a bhajan in Arya bhasha set to vocal melody. Mind the sixth year versification and Buddha's—these are in Sanskrit. That is reviving a language isn't it? It is indeed to be sure. Well the elder ones wont stop there.—Sanskrit Poetry is all right for the school and college. Oratory and eloquence these too are needed and these in Arya bhasha to rouse the modern mind to the glorious ideals of a glorious bygone age when sanskrit was in its glory. So the elder ones will add eloquent speeches in ordinary every day Arya bhasha to versification and poetry in Sanskrit. Thus some, we presume, are busy in that direction.—Brahmadutta, and Pran Nath among the number. The rest too are thoughtfully meditative or pleasantly and profitably engaged in talking over the events of the life of the history—treasured hero of the day-king Rama. * * * * * * *

So you have quite settled down in your mind it is a holiday, not a usual one but one unique, it is Rama Naomi and the Gurukula Brahmacharis are busy as they should be over the event. I wouldn't thrust an uncomfortable query as to how you or others spent the holiday. It is for you to pause and put yourself that question and answer and compare with what it was like at the Gurukula Kangri. Mine it is but to chronicle for your sake, Dear Reader, what it was like at the Gurukula on that memorable day.

You will like to plunge at once into the main part of the programme—the afternoon programme. Come then under the central banner aloft the tree by the central octangular Havan Shed. A peep into the quarters shows you the Brahmacharis are changing their white Dhoti and putting on the yellow one that serves as their school and college uniform. A few of them have come in advance.

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and spread clean carpets all round over the smooth lime—plastered floor. Class after class comes in rows, and gets seated in parallel expanding octagons right upto a foot of the octangular ridge of the Havan Shed. The Havan Samagri is there—firewood, Ghee, incense and all. Teachers and Professors line the innermost octagon. Pradhanji Mahatma Munshi Ram conducts the havan, the resounding chant of Havan Mantras fills the air. It is finished now. A table has been brought in the centre. Hear the initial prayer by Mahatmaji "Oh Lord our God we are strong in thee. Thou art the keeper of the life vows of all. Our wills, our wits, our resolves falter for we take not our refuge in Thee. We have forgotten thee; that is why we are weak and wanting in self-control. We seek refuge in thee. Do thou remove our weakness, strengthen our wills to be steadfast in righteous resolve, to be firmfooted in our Dharma, to follow the footsteps of those ideal souls who understanding life's ideals have stood as exemplars unto all humanity."

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The prayer over, the young poet Brahmacharis came forward to recite their self-composed Sanskrit verses. Some of them are creditable, all respectable. One recites it in a long story form in a briskly—moving measure. Another not quite preferring the epic form chooses some more dignified measure. And so it goes on till it is Pran Nath's turn to lecture. Hear:

"Our ideals make or mar us. Mere outward power and position—that is not a glorious ideal for is not misapplied power, a curse to all concerned. In vain may you search among men of power and position for very high all-round ideals. From among sovereigns known to History how few indeed can supply an ideal so perfect as Rama—an ideal king, an ideal householder, an ideal public man. Can Roosevelt compare? No, he cannot. The great fact about Ramchandra is the utter absence of selfish motives, of motives of self-aggrandizement. Forces of evil sickened

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humanity as much then as now. Here was one whose unselfish endeavour would fain redress all wrongs, one who would ever aid the oppressed and elevate the depressed—an ideal public man, an ideal king, an ideal householder, an ideal brother. Such the ideals that truly elevate."

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Another round of Sanskrit verses. The students of the 10th class must also show their poetic power. Buddha must recite, he represents the college section. Speech and verse thus alternate. After these verses the speech again. It is Brahmadutt's.

"The time of which we may be justly proud, the time we remember with pleasure—that we are gatherd to celebrate, National heroes are indeed the fathers of the race. Just as fathers behave their best to set an example to their children, exactly so do these heroes of the race by their exemplary life show the way. Daily contemplation of their life is necessary to mould us in their ways. Lest we forget we have an annual reminder. I wish the ideal of Rama's life be daily thought over but this day it is our special business to do so. Remember Rama was an incarnation of love. Love begets love. So we find his subjects loved him greatly, so that they were unhappy when he was unhappy and happy when he was happy. When exiled his subjects would have followed him to the forest, His love would not allow them to do so. He wished it not. Hence he quietly left the capital at night. He enthroned himself all the firmer in the hearts of the subjects. Love conquers all. True love ever increaseth. It increaseth as the shadow towards sunset and not like counterfeit affection ever decreasing as the shadow towards noon-day. Love the power to propagate one's religion. Buddha conquered through love; Christianity spread through love. And the same divine love Rama manifested even for the humblest of his subjects.

Another lesson that we learn from those good old times is that we must guard against jealousy, else would develop-

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ment be impossible. Thus Bharat was not jealous of why Rama should be king. See how he regrets to find the plot of his mother. * * * * * * * *

Thus spoke Brahmadutta. Professor Rama Deva came next to inspire the students. 'The period of the Ramayana' he began 'was a millennium. Hence Rama's name stirs up no sad memories. There is no painful and degrading episode like unto Draupadi's ill-treatment that disfigures the time of Krishna or anything like the sensualist sect Vam Margis one meets with in the time of Buddha's advent. The level of civilization during the time of Rama is considerably higher. We do not meet with such degrading occurrences. Ravana, it is true, was bad but then he belonged to a different degraded race and really formed no part of the immediate surroundings of the scene of Rama's life. The Mahabharat times were so degraded that any one of pure life could be an ideal but to set the ideal in the best times of civilization meant something far more difficult. Shri Ramchanda lived in such times. He shines in the midst of a galaxy of characters of first class beauty and outshines them all. A brother like Bharat, so unselfish, so regardful of brotherly right and brotherly duty would have eclipsed any one but Rama. He stands out almost as great as Rama but himself admits Rama as superior. The man who could transcend and shine in the midst of conjugal purity like Sita's, a fidelity like Lakshman's; a truth-loving intellect like Valmikie's and giant souls like Vasishta and Wishvamitra must indeed have been extraordinary. Ramchandra lived and satisfied a highly civilized people when their civilization was at its highest—when cattle—lifting was unknown, when truth and duty were worshipped more than any man be he the greatest king. This gives us the reason why Rama is not idolized and Krishna is. Krishna flourished in evil times and so struck the people with peculiar force—Rama in times far superior in times when a historian cares not to gloss, when Valmiki can criticize a king, write freely of Dasratha's weakness, of

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Rama's defective archery. Hence for Aryas this is the best biographical ideal. We must bow down to this ideal and make his memory universal. Tulsi Ramayan has always exerted a powerful influence, a purifying influence in India. Let us see that we make Rama and times of Ramayana a source of inspiration throughout the whole world."

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A Bhajan by Brahmadatta to refresh the attention of the hearers, and you hear Mahatmaji's concluding speech. 'Ramachandra's birthday is a fit subject for our daily meditation' so began Mahatmaji. "A number of beautiful ideas have already been expressed in this respect. But what is that one keynote of Rama's character that appeals with peculiar and masterful attractiveness? That keynote we must never forget. It is that which makes him do the biddings of duty, it is that which makes him face all dangers unflinchingly when duty requires. We fly in face of dangers small though they be and great though be our duty. But dangers subdue not Rama. They are nothing when duty has got to be done. He goes to fight where even his powerful strong—minded father shudders with doubt. At night there are preparations for his enthronement. He sleeps calmly. Another man would be transported with hopeful joy but Rama exults not. He is not elated not upset. Little things upset us but even big events affect not Rama. In the morning his mind is so far free from selfish joy that he detects traces of sadness on his father's visage and when he learn that exile is his lot and not sovereignty he is not sorry. There is equanimity in that heart. He has realized his Godhood. He is tranquil and firm in faith and so can do his duty. Wherever you see this firmness of faith, this tranquillity you may expect great things. Rama is not an impossible or imaginary ideal. Through patience and perseverance we too can reach that ideal. We must keep on till we realize the God within us and oppose spiritual force to the weaknesses that drag us down. Such lives as

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Ramchandra's remind us of our Godhood and of the possibility of realizing that within ourselves. May we profit thereby and realize the God within.'

Thus do the Gurukulites pass their Rama celebrations. We 'leave to itself the fact' and you may drink inspiration out of it if you will.

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Another event of the period is the Brahmacharis' visit to the circus menagerie. A cool morning the college Brahmacharis accompanied by two of the Professors march out in regular file from the Gurukula grounds over Ganges bridges and bed, through Kankhal pavement and passing the metalled road reach Hardwar. Through the courtesy of Mr. Patvardhan they are shown the caged trained wild animals one by one the lion, the lioness, the tiger, the cheeta, the dog and its mate, the monkey, the horses of various breeds and the lordly trumpeting elephant useful both for show as well work. On their return they are entertained with a cup of *Surdai* each at the Ganges bridge canal and have a nice swimming bout, a round or two over the waters of the swiftly flowing Ganges canal. Some of them try their hand at stone-throwing. They can easily send them over 200 feet the whole breadth of the canal. That is a good test of their wiry build. Try your hand and see how far you can throw. Well that is by the way. The day is passed pleasantly. They return to the Gurukula Gardens midway between Hardwar and Kankhal, have their meals and bhojan. It is pleasant cloudy and raining. In the evening they return back to their quarters in the Kula.

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The College authorities chid the summer for its disturbing heat. But repentant summer has made amends. Cloudy, cool and rainy it has indeed been pleasant. So the vacation has afforded the Brahmacharis a good chance for hill climbing. They start in groups for hills in the cool of the morning and return refreshed. Sports, wrestling and

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swimming occupy the evenings.

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An activity or two signalise the vacation. There is the 'Economic Club' started by Professor Balkrishna for giving general enlightenment on subjects economic.

It has held three sessions and the currency question has been fully explained. Another item is the English autograph monthly which the college students intend to bring out to exercise their powers of expression through the medium of English. That will be a good supplement to the Sanskrit monthly 'Prabha' of the college students and the 'Chandrika' lately started by the school students. So there will be three autograph monthlies, two in Sanskrit and one in Englilash. This will be sufficient exercise in jornalism.

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THE Vedic Magazine

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते। (मनु)

"Of all gifts that of Divine knowledge is the highest and the noblest."—*Manu.*

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The Vedas on the Science of the Organisms of Disease.

(By Pandit S. D. Satwalekar.)

ONCE it was thought impossible to make out what the Vedas meant; then if was thought that the Vedas existed simply to be committed to memory, utter loudly at any time and that the constant muttering of Vedic Mantras would lead to the complete annihilation of all the sins. And the result was that the constant muttering of the Vedic Mantras was considered the chief duty of the Vedic religionist.

After a time this phase was succeeded by another, when they thought that to learn the Vedas by heart without understanding their meaning was quite useless and

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hence, it was necessary to have some real knowledge of the Vedas. In this second period, they advanced a step, no doubt, but, instead of trying to arrive at the proper meaning of the Vedas, both the learned and the ignorant began to assert that the Vedas contained everything. They tried to hold up a thing whose origin might easily be found in the Vedas. Not only did they do this, but also they persisted in fathering upon the Vedas those things which were not taught by them. This extreme attitude caused a swing of the pendulum and the zeal of the rising generation to study the Vedas gradually dwindled away. Such was the state of affair in the next or third period, which may better be named "the Period of Gloom."

The statement that everything may be found in the Vedas is as unsatisfactory as the belief that the Vedas are simply meant to be learnt by heart. But at the same time, not to accept the facts demonstrated by the Vedas is unworthy, and still more so, when certain things not to be traced in the Vedas are dogmatically fathered on them. Such dogmatic stretching of the facts only forwards the unbelief of the people. So, it is not proper on the part of a follower of the Vedas to stretch the meaning thus. One should look at the Vedas with an impartial eye and should not ascribe to them his own ideas; but he ought to accept all the ideas to be found in them. In this impartial light, the following treatise is written.

The scope of this treatise is to settle in brief whether the science of disease-producing *organisms* is to be found in the Vedas; if so, to what extent. After the perusal of the following statements, the readers should think to what stage this science had been developed. In the earnest hope that the learned people will help me in devolping this line of thought, I now begin directly.

Now-a-days, it is popularly believed that the science of Bactereology was first discovered by the European

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Scientists; and it has been fully investigated by them for all practical purposes in this century. No doubt, all the credit of fully developing this science is due to them. Here what we have to see is this,—whether the Vedas throw some light on some of the bactreological facts. While perusing the Vedas, we come across statements which clearly point out that some bactreological principles are stated there. For instance :—

ये अन्नेषु विविध्यंति पात्रेषु पिबतो जनान् ॥ यजु० ॥

"Through food and drinks, those organisms entering the bodies, cause various diseases." This view coincides with the opinion of the present day European Scientists. As these organisms enter the stomach, they find a lodgment intervally through various doors.

अन्वाभ्यं शीर्षण्यमथो पार्ष्ण्यं क्रिमीन् ।

अवस्कवं व्यध्वरं क्रिमीन् वचसा जंभयामसि ॥ अथर्व० २। ३७। ४॥

"We destroy the **अवस्कव** and **व्यध्वर** kinds of organisms which are found in the bowels, the head and the back."

From this it is clear that the organisms enter the body through various sources and generate the nucleus of many diseases. These organisms are of many kinds, and are named differently. In the above Mantra, only two are given —**अवस्कव** and **व्यध्वर**. Though these two words are the names of two kinds of organisms yet their import is very great and wide.

व्यध्वर=वि+अध्वर .

वि=Opposed.

अध्वर=A sacrifice.

Hence, it means clearly "opposed to a Yajna" that is, those organisms which originate and grow largely in a place where no Yajna takes place. In other words or those

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organisms which are destroyed through a Yajna are named '**व्यध्वर**'. Another meaning of **व्यध्वर**.

वि=Opposed.

अ=Warding off; denial.

ध्वरा=Killing.

"Opposed to the denial of killing," *i.e.*, they are not to be found in a place where there is no killing. Such are **व्यध्वर** germs. In short, these organisms are to be found in increasing numbers in the non-vegetarian food. So the Veda rejects fleshyfood, and recommends vegetarian food. All this is inferred from the one word, **व्यध्वर**

Many such Mantras are given in the Vedas, which positively give us the Vedic idea of the science. In the following Mantra are given some other kinds of organisms:-

दृश्महदृष्टमतृहमथो कुरुरूमतृहम् ।

अलगण्डून्त्सर्वान् छलुनान् क्रिमीन् वचसा जंभयाभसि ॥

अथर्व० २ । ३७ । २ ॥

"Both visible and invisible **कुरुरू**, **अलगण्डू** and **शतुन** organisms are destroyed by us."

In this Mantra, three more kinds are given ; and it is said that there are many others which are so small as not to be seen by the bare eyes. They are practically invisible. Such is also the opinion of the European Scientists. From the above two Mantras, we gather that the science of organisms causing disease is to be found in the Vedas. Till now, we have only five kinds of organisms, (1) **अवस्कव**, (2) **व्यध्वर** (3) **कुरुरू**, (4) **अलगण्डू** and (5) **छलुन**. The sixth, kind is called '**रुद्र**.' It is described in the Mantra

ये अन्नेषु विविध्यन्ति पात्रेषु पिबतो जनान् ॥ यजु० ॥

which is given above. These are the **रुद्र** organisms which get into the body through drinks. We must see why these are called **रुद्र**.

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"रोदयन्ति इति रुद्राः" ॥

"Those which cause (other) to cry," are called **रुद्र**. The place of their residence is given in the following Mantra :—

नमो रुद्रेभ्यो ये पृथिव्यां येऽन्तरिक्षे ये दिवि येषामन्नं वातो वर्षमिषवः ॥ यजु० ॥

"Bow to **रुद्र**; which live on the earth, in the atmosphere, and in the sky; whose food is wind, and whose arrows are the rains."

That is, these **रुद्र** organisms pervade all the atmosphere around. They live on the wind. The description of their residence is as follow :—

अस्मिन्महत्यर्णवे ऽन्तरिक्षे भवा अधि ॥
नीलग्रीवाः शितिकण्ठाः शर्वा अधः क्षमाचराः ॥ ३ ॥
नीलग्रीवाः शितिकण्ठा दिवं रुद्रा उपश्रिताः ॥ ४ ॥
ये वृक्षेषु सस्पिञ्जरा नीलग्रीवा विलोहिताः ॥ ५ ॥
ये अन्नेषु विविध्यन्ति पात्रेषु पिबतो जनान् ॥ ६ । यजु० ॥

"The **नीलग्रीव** and **शिति कण्ठ शर्व** organisms reside in the vast ocean, in this atmosphere, and on this earth; the **रुद्र** in heaven, and also in the trees."

In the same way

सहस्राणि सहस्रशो ये रुद्रा अधिभूम्याम । यजु० ॥ ७ ॥

"Such **रुद्र**s are numerous on this earth." Some of them have their neck blue, others white. These are called **नील कण्ठ** and **शिति कण्ठ** respectively."

The word **शर्व** occurs above, which means **शृणाति हिनस्ति इति शर्वः** । that which kills is called **शर्व**. These organisms kill animals. So, they are named **शर्व** in the Vedas. In the Puranas, **रुद्र** is regarded as the God that kills. The cause of this is that the diseases caused by the **रुद**: are fatal to animals. So, they are called **रुद्रः** or **शर्व**. They are given many names some of which are given here :—

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1. रुद्र=which cause tears.
2. शर्व=that which kill
3. विक्षीणक=which cause weakness.
4. भीम=terrible.
5. प्रभव=which grow in large numbers.
6. खेचर=which live in the sky.
7. गोचर=which reside on the earth.
8. नक्तंचर=which roam about at night.
9. घोर=which cause fear.
10. यज्ञघ्न=which are killed by a Yajna.
11. व्यधर=which are opposed to a Yajna.
12. काम नाशक=which root out sexual vitality.
13. वलघ्न=which diminish the strength.
14. महीचारी=which roam about on the earth.
15. निशाचर=which go out at night.
16. उन्माद=which cause उन्माद wind (Delirium).
17. काल
18. निहन्ता
19. वध
20. निर्जीव

} which are fatal to animals.

And there are many other words which denote the mean-ing of रुद्र. Generally it is observed that the words which are akin in meaning to राक्षस are also akin in meaning to रुद्र as for instance the words निशाचर, असुर, नक्तंचर, रात्रिंचर are akin in meaning both to राक्षस and रुद्र. The doctors destroy these organisms by medicine; so, they (doctors) are called "रक्षो—हा" (=Killer of राक्षस).

यत्रौषधीः समग्मत राजानः समितामिव ।

विप्रः स उच्यते भिषग्रक्षोहा ऽमीवचातनः ॥

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"A Brahmin who possesses a vast collection of medicines, is called भिषम; Thereby, he is the killer of राक्षस; and he is the remover of the diseases."

The word रक्षोहा ought to be considered fully.

रक्षः=निशाचरः=Name of an organism.

हा=Killer.

It means therefore "the killer of organisms." Now the question arises how the doctors destroy these germs. These organisms are very minute demons. These are destroyed by the doctor's medicine. Hence, the doctor is called 'रक्षो—हा.' If 'राक्षस' does not mean 'organism of disease,' then it has no other consistent meaning in the above Mantra. In it, the doctor is properly named (अमीव चातनः) "destroyor of disease." But, can such meaning be got out of "रक्षो—हा" (killer of demons)? "Yes," only on condition that 'राक्षस' means "रोग जन्तु" (organism of disease). In this light, the meaning of 'अमीव चातनः' is heightened, and of 'रक्षो-हा' becomes more consistent with the general sense of the Mantra.

Many Puranas agree on this point that the राक्षसs roam about at night. This means that they increase in numbers or are very powerful or effective during night time; and this is consistent with the modern conception. This conception is indicated by the words नक्तंचर, निशाचर, रात्रिंचर, etc

In the Puranas the राक्षसs are described as having big bodies, but here, they are said to have very minute bodies. How can this be accounted for? From the following quotation, we get some idea as to the bodies of the राक्षसs.

अथ कृष्णाजिनमादत्ते शर्मासीति चर्म वा एतत्कृष्णस्य तदस्य तन्मानुषं शर्म देवत्रा तस्मादाह शर्मासीति तदवधुनोति अवधूः रक्षः अवधूता अरातयः इति तन्नाष्ट्रा एवैतद्रक्षां स्यतो ऽपहन्त्यतिनत्येव पात्राणय वधुनोति यद्वयस्याममेध्यम भूत्तद्धस्यै तदवधुनोति ॥ ४ शतपथ ७४ । ४ ॥

(The officiating priest) taking up the skin of the black

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antelope, (says) "May you be beneficial! चर्म resides with men, and शर्म with gods. So, चर्म is said to be शर्म." Then he shakes off the black antelope-skin, and says "Demons are removed; enemies are destroyed." He shakes off the skin aside, (so that the impurity may not fall again into the sacrificial vessels). By shaking, thus all impurity is removed.

The point here is that in any case the impurity from the skin should not fall into the Yajna pots. In the above quotation, the following points stand out prominently before us:—

1. At the time of a Yajna the officiating priest shakes the black antelope-skin.
2. He shakes the skin with the earnest desire that all राक्षसs should fall down.
3. And he thinks that these राक्षसs are the enemies.
4. He shakes the skin in such a way that the राक्षसs should not fall in the sacrificial pots thereby, making the pots and the sacrifice impure or unholy.
5. He therefore does this, either by going to another place, or in the same place, but aside.

Weighing these five statements, we can fairly arrive at the conclusion as to their size. All the Puranas agree on the point that the राक्षसs are the enemies of both gods and religious men. Why they are so disposed is well-known to all. Here we are only to see that the following conclusions can be drawn from the above five statements.

1. Some varieties of राक्षसs are so minute that they attach themselves to the surface of the skin of the black antelope.
2. Since they are to be removed by shaking the skin, it is clear that they cannot be removed by the hand; they are very minute; even smaller than the minute particles of sand.

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3. They are very impure. If they fall into the Yajna pots, the pots and the Yajna are rendered quite impure.

Combining these conclusions, we can fairly establish that they are very very minute in size, and that they are impure or poisonous. In short, they are poisonous organisms of disease. Now, we give another quotation from the **शतपथ** :—

मनोर्ह वा ऋषभ आस तस्मिन्नसुरध्नो सपत्नध्नो वाक् प्रविष्टास तस्य ह स्म श्वसथा द्रवथारसुर रक्षसानि मृध्यमानानि यन्ति ते ह्रासुराः समूदिरे। पापं वत नोऽयभृषभः सचते कथं न्विमं दभ्नुयामेति किलाताकुलीति ह्रासुरब्रह्मा वासतुः ॥ १४ ॥ तौ होचतुः श्रद्धादेवोवै मनुरावं नु वेदावेति तौहागत्योचतु मनो याजयावत्वेति केनेति अनेनर्षभेणेति तथेति तस्या लब्धस्य सा वागपचक्राम ॥ १५ ॥ सा मनोरेव जायां मानवीं प्रविवेश तस्मैह स्म यत्र वदन्त्यै शृणवन्ति ततो ह स्मैवासुर रक्षसानि मृध्यमानानि यन्ति ते ह्रासुराः समूदिरे इतो वै नः पापीयः सचते भूयो हि मानुषी वाग्वदतीति किलाताकुलीह्वै वोचतुः श्रद्धादेवोवै मनुरावंन्वेव वेदावेति तौ ह्रागत्योचतुर्मनो याजयावत्वेति केनेत्य नयैव जाययेति तथेति तस्या आलब्धायै सा वागपचक्राम ॥ १६ ॥ सा यज्ञमेव यज्ञ पात्राणि प्रविवेश ततो हैनां न शेकतुर्निहन्तुम सैषाऽ सुरध्नी वागुद्वदति स यस्य ह एवं विदुष एतामत्र वाचं प्रत्युद्वायन्ति पापीयांसो हैवास्य सपत्ना भवन्ति ॥ १७ ॥ शतपथ ब्रा० १ । ४ ॥

"Manu had a bull in whom had entered the power of speech which could kill the enemies and the demons. So, the demons were being killed by the breath as well as the word from this bull. Seeing this, the demons began to think among themselves in this way: "This bull kills us. How can we kill him." They had two religious advisers, **किलात** and **आकुली**. They said, "Manu is faith incarnate, we shall go to him and decide the case." Approaching Manu, they began to say "Oh Manu! We will perform a sacrifice for you." Manu asked them, "Of what material will be your sacrifice?" "Of this your bull" was the reply. "Alright" said Manu. Then the **राक्षस**s killed the bull and per-

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formed the sacrifice. While this was being performed, the word having the power of killing **राक्षस**s came out of it, and entered **मानवी**, wife of Manu. No sooner did they hear her voice, than they began to say "This new difficulty is more effective than the former, because man can speak more words" (so they were destroyed in large numbers). Then **किलात** and **आकुली** said "Manu is the god of faith. Approaching him, we shall decide the matter." They went to him and said "Oh Manu! We will perform a sacrifice for you." "Of what material" asked Manu. "Of your wife" they answered. Manu consented to this. Then the **राक्षस**s killed **मानवी**; the **राक्षस**—killing—words coming out from her body, got into the Yajna and the Yajna pots. Now, the **राक्षस**s could effect nothing."

From this it is certain that the **राक्षस**s are powerless before a Yajna. Before the system of Yajnas came into existence, the **राक्षस**s were any how successful in combating all the means that were used in destroying them. But when Yajnas began to be performed, the **राक्षस**s could do nothing.

From the above quotation, we gather that three methods were prevalent for destroying **राक्षस**s (1) The "bull" system. (2) The **जाया** or wife system. (3) The Yajna system. We have seen that the last is most effective. Now we shall see what these systems mean, and what we are to conclude from them.

The first of these is the **वृषभ प्रयोग**. **ऋषभ** or **वृषभ** means 'a bull' by convention. In foregoing Mantra, we have seen the relation between a doctor and the demons; so, **ऋषभ** must have some meaning allied to the Medical Science, as it (**ऋषभ**) is a thing capable of killing **राक्षस**. In fact, at the very beginning they used to kill the **राक्षस**s (*i. e.*, the organisms of disease) by **ऋषभ**, a medical herb. But after a time, they came to know that it is not so effective in destroying the organisms completely. So, they

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began to think on the point; and as a result they found out another remedy, namely **जाया प्रयोग,** which is second system. Manu's wife **मानवी—बुद्धि** or **मनः शक्ति**. It is proved by the Science of Mesmerism that some diseases are cured by **मनः शक्ति** or will-power. Individual diseases may be cured by medicine and will-power. But these remedies can hardly be effective in the case of epidemics like plague, etc.

Those on whom the will-power is exercised, or to whom the medicine is administered,—those only are cured. This has no effect whatsoever on their neighbours who are suffering from the same disease. At this sight, the people became very sad, and began to pray God. Then He suggested to them the idea of **यज्ञ** or sacrifice—which is the third system. Individual cases may be cured by medicine as well as by will-power. But how to remove epidemic diseases? The first thing to be done in such cases is to purify the air around. This is completely effected by performing a Yajna. Mmedicinal treatment has its own defect. Though it cures the individual, the organisms in his house are not destroyed, nor those in his village. But when the air is purified by a Yajna, and the organisms are killed, it benefits both the individual and the remaining people in the village. In this way, both the performers and non-performers of the sacrifice profitt. Now, we are able to comprehend why **यज्ञ** is regarded best of all. Bearing this in mind, and reviewing the above quotation again, we arrive at the following conclusion :—

"Manu, *i. e.*, a learned man had with him the herbs like **ऋषभ** etc., by administering which, he removed the diseases. Afterwards, the organisms of disease were too powerful for the herbs. So, men began to cure the diseases by will-power. But this too proved a failure after a time. Then men began to perform **यज्ञ**. When this was being done, all the **राक्षस**s became quite hopeless ; so, they were completely overpowered."

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In the above quotation, there are two words, "**असुर** and **राक्षस**." From their position in the passage, it is inferred that they stand for 'organisms of disease.' Etymologically, **असुर** means **असु+ल** (Life-killer). In Sanskrit, there being no difference between the letters **ल** and **र**, **असुल** was changed into **असुर**. Or from '**असुर**' itself, we get two contradictory meanings, 'God or demon.' **असु+र**= Giver of life. **अ+सुर**=Destroyer of life. In brief, **असुर** means 'Destroyer of life'; and hence, it suggests the meaning of "organisms of disease."

Now, we come to the nature of these organisms '**शिति+कंठ**' are those whose necks are white; and '**नील+कंठ**' are those who have blue necks. Moreover :—

असौ यस्ताम्रो अरुण उत बभ्रुः, सुमंगलः ॥

ये चे मां रुद्रा अभितो दिक्षुश्रिताः, सहस्रशो वैषां हेड ईमहे ॥

नमो महद्भ्यः क्षुल्लकेभ्यश्च वो नमः ॥

In this Mantra, have occurred the words **ताम्र** (red), **अरुण** (orange) **बभ्रु** : (yellowish-black), **महान्** (big) and **क्षुल्लक** (=insignificant; minute). From this we get some idea as to their nature.

नमो विक्षीणकेभ्यः ॥

The word '**विक्षीणक**' in the Mantra, means "one causing great weakness." These **रुद्र** kind of organisms cause great weakness in men. They are also called '**यमदूत**.'

वैवस्वतेन प्रहितान् यमदूतांश्चरतो, ऽपसेधामि सर्वान् ॥ ११ ॥

आरादरातिं निर्ऋतिं परोग्राहिं क्रव्यादः पिशाचान् ॥

रक्षो यत्सर्वं दुर्भूतं तत्तम इवाप हन्मि ॥ ११ ॥

अथर्व० ८ । १ । १२ ॥

"I destroy all **यमदूत**s (messengers from the god of death) sent by **वैवस्वत**; I deal similarly with the demons, the fiends, the sanguinary beings, the old disease and the wicked."

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All these words stand for **यमदूत**s and consequently there are various kinds of disease-organisms. Here some may contend that these words bear quite different meaning. If so, how to construe the following Mantra :—

वनस्पतिः सह देवैर्न आगन् ।

रक्षः पिशाचानप बाधमानः ॥ अथर्व० १२ । ३ । १५ ॥

" A tree or herb came out with divine qualities. This herb destroyes demons as well as fiends."

Now, the question is how the demons are killed by the herb. Is it possible that the big demons, as described in the Puranas, should be killed by this herb ? If so, why then did great fights take place to kill them, as is given in the Puranas ? Some may say that poisonous herb may possibly destroy them. This is contradicted by saying that all beings may be killed by poison ; then, why is it that the names **राक्षस, पिशाच** are specially mentioned in the above Mantra ? To get out of this difficulty, we have to take **राक्षस** to mean 'the organisms of disease' as their destruction is possible any through medicines or herbs. All books on medicine say that medicine kills the organisms ; so, on this ground, it is clear that the words **राक्षस, पिशाच,** etc., mean "the organisms of disease."

Regarding **यमदूत**, there is one fanciful Pauranic image. In **विष्णु पुराण**, it is said "**यमदूत**s are always defeated by **विष्णुदूत**s, so the worshipper of Vishnu have no fear from **यमदूत**s." To expound this, we have to refer to the meanings of words :—

यमदूत = organisms of disease.

विष्णु = the sun.

विष्णुदूत = the rays or light of the sun.

That the **यमदूत**s do not hold their ground before the **विष्णुदूत**s means that the organisms of disease are not able to sustain their life in the rays of the sun. So, those who

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live in ample sun-light, have no fear from these organisms. This is therefore the ground on which the Pauranic image is based. Bearing this in mind, see some words occurring before :—

ग्राही—a disease which does not give up its hold, *i.e.*, which is not cured for a long time.

क्रव्याद—a disease which eats away the flesh.

पिशाच - a disease which lessens the quantity of blood.

These are the names given to those organisms which cause respective diseases. In this way, we have to think of other words. Now, here are given some quotations proving that the **राक्षस**s are destroyed by the application of **वनस्पति** or herb.

अज शृंग्यज रक्षः सर्वान् गन्धेन नाशय ॥ अथर्व० ४ । ३ । २ ॥

"All demons are being destroyed by the smell of the herb."

It is certain such **राक्षस**s as are killed by the smell of a certain herb can not be the big demons of the Puranas; but it is possible that minute organisms may be killed by such smell. Consequently, '**रक्षः**' in the above Mantra, means "organisms causing disease." Such organisms that are killed by mere smell of a certain herb are of many kinds. It is needless to mention all of them. Now, are there any other remedies ?

यो अप्रतो रोचनानां समुद्रादधि जज्ञिषे ।
शंखेन हत्वा रक्षांसि अत्रिणो विषहामहे ॥ अथर्व० । ४ । १० । ६ ।

In this Mantra it is stated that "Demons are killed by the conch-shell", The conch-shell is very important in medicine. Its ashes cure many diseases. The conch is rubbed on stone together with some water ; and the liquid is taken as a medicine. The point here is that the conch is very effective in destroying the disease producing organisms. That thing which removes the disease is generally the thing which des-

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troys the organisms causing diseases; as for instance certain herbs, conch, etc. And "अग्नि" are such a thing. For, see

उपप्रागाद्देवोऽग्नी रक्षोहाऽमीवचातनः ।

दहन्न पद्यावितो यातुधानान् किमीदिनः ॥ अथर्व० । १ । १८ । १ ॥

"The God of Fire destroys the evil spirits, the किमीदिनs and the demons and also removes the diseases." यातुधान, किमीदिन and राक्षस are the names of different kinds of organisms. Since अग्नि kills these, it is called रक्षो+हा; and consequently it is called अमीव+चातन (remover of diseases). Somewhere, a वैद्य is given the names of रक्षोहा and अमीवचातन; and here अग्नि is named in the same fashion.

On reviewing all the statements given above, we arrive, at the following conclusions :—राक्षसs mean the organisms of disease. That which is destructive to राक्षसs, is necessarily destructive to the organisms of disease. When the राक्षसs do increase in number, the diseases also keep space with them ; similarly, if राक्षसs decrease, the possibility of diseases is also decreased. Therefore, that which is destructrive to the राक्षसs is conducive to happiness. अग्नि is one of these things. Because, when fire burns, some air is consumed ; so, the organisms in that air are burnt up ; the heated air gets expanded, and becomes lighter in weight ; so, it goes up, and its place is taken up by another volume of air ; and consequently the organisms in that volume of air are killed. In this way, all the air is cleared of the organisms of disease ; so, the air in the house or in the town is rendered pure. Now-a-days the Municipality does the same, when there is a plague case in a certain house. In this way or in other similar ways, the Government is trying to destroy the plague-germs in a plague-affected district or town. In this twentieth century, even the doctors regard ' fire ' as destructive to plague germs, and also germs of other diseases. To show this meaning, it is called 'रक्षो+हा' and अमीव+चातन.' These words clearly describe its function. When we understand how fire kills germs, it is

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very easy to know the importance of यज्ञ. First, we must know what is done during its performance. (1) Eire is kindled with certain kind of समिधाs. (2) The best and fresh ghee from the cow-milk is used in the oblations. (3) The ingredients to be put in the fire are nice—smelling, destructive to germs, fatty and sweet. (4) The mind is full of holy thoughts and (5) the Vedic Mantras in praise of the God are uttered. These are the five steps in a Yajna. This is certainly not bad. Though it is thought that the air is rendered pure by burning fire, who can dare say that the burning of certain kind of wood-sticks with certain other ingredients would lead to some unsatisfactory effect? Whether to use a particular kind of wood to remove a particular disease, or whether the usual ingredients are sufficient, or whether it can be improved in any way are altogether difficult questions. The point here is that if the air is purified by burning ordinary wood, the possibility of purifying the air is certainly greater when a particular wood with particular other ingredients is burnt. The question whether a particular kind of wood is to be used may be well discussed in the Science of Hygiene. Here what we have to emphasise is this that the principles of यज्ञ are scientific and good; and that it is based on the main principles that the germs are destroyed by fire.

It may be said that the sacrifice is simply nonsense or a mere farce observed by the religious fanatics. But this is silly. Really speaking, it may be proved that the principle of यज्ञ was recognised by all, only after they knew that the air was purified by fire. So, to perform यज्ञ is not a mere farce, but is one of the essential things. From all this, it is perfectly clear that 'the fire' is 'राक्षस हन्ता' (destroyer of the disease-germs); that is it is conducive to our happiness. One Mantra more

दौष्वप्न्यं दौर्जीवित्यं रक्षो अभ्व मराय्यः ।
दुर्णाम्नीः सर्वादुर्वाचास्ता अस्मन्नाशयामसि ॥

अथर्व० । ४ । १७ । ८ ॥

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"We do cure (1) bad dreams, (2) dejected life, (3) germs of disease, (4) impurity, and (5) speech and its defects."

In this Mantra, many diseases are mentioned. Bad dream is the disease of the mind. Leading a painful life is the disease of the body. The chief cause of all these is 'रक्षः' (germ of disease) or 'अराय्यः' (impurity). Here, the word अरायि is very significant. अ+रायि meaning 'impurity'; and it is used in conjunction with the word रक्षः. So, it is clear that the germs are generated in impurity, but do not find their way in purity. Because अग्नि renders a thing pure, it kills the राक्षस. With this object in view, it is said that the diseases are removed by Yajnas. For, see

मुञ्चामित्वा हविषा जीवनाय कमज्ञातयक्ष्मादुत राजयक्ष्मात् ।
आहार्जमाहं यदि वैतदेने त्यस्या इन्द्राग्नी प्रमुमक्तमेनम् ॥ १ ॥
यदि क्षितायुर्यदि वा परेतो यदि मृत्योरंतिकं नीत एव ।
तमाहरामि निर्ऋते उपस्थात् अस्पार्षमेनं शतशारदाय ॥ २ ॥
सहस्राक्षेण शतशारदेन शतायुषा हविषाहार्षमेनम् ।
शतं यथेमं शरदो नयातीन्द्रो विश्वस्य दुरितस्य पारम् ॥ ३ ॥
शतं जीव शरदो वर्धमानः शतं हेमंताञ्छतं उवसन्तान् ।
शतमिन्द्राग्नी सविता बृहस्पतिः शतायुषा हविषेमं पुनर्दुः ॥ ४ ॥
अ० । १० । १६१ ॥

"Oh diseased man! I cure you of both known and unknown diseases by Yajna. If it be of long standing, it is removed by Indra and Fire. If it be fatal, it is rendered less painful and general happiness is secured. If it be inside the body, it is cured by a Yajna multiplied hundred times. Even if one is at the point of death, it is possible to cure him by the help of Indra (electricity), fire, the sun and the wise."

These four Mantras are very important. It is stated therein that the thing signified by the word 'दुरित' is the

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root-cause of all diseases. Its meaning is दुर=contradictory ; wicked इत=gone inside. That impure, adverse thing which finds its way into the body, is called दुरित. Those that balance the body are healthy things, and those that tilt this balance unhealthy or दुरित things. These दुरित things are productive of diseases. In Europe, Dr. Cuhney has proved that the diseases are caused by the foreign matter present in the body ; and when this foreign matter is got rid off, the diseases are cured. The word 'दुरित' is used for expressing the same idea. As the organisms causing diseases are not conducive to health, they are called दुरित.

In the same Mantra are given the remedies for their removal ; namely, that they are destroyed by Yajna fire, the sun and electricity. That the organisms of disease are killed by fire has been shown before. Now, as regards the sun :—

उद्यन्नादित्यः क्रिमीन्हन्तु निम्लोचन् हन्तु रश्मिभिः ये अन्तः क्रिमयो गवि ॥ १ ॥ विश्वरूपं चतुरक्षं क्रिमम् सारंग मर्जुनम् । शृणाभ्यस्य पृष्टी रपि वृश्चामि यच्छिरः ॥२ ॥ प्रते शृणामि शृणे याभ्यां विसुदायसि विनदिमते कुसुभं यस्ते विषधानः ॥ ३ ॥

" May the rising and setting sun destroy the small organisms by his rays. These organisms live on the earth and in the sky. They are of various kinds. Some of them have four eyes. Some are white. Some are red. And so on. I destroy all these. They have two pointed horns, by which they bite the animals. Moreover, they have with them a bag of poison."

In this Mantra, it is said that the organisms causing disease are killed by the rays of the sun. As fire is the राक्षसहन्त, so is the sun. In the Vedas, the sun is given the names of इन्द्र and सूर्य. In all places, सूर्य is described as the destroyer of राक्षस. Similar is the description of विद्युत (Electricity). It is also राक्षस हन्ता. The three gods are the destroyers of राक्षसs—the Fire on the earth ; the Electricity in the atmosphere ; and the Sun in the heavens.

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The European Scientists even regard these three, fire, electricity and the sun, as being destroyers of the germs of disease. So, nothing more need be said about them.

In the Vedas, there are many passages bearing on the subject. But, here we have treated the said subject in brief, specially noting the very important points, namely :— (1) what is the Vedic idea of the organisms of causing disease ? (2) what are the names of these ? (3) their varieties ? (4) how they are produced ; and (5) how they are destroyed. An elaborate treatment of the subject would cover a big volume. So, in this short treatise, all the chief points are briefly hinted at.

To avoid errors, such essays ought to be written by experts in Bacteriology. If this essay creates some desire in some of them to turn some of their energy in this direction, and if even one of them, by studying the Vedas, tries to lay bare before the people all the Vedic treasure, I shall be grateful, and my labours will not have gone in vain.

ओम् शांतिः ! शांतिः !! शांतिः !!!

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With the Gurukula Brahmacharis on an Educational Tour.

III

(By Mr. Myron H. Phelps, B.A., LL.B.)

Katrain, Sept. 13, 1912.

AFTER a day's halt at Kulu (Sultanpur) we come to-day, 12 miles, to this point, in the narrow valley of the Bias. The scenery coming up the river is magnificent. On the way we passed several of the best fruit gardens of the Kulu valley. These have interested me because of the fine quality of the apples and pears produced, quite as good as those of America or England. I have, therefore, visited all these gardens passed, and made many inquiries about them.

In the manner in which the business is conducted they are quite unique, in that their fruit is, for the most part, all marketed by V. P. Post! Is there elsewhere in the world, I wonder, an agricultural business carried on in this way? I never heard of one. The fruit is packed in nine pound baskets, for which the price is from Rs. 3-8 to 4-2. These baskets are sent all over India, and to Burma and Ceylon, and, I am told, without damage to the fruit. The postage on these packages is Rs. 1-8, leaving a net return of Rs. 2 to Rs. 2-10 for each nine pounds of fruit.

For carriage of fruit to market the post is rather an expensive medium. It is adopted here because none other is available. The nearest railway point is Simla or Pathankot either upwards of 125 miles distant; and there is, of course, no nearer market.

The fruit is sold directly to the consumer,—none to middlemen. Customers are secured by advertisement.

One garden which I visited, has 13 acres under fruit

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cultivation. It gives a net return, I was told, of Rs. 2,000 per annum, and is valued at two lakhs.

In the best orchards the trees are manured each year and watered during the hottest and driest weather. A fine water supply from the adjoining hills is always available.

The quality of the fruit is very fine, and the size is large. I found the best American and English varieties. The most remarkable thing is that these orchards are free of insects. In America and England insects are the greatest enemy of the fruit-grown. He must spray his trees several times each year with a poisonous liquid which will destroy the germs, or a large part of his crop will be destroyed: in fact, without spraying he can get little perfect fruit! and spraying is very troublesome and expensive.

In its freedom from insect pests, therefore, the Kulu valley offers great advantages to the fruit grower.

But one can never escape from difficulties in this world of sorrow—a world which is only intended as a temporary abode, and has been made difficult and painful in order to stimulate our efforts to get out of it. The Kulu fruit-grower has in monkeys and flying foxes enemies unknown in the West. These would take all his fruit did he not contend against them, and this he does with shotguns and rifles. His garden is an arsenal, patrolled day and night by armed watchmen. Another ingenious defence is barbed wire, strung at a considerable height. The flying foxes do not see the wire, and rushing blindly against it are torn to pieces.

By one owner I was told that these foxes resort in the night to one or two habitats in the Jungle, where they hang upon the trees in vast numbers, and could be easily exterminated by the use of dynamite! He proposes to get a permit from Government to adopt this expedient.

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These discoveries discouraged me. I had been quite enthusiastic about fruit-growing in the Himalyas, I had looked upon myself as a posssible prospective fruit-grower. But the necessity of engaging in wholesale slaughter put an end to my personal interest in the industry.

Ralah, 16th September.—On the 14th we contend up the most charming valley of the Bias 12 or 14 miles to Duff Dumbar, P. O., just below the village of Minali. Here is another beautifully situated fruit garden, that of Capt. Banon, a retired army man, very genial and hospitable, and who has many Indian friends. We were comfortably put up for the night in his guest house. Thence we proceeded, on the 15th, through grand and beautiful mountains, to this point, at the entrance of the Rotung pass, and probably about 2000 feet higher than Minali. To-day we ascended the pass, a very stiff climb of 4½ miles,—by a good road, however, which affords passage for a large amount of traffic, between the more southern country and the austere regions of Lahaul and Thibet beyond. The road lies through vast and most imposing scenery. The elevation of the pass is 13, 500 ft.

The day was somewhat cloudy, so that we were not rewarded by a full view of the mountains beyond the pass, but some glimpses we had. Snow-covered and shining, the peaks rise to immense heights, and seem to be veritable gates of heaven. Small wonder that Kailas should have been located amid such surroundings. Even the glimpses we had were very inspiring.

We reached the pass about 10-30 a. m., just as a very keen and cold wind was beginning to blow from the south, his wind was so severe that it was impossible to remain n it, and we beat a hasty retreat. When this wind, which rises daily for the most part, though not always at the same time of day, is accompanied by rain, it is terrible! and many lives have been lost in it. We were told of one occasion on which some 300 coolies were overtaken by it, most of whom perished.

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Kulu, 20th September.—Rotung pass was the northern limit of our trip. From there we turned our faces toward Simla. On the 17th we stopped again with Capt. Banon, whose hospitality anticipated all our wants. Then we retraced our steps through the wonderful Valley of the Bias, whose beauty never palls, to Kulu again, where we are taking a day's rest.

All the available land of the Bias valley is carefully cultivated and appears very productive, parts of it bloom like a garden. The rich green of the fields lies in charming contrast with rugged rocks and cliffs and the luxuriant foliage of the forests. One variety of grain largely grown is of a brilliant crimson color, which in contrast with the green vegetation adds much to the life and beauty of the landscape.

On the way down an incident occurred to me worth mentioning as illustrative of the kindly disposition of the people. I met a peasant woman and asked from her the distance to the next village. She gave me the information, and then, putting on the ground the two baskets she was carrying, opened one of them and took from it a wreath of white and golden flowers, which she asked me to accept.

The same day I met a procession, celebrating some event, probably a marriage. It stopped, and one of the participants came towards me, holding out for my acceptance a handful of flowers.

In the gorge of almost every stream—and this is true also of other parts of the mountains—one sees the numerous small mills by which the grain of the country is ground. One can sometimes count as many as a dozen of these mills clustered in a ravine. The water is led to them by a chute of wood, and usually has a direct fall of 10 or 15 feet. The water plays upon spokes set in a vertical hub, which supports the upper grinding-stone.

The chief crops of this country appear to be rice, wheat and maize, the "Indian corn" of America. The maize is of a bright, fiery yellow color, and spread on the roofs of

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the houses to dry, gives another picturesque touch of color to the landscape. Maize is not planted in rows, as in the West, but sown broad-cast, and hence stands very thick in the field. Nevertheless, it appears to ear fairly well, though the ears are small, and not more than one to the stalk. The yield of grain under the mode of cultivation followed in the West is much greater.

The houses of these mountains strikingly remind one of the Swiss Chalets. They have the some familiar widely projecting roofs. They are uniformly oblong in shape, with a wide veranda to the *second* story, on all sides. The first story is usually utilized for stock, the second for human habitation. Hay and grain are frequently stored in the veranda.

The roofing is of large flat stones. The walls are of alternate layers of stones and wooden beams, the latter affording more or less protection to the building against earthquake shocks.

Our journey from Kulu to Simla lay through a fine mountainous country, to which it is hardly necessary to refer in detail. On the way we crossed the beautiful valley of the Sutlej. This valley is very attractive, and the mountains, especially on the Simla side, are closely cultivated, which gives great charm and beauty to the landscape.

From Unbanda to Simla, 40 miles, the road lies along the tops of a succession of high ridges, and commands a magnificent mountain view, backed by a fringe of lofty snow-clad peaks.

At Simla, on the 2nd of October, we closed this memorable trip, having traversed in all upwards of 350 miles of mountain path.

I bade an affectionate farewell to my companions, and a few days later proceeded alone towards Mussoorie.

To the Gurukula I owe much for having given me an introduction to these glorious mountains, and the manner in which their acquaintance can be most profitably made,—an acquaintance which I hope to renew on many future occasions.

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The Study of Sanskrit.

एतद्देशप्रसूतस्य सकाशादग्र जन्मनः । स्वं स्वं चरित्रं शिक्षेरन्पृथिव्यां सर्वमानवाः । मनु० २ १० ॥

(*By "A Student of Sanskrit."*)

THE World to-day throbs with new hopes and new aspirations. The heart of humanity on the whole pulsates with clear beats of a distinctly reassuring character. The divine feeling of sympathy and the noble ideas of co-operation and union are slowly but steadily spreading among the peoples of vast continents and empires. In India too these same throbs, beats and pulsations are making themselves felt in a number of movements intended to bring together more closely the scattered elements and warring sects of a once great ancient people. The most thoughtful persons among the Hindus, for instance, are agreed about the necessity and desirability of knitting together their much divided co-religionists by means of certain common bonds of Language and Culture, Faith and Ideals.

Every true Hindu must rejoice that the eyes of our leading men have been at last opened to the urgency of safeguarding the common interests of the Hindus. And every devout and pious person must consider it his most sacred duty to sympathise with and co-operate in this blessed work of peaceful unification and consolidation of a great historic people. Narrow local prejudices and petty biases that are born of bigotry, ignorance and perversity must be given up; and the saner counsels of our wise men ought to be carried into practice

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without delay. They urge that the study of Sanskrit and the vast and varied noble Literature it opens up would draw closer together the widely separated members of the illustrious Aryan Family all the world over. This is only one of the many advantages we could secure by means of it.

The Preservation and Propagation of Ancient Aryan Culture.

Now, what is the one central idea that runs through all the different attempts of our most thoughtful persons and best workers? It is, obviously, the preservation and propagation of one of the most ancient and best World-Cultures. Ancient Hindu (Aryan) Culture was one of the noblest the World has ever seen. That must be preserved and propagated, all our efforts being directed towards that end. That must be the one thing, the one aim, that ought to inspire us. The noble ideals and institutions of our Ancient Faith, Philosophy and Culture, the grandest in the world, must not be allowed to fall into oblivion. This is our purpose; what are the means? *The Study of Sanskrit and its hoary Literature.* Our Past was too grand to be forgotten. And the study of Sanskrit alone can keep its memory alive and fresh among us. The study of Sanskrit is the key to understand our own Past as well as that of other peoples.

Sanskrit, the World-Language.

For Sanskrit is verily the World-Language. Because

(*i*) The most important names of God, Deities, Greatmen, Starclusters, week days, months, numbers, etc., etc., are Sanskritic.

(*ii*) The most important Geographical names of Continents, Countries, Towns, Rivers,

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Mountains, Lakes, Nations, People, etc., etc., are Sanskritic.

(*iii*) Almost all Languages (most, at any rate) of the world are Sanskritic.

Sanskrit words and names more or less disguised have given the world its verbal variety. Therefore we say Sanskrit is the World-Language. The Hindus are in possession of such a World-Language of world-wide connection, interest, repute, influence and use. The highest duty of the Hindus is to place Sanskrit in the fore-front of their educational systems and give it the warmest place in their heart. Every Hindu must study Sanskrit.

(*i*) (*a*) The following names of God are Sanskritic:—

Tau (Chinese) is derived from द्यौः *dyau*(*s*)—Shining.

Zeus (Greek) ,, ,, ,, ,, ,, ,,

Jupitar (Latin) ,, ,, ,, द्यौस्पितृ *dyauspitri* = Heaven Father.

Ahura Mazda (Persian) ,, असुर मेध्य *Asura Medhya* = the strong living holy God.

Uranus (Greek) ,, ,, ,, वरुण *Varuna* = Highest.

Osiris (Egyptian),, ,, असुरः *Asuras* = Living, etc.

Jehova (Hebrew),, ,, ,, यह्वः *Yahva*(*s*) = Strong, etc.

{ *Elih* (Hebrew) } ,, ,, अर्हः *Arhah* = Worshipful.
{ *Allah* (Arabic) }

Khudah (Persian) ,, ,, शुद्धः *Shuddhah* = Holy, Pure.

Wod (Tuetonic) ,, ,, ,, बुद्धः *Buddhah* = Knowing.

Thor (Do.) ,, ,, ,, धरः *Dhara*(*s*) = Support.

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(*b*) The following names of Great Men are Sanskritic:—

Zoroaster (Persian)	is derived from	Sanskrit	जरद्+उष्ट्रः *Jarad Ushtra* (=singing or old camel).
Kai Khushru (Do.)	,,	,,	कवि सुश्रव *Kavi Sushrava* (=wise, well-known).
Kai Kabad (Do.)	,,	,,	कवि कवाट *Kavi Kavata.*
Kai Gustasp (Do.)	,,	,,	कवि विष्टाश्व *Kavi Vistasva.*
Ahriman (Do.)	,,	,,	अंगिरा मन्यु *Angira Manyu.*
Adam (Hebrew)	,,	,,	,, आदिम *adima* first, or (आत्मा *Atma*) Soul.
Noah (Do.)	,,	,,	,, नोधा *Nodha*, Rishi.
Abraham (Do.)	,,	,,	,, ब्रह्म *Brahma*, Rishi.
Sara (Do.)	,,	,,	,, सरस् *Saras* (vati).
Joseph (Do.)	,,	,,	,, यशप *Yashapa.*
Jacob (Do.)	,,	,,	,, कश्यप *Kashyapa.*
Isac (Do.)	,,	,,	,, इक्ष्वाकु *Ikshwaku.*
Solomon (Do.)	,,	,,	,, सुलोमन् *Suloman.*
Socrates (Greek)	,,	,,	,, सुकृतिः *Sukritis.*
Aristotle (Do.)	,,	,,	,, अरिष्टताति *Arishttati.*
Alexander (Do.)	,,	,,	,, अरक्षेंद्र *Arakshendra.*
Hercules (Do.)	,,	,,	,, हरिकुलेश *Harikulesha.*
(*c*) *Friday* (Anglo Saxon, *Frigu daig*)	,,	,,	,, भृगुदिवस *Bhrigu divasa.*
Sunday (Do.)	,,	,,	,, सूरदिवस *Suradivasa.*
Monday (Do.)	,,	,,	,, मास्+दिवस *Mas+ divasa.*

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Wednesday (Anglo Saxon, Frigu daig). is derived from Sanskrit बुध+दिवस *Budha, divasa.*

Tuesday (Do.) Tiw = god of war ,, ,, ,, तीव्र दिवस *Teewra divasa*

Summer (do.) ,, ,, ,, समा: *Samas*, year.

Amerdad (Persian) ,, ,, अमृतात *Amritat.*

March (Latin Mars) ,, ,, मारक *Maraka.*

Orion ,, ,, ,, अग्रहायन *Agrahyana.*

Two, Duo, Di, Bi ,, ,, ,, द्वि *D* .

(*ii*) The following Geographical names are Sanskritic : —

(*a*) *Asia* comes from Sanskrit अश्व *aswa*, horse.

Europe ,, ,, ,, सुरूप *Suroopa*, beautiful, well-formed.

Africa ,, ,, ,, अभ्रक *Abhraka*, mineral.

Burma ,, ,, ,, ब्रह्म *Brahma.*

Tibet ,, ,, ,, त्रिविष्टप *Triwishtapa.*

Siam ,, ,, ,, श्याम *Shyama.*

Anam ,, ,, ,, अनाम *Anama.*

Cambodia ,, ,, ,, कंबोज *Kamboja.*

Sumatra ,, ,, ,, सुमात्रा *Sumatra.*

China ,, ,, ,, चण *Chana*, clever,

Japan ,, ,, ,, निपुण *Nipuna*, clever } cunning.

Manchuria ,, ,, ,, मंच *Mancha*, cot.

Mongolia ,, ,, ,, मुद्गल *Mudgala*, grameater.

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Siberia	Comes from Sanskrit	शिबिर *Shibira*, tent.
Turkistan	,, ,, ,,	तारकस्थान *Tarakasthan.*
Iran	,, ,, ,,	आर्याणी *Aryani*
Persia	,, ,, ,,	पर्शु *Persu*, axe.
Media	,, ,, ,,	मेध्य *Medhya*, मध्य *Madhya.*
Armenia	,, ,, ,,	अर्यमन् *Aryaman.*
Arabia (Arab)	,, ,, ,,	अर्वन् *Arvan*, horse.
Palestine	,, ,, ,,	पालिस्थान, land of shepherds.
Judea	,, ,, ,,	यदु—यावद्, a tribe which left India and settled in Judea.
Syria	,, ,, ,,	सूर्य *Surya*, sun.
Assyria	,, ,, ,,	असुर *Asura.*
Russia	,, ,, ,,	ऋक्ष *Riksha*, bear.
Scandinavia	,, ,, ,,	स्कंदनाभिक *Skandanabhika.*
Erin (same as Iran) Ireland	,, ,, ,,	आर्यनंद *Aryananda.*
England	,, ,, ,,	अंगिरःनंद *Angira-Nanda.*
Tripoli	,, ,, ,,	त्रिपुर *Tripura*, three-city.
Morocco (Moor)	,, ,,	मूर = *Moor*, ignorant
(*ii*) (*b*) *Kelat*	,, ,,	किरात *Kirata*, hunter, nomad.

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Yarkand	Comes	from	Sanskrit	आर्यखंड *Aryakhanda.*
Tashkand	,,	,,	,,	तक्ष(क)खंड *Taksha-khanda.*
Samarkand	,,	,,	,,	शबरखंड *Shabara-khanda* (nomad-land). समरखंड *Samara-khanda* (battle-land.
Kashgarh	,,	,,	,,	काशीगृह *Kashigriha.*
Makka (Bakka)		,,	,,	बक *Baka,* crane, (*camel*).
Madina	,,	,,	,,	मेदिनी *Medini,* earth.
Aral	,,	,,	,,	आर्यालय *Aryalaya;* अराल = curved.
Nile	,,	,,	,,	नीला *Neela,* blue.
Thames	,,	,,	,,	तमसा *Tamasa, dark* foggy.
London	,,	,,	,,	नंदन *Nandana,* gladdening.
Caspian	,,	,,	,,	कश्यपी *Kashyapi.*
Oxus	,,	,,	,,	ऊक्ष *Uksha,* flowing.
Persepolis	,,	,,	,,	पर्शुपुर *Parshupura*
Balkan *Balkh* *Balkash* *Baikal*	,,	,,	,,	बालखिल्य *Balkhilya,* Rishi.
Ayuthia	,,	,,	,,	अयोध्या *Ayodhya.*
Amarapura	,,	,,	,,	अमरपुर *Amarpura.*
Irawady	,,	,,	,,	इरावती *Irawati.*
Singapur	,,	,,	,,	सिंहपुर *Sinhapura.* शृंगपुर *Shringapura.*

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Rome	Comes from Sanskrit			राम *Rama*
(*c*) *Hebrew*	,,	,,	,,	बभ्रु *Babhru*, tawny.
German	,,	,,	,,	शर्मन् *Sharman*, ease, happiness.
				जरिमन् *Jariman*, old.
English	,,	,,	,,	अंगिरस *Angiras, Rishi*

N. B.—For more examples, see under (*ii, b,*) above, China, Japan, Mongolia, etc.

(*iii*) *Almost all Languages of the World are Sanskritic.*—The very fact that almost all names of God as well as almost all Geographical names of continents, countries, peoples, etc., are Sanskritic shows that Sanskrit had world-wide influence. See Manu II, 20, where he says that all culture has spread from India. More than 60 years ago Mr. Pocock, in his famous book, *India in Greece*, drew the attention of learned men to this fact. But narrow sentiment and racial pride has stood in the way of its being recognised. Just as it has been shown that most names of God, Great Men, Countries, Peoples, etc., can be traced to Sanskrit so too most Languages of the World can be shown to be Sanskritic. Take any important word from any important Language in the world and it can be traced to Sanskrit. It is notorious how Moslems are trying to introduce into Urdu, Persian and Arabic words. The word दिन *din* = day is a common Hindi word understood all over India; but Moslem zeal for Arabic would not tolerate its use in Urdu and so the Arabic word *Yom* has been substituted by them. They did not like the word *din* although it was understood everywhere in India; chiefly because it is clearly of Sanskritic origin; they wanted to have an Arabic word in its place little suspecting that Arabic words are Sanskritic

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in origin. *Yom* comes from याम *Yama*, a part of day The very word *Islam* as also *Namaz*, *duwa*, allah, etc., can be traced to Sanskrit. *Islam*, *Moslem*, and *Salaam* all come from शर्म *Sharma*, well-being; *Namaz*, from नमस् *namas* pray; *duwa*, from दुवस् duwas, pray; *allah*, from Arabic *alh*=. Sanskrit अर्ह *arh*, to worship. We shall give some examples to show how the ancient Language of India throws a flood of light on many a knotty point.

(1) *Worth* (=be, as in "woe worth the day") comes from Sansk. वर्त् *wart*=to be.

Worth (value) comes from Sansk. वरूथ *waroothu* from वृ *wri*, to select.

N. B. Sanskrit shows that these Eng. words have come from two different roots.

(2) *Cradle*, *Child* come from Sansk. क्रीड=क्रील *kreeda*=*kreela*, to play.

N. B. One of the Indian Vernaculars on the West Coast of India, the *Konkani* dialect, has the word चेल्डु *cheldu*=चेर्डु *cherdu*=child; all of these have come from Sankrit क्रीड (ल) *kreed* (*l*) to play.

(3) *Come* is derived from Sank. (आ)गम (*a*)*gam*, to come.

Comely (lovely) is derived from Sank कमनीय *kamaneeya* from काम *kam*, love.

N. B. Sanskrit shows that these two come from different roots.

Glad comes from Sanskrit ह्लाद *hlada*=glad.

Boy ,, ,, ,, बाल *bala*=boy.

Blood, *Breed*, *Bread* ,, ,, ,, वृध् *vridh*=to go, increase.

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Beach come from Sanskrit वीचि *weechi* = wave.

Wave „ „ „ वह *wah* = to flow, carry.

East „ „ „ उष्ट *ushta*, burnt, from उष् *ush* = to burn.

West „ „ „ व्यस्त *wyasta* = opposite, upturned, etc.

Pour „ „ „ पूरय *pooraya* to fill = भृ *Bhri*.

Sit (seat, etc.) „ „ सीद *seed*, to sit.

Green „ „ „ हरित (ण) *harit* (*n*) a green.

Steam „ „ „ स्तिम *stym*, to be wet.

Boat „ „ „ पोत, *poata*, boat.

Obstacles in the way of Sanskrit studies.

It is sad to see that there should exist many obstacles in the way of Sanskrit-study which is so useful and valuable—nay, which is so indispensable for the very existence of Hindu culture. Hindu Apathy, crude lifeless methods of teaching Sanskrit, and heartless vagaries of Sanskrit Examiners at some of our Universities (especially the Bombay University)—these are some of the chief obstacles in the way of the spread of Sanskrit. And of these, the first, *viz.*, Hindu Apathy, is the worst as it is the source of all the rest. If the Hindu had the least love for his Sacred Tongue all difficulties would melt away. It is owing to Hindu Apathy that the methods of teaching Sanskrit show no improvement and University Examiners are tempted into cruel vagaries. And Hindu Apathy is so great that even in Hindu States like Jaipur, Sanskrit and Hindi have had to make room for outlandish Urdu, Persian, and Arabic! Alas! When will there be an end to Hindu Apathy!

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Improvement in teaching Sanskrit necessary.

To popularise Sanskrit the intricacies of its grammatical forms are not to be placed before the student at the very outset but a thoroughly practical direct method of teaching it must be employed. Our Vernaculars and even English and Persian contain thousands of Sanskrit words more or less disguised—to some of the easiest of these Sanskritic words the pupil's attention must be drawn from the very beginning explaining to him how they have been changed and disguised. This will add interest to instruction and will train the pupil's capacity for critical, analytic, and comparative studies in after-life. Easy prose, and poetry, conversations etc. in Sanskrit are also very useful. These and similar direct and practical methods interspersed with short grammar lessons will lighten the labour of studying Sanskrit and popularise it greatly. We shall give a few examples: To teach Sanskrit to boys whose mother-tongues are Hindi, Marathi, Kanarese, words like the following Hindi, Marathi, and Kanarese words must be set before them respectively and their attention at first drawn to their Sanskrit originals with explanation of the various changes they have undergone. In the case of advanced pupils the above process can be reversed with advantage; that is Sanskrit words must be placed before the pupils and they must be asked to find out the derivative vernacular words. In the case of boys who know English also, English words like those we have given above can be used.

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	Vernacular.			Sanskrit.
	हम—आप—अपना come from			अहम्—आत्म—आत्मन:
Hindi हिंदी	सब sab	,,	,,	सर्व
	बेर bare	,,	,,	बदर
	भात bhata	,,	,,	भक्त
	दाल dala	,,	,,	दल
	घी ghi	,,	,,	घृत
	पानी pani	,,	,,	पानीय
	दूध dcodha	,,	,,	दुग्ध
	गाय gaya	,,	,,	गौ
	भैंस bhains	,,	,,	महिष
	गधा gaddha	,,	,,	गर्दभ
	गांव ganwa	,,	,,	ग्राम
	कुआ kuwa	,,	,,	कूप
	बावली bawali	,,	,,	वापी
	कान kana	,,	,,	कर्ण
	शिर shira	,,	,,	शिर:
	आंख ankha	,,	,,	अक्षि
Marathi मराठी.	मूल moola	,,	,,	मूल
	आजा aja	,,	,,	आर्य
	आप्पा appa	,,	,,	आत्मा
	आपण apana	,,	,,	आत्मन्
	नांव nanva	,,	,,	नामन्
	गांव ganva	,,	,,	ग्राम
	पाणी pani	,,	,,	पानीय
	पाउस paus	,,	,,	प्रावृष्
	हात hath	,,	,,	हस्त
	पाय paya	,,	,,	पाद
	कान kana	,,	,,	कर्ण
Kanarese कर्नाटक	हण hana	,,	,,	धन
	हूवु hoowu	,,	,,	पुष्प
	होन्नु honnu	,,	,,	सुवर्ण
	नीरु neeru	,,	,,	नीर
	आर्य arya	,,	,,	आर्य

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Our Women.

(By Mr. Manmohan Rai Hakumat Rai, Desai, B.A.)

IT was a fine summer evening. The gentle breeze was blowing when the sun was setting down in the West in all its splendour. The sky was tinted with all the rainbow colours and the golden light had fused itself into the mellowing influence of that calm evening, when the "ploughman homeward was plodding his weary way." Through the grass and by the shores of the gurgling river, I wandered for sometime contemplating the scene in its august majesty when suddenly I beheld a beautiful young girl going home quite merry and innocent. Diderot came to my mind and suddenly there flashed a passage upon my vision from Lord Morley's life of Diderot, which left me pondering over the condition of our women.

Diderot has left some striking reflections on the condition of women. He had a deep pity for them. Their physical weaknesses moved him to compassion. He says :— "The moment which shall deliver the girl from her parents is come ; her imagination opens to a future thronged by chimeras ; her heart swims in secret delight. Rejoice whilst thou canst, luckless creature ! Time would have weakened the tyranny that thou hadst left, time will strengthen the tyranny that awaits thee They choose a husband for her. She becomes a mother. It is in anguish at the peril of their lives, at the cost of their charms often to the damage of their health, that they give birth to their little ones. There is perhaps no joy comparable to that of the mother as she looks on her first-born ; but the moment is dearly bought. Time advances, beauty passes. It's in pain that nature disposes them for maternity ; in pain and illness, dangerous and prolonged she brings maternity to its close. What is a woman after that ! Neglected by her husband left by her children, she is a nullity in Society,

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then piety becomes her one and last source. In nearly every part of the world, the cruelty of civil laws against women is added to the cruelty of nature. They have been treated like weak-minded children. There is no sort of vexation which among civilized people man cannot inflict upon woman with impunity."

Though dark and grim, though from a pessimist, how true, how real the picture! Could Diderot have in mind our Hindu women? The development of the child in the mother's womb is witnessed with great interest and expectation by the male and female members of the family. It is to be the first-born, to be the gem of the family, a diamond of the very first water, a son, the idol and the hero of the whole house. At last the time comes and the young one is brought to light. The clock begins to strike and the child begins to cry. Hail and storm! Lightning and thunderbolt! What is all this? The news is given out, the baby is a girl. What a shock, what a frustration of hopes, how pale grow the faces! Where has the angel of death concealed itself? Better it had been dead as soon as it was born than that the first-born should be a girl—a girl, the precursor of misery to the family, a girl on whom immense amount of money will have to be spent. Alas, what a misery, what a calamity! Is not a girl "life" as much as a boy!

But such is the condition of our young girl from her ery birth. The infant girl is not looked after, no particular re is taken of her, her death is wished for every moment. She s allowed to grow as she may; no attempt is made to form her body and her mind. On the contrary, her undeveloped tender brain is filled with monstrous and brutal ideas by the silly talk of gossiping, scandalising, ignorant women whose sole delight consists in eating, sleeping, quarreling and back-biting.

While she is hardly eight, the first anxiety even before that of education, that overtakes the parents is to dispose of the girl anyhow in marriage. The fruit is ripe for the market

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and the sooner disposed of the better or else it may be in danger of rotting. And the hurry often times results in unhappy marriages. We care not for disparities in marriage like unequal ages and unsuitability of mind and purpose. Bigamy in various communities, has proved endless misery and suffering for poor women, "the rays from the light of God" as Milton calls them. "Have we not the right to marry again—to marry again, I say, if we dislike our wives? Have we not got the paternal right of consigning you to oblivion, ye women, whom we take out of mere mercy? you claim equality with us, but then, have you got our skill, our learning, our intellect?" How monstrous the condition of our women! Let us improve it. But we have forgotten for the present the bliss of domestic life. We are accustomed to rot in hell. With eyes open, we have deliberately become blind. We can hardly understand the charms of a happy domestic life. Love is extinct from us, sympathy and feelings are foreign to us. Our wives writhe under the agony of pain we hourly inflict on them. Instead of being kind, and tender to them, we ruin their lives.

Our young girls ought to be so trained and educated as to be fit to undertake the sacred responsibilities of married life. Her mind must be formed; she must be made to understand the tender and sacred ties subsisting between husband and wife. She must not be treated as fry and fiddle-faddle. In the case of our girls of to-day moral education is totally neglected with the result that their young minds are in a chaos. Absurd customs are often the result of want of education. We find young women and old engaged in base occupations. Being illiterate, they do not know how to pass their time profitably. Generally therefore they meet together and kill time by scandalising those who are their superiors in learning, knowledge or wealth. Jealousy gnaws their hearts out. Malice and meanness become their constant companions; barbaric state of life, the result. To be considered clever in their school, one must be well-up in the genic art of scandalising and an expert in the

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unique science of breast-beating. Such is the despicable and abominable condition in which our women have sunk owing to the neglect of education and culture. Happiness of married life, in nine cases out of ten, becomes a never-to-be-realised dream.

What grotesque notions do we entertain of religion? We have our Walking Religion, the brahmin. Do we not call him home, give him Laddus to eat and money required by our Walking Religion for his livelihood, in the shape of sacrifices to immortal Gods as ordered by him during the performance of sacred ceremonies? "We entertain him, feast him, lodge him, our Religion comes home, prays, is liberally supped and sumptuously lodged and after being saluted, rises and walks abroad and leaves us—his kind entertainers, engaged in our work all day long"? We are so religious and yet, you Arya Samajists, accuse us of neglecting our religion. How absurd! How monstrous! The very idea of it! Do not our women observe fasts and condescend to decorate the images of our gods with flowers?

Religious education, too, is neglected. Religious training must be imparted; not that of the religion of present times abounding in creeds and formulas. Formulas are necessary, but they must be changing and adapted to times. They are like old clothes, which must give place to new ones. In the name of religion we commit monstrosities which actually produce an aversion to it. We become grotesque, fantastic and at times ridiculous and silly in our notions of religion. Religion as a name only remains. True religious sentiments are foreign to us. Milton says that a man may be heretic in the truth; and if he believes things only because his Brahmin says so, though his belief be true, yet the very truth he holds, becomes his heresy. Of therefore, fundamental importance is the imparting of true religious education to our young girls for unless women are raised to the level of pure and noble ideals, there will be hardly any salvation for us.

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Our young girls and wives are steeped throat-deep in misery and suffering. We do not in the least hesitate to consign them to eternal perdition. We make life a hideously gaping monster for them, the world a nasty hell. Let us now look into the condition of our widows. The first and fundamental thing which *must* be done as soon as the husband is dead, is, on the tenth day, to make the widow sit bare-headed, other widows forming a ring round her and bewailing and moaning in a way that would kill any human being endowed with feelings, while the operation of the widow's head being clean shaved is going on. So many Gonerils and Regans assemble in exaltation to have got a victim at last. It is a piteous, agonising, heart-bursting and heart-rending sight to see the innocent widow (at times only a girl of 15) struggling hard like an innocent bird in the powerful grasp of a cobra, to save the ornament which dame Nature has bestowed on her graciously and kindly to beautify her appearance and constitute her womanhood. And our men, with all their boasted civilisation, with all their pretended wisdom, with all their feigned greatness, look on the spectacle with butcher-like, heartless delight, enjoying the struggles of the poor widow with calm, stolid faces. At such times they look like mere statues or like puppets tied to the bow-strings of illiterate, uneducated women. And the women, like so many witches, ever ready to utilise even the slightest opportunity of doing evil. O, what a pity, what a misery, to see young girls in the full spring-tide of their beauty and pride, beautiful, modest who just begin to enter the stage of life when they have to experience the tender emotions and sensations, when life appears rosy and the world a clear sunshine, losing their husbands and seeing themselves consigned to hell to rot there for ever and for ever. They cannot take part in any ceremony, are excluded from all caste-feasts and caste-ceremonies ; are considered ominous. They are subjected to all insults, all tortures that the human brain can invent. It will require a Carlyle or a Dickens

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to draw the dark picture of their lives doomed to bottomless eternal perdition. The burning of the widow on the funeral pyre was more humane than this our most heathenic and barbarous custom of making her ugly. It seems as if it were the fault of the widow that the husband died, and she should therefore pay dearly for the loss. Since we are powerless against God, we wreak our cowardly wrath on the unprotected widow.

Indeed some effort must needs be made for the amelioration of the condition of our widows. We must anyhow raise them from the depravity in which they are merged. How can heart, feelings, emotion—how can all these endure the sight of their hardships? But to us "fair is foul and foul is fair." In times gone by when the Mahomedan power was supreme and Mahomedan tyranny irresistible it often happened that the greatest insults to and even outrages on beautiful women were frequent. So long as the husband was alive, he could protect his wife, at least was expected to. But when the husband died, the poor widow could hardly have any one to defend her, and consequently to save her honour, she was made ugly. Those times are gone. We are under the rule of a goverment which has order and justice for its motto. Yet, in the name of religion we have clung tenaciously to those practices. Our religion seems to be a good one. It seems it roars forth huzzas in savage ecstacy at the sight of a young innocent, bleating lamb, fleeced by inhuman hands. Is this our religion? If so, we had better be without any religion at all. Beware and see there lies our Religion pining away every day for want of new clothes, being too long kept in its old ones which are not fit for it, being a bit too tight. Fortify yourself against silly superstitions and rescue the women from so horrible a fate.

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Sanskrit, the Mother of Aryan Languages.

(Continued from our Asarh number.)

(By Professor Balkrishna, M. A., F. R. S. S.)

English words.	Corresponding European derivations.	Corresponding Sanskrit derivations.
Viol. Viola. Violin. Violincello.	It. *Viola*=LL. *vidula*, *vitula*, a viol; fr. *vitulari*, to leap like a calf, be merry; cf. *vitulus*, a calf.	वत्स—*Vatsa*, a calf; *vatsala*, a cow fond of her calf.
Violate. Violator, Violence.	L. *Violo*, to treat with violence. L. *Violens*, full of *Vis*—Vivos, life; hence, impetuous.	(1) जीवस्—*Jivas*, life. See *vita* (2) विष—*Visa*. poison. विष—*Vis*. excrement, or diffusion.
Violet.	L. *Viola*, the violet, the violet colour. Gr. (*V*) *ion*, a violet.	Etym dub. वि—*Vi*, intens.; उल *Ul*, to burn. *Viul*—to burn vigorously or, वि—*Vi* intens, उल्लस्, to blow, to open, to brighten, to illuminate. *Viullâsa*—*Viola* (by the disappearance of *Sa*), brightening or, वि+ओल=Viola, very damp, wet, or an esculent root.
Viparious, Viper, Vipera, Viperidae, Viperine.	L. *Vivus*, alive, +*paric*, bring forth. *Cf.*, Vire. Wiver Wivern, Weever.	जीवस्—*Jivus*, alive+पारय—Parya (*Paria*) of *Pri*, to deliver, to live, to bring out of, or भृ *Bhri*, to bring forth. The first root *Pri* or *Paria* is akin to Gr. *Phero*, to bring forth. See *vital*.

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English words.	Corresponding European derivations.	Corresponding Sanskrit derivation.
VIRAGO.	L. *Virago*, a bold woman ; from L. *Vir*, a man, a man with courage, one who deserves the name of man.	वीर—*Vira*, a hero.
VIRGATE. VIRGIN. VIRGINAL. VIRGINITY. VIRGO.	From L. VIRGA, a rod	See Verge.
VIRIAL.	L. *Vis* (Vir) force, hostile strength, violence. L. Pl. *Vires*, strength.	(1) विष्, *Vis*, to come into possession of, to accomplish; diffusion, excrement. *Visa*, poison, but
	L. *Vir*, a man, a man with courage. Zend. *Vir*, a hero. Lith. *Wyra*, a hero. Goth. *Wer*, a man.	(2) वीर—*Vira*, a hero, strength is better, cf. *Viryam*=Pr. *viriam* , *virility*.
VIRIPOTENT.	L. *Vir*, a man+*potens*, able, having power; pres. part. of *posse*, from *potis*, able.	वीर—*Vira*, a heroic man+*Patis* (पतिः), one able to protect, from पा—*Pa*, to protect, to rule.
VIRTUE. VIRTUOUSLY. VIRTUOSO. VIRTUOUS.	L. *Virtus*, moral excellence. Prob. allied to *Vir*, man, hence *Virtus* orig. means the quality of the *Vir*.	(1) वीर—*Vira*, a hero. (2) वर्चस्—*Virtus* (i=a) (t—ch), manhood, vigour, moral excellence.

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English words.	Corresponding European derivations.	Corresponding Sanskrit derivations.
VIRULENCE. VIRULENT. VIRUS.	L. *Virus*, a slimy liquid, a poisonous liquid, poison.	(1) **विरस**—*Virusa*, disagreeable, and painful draught; pain.
	L. Vis (*Vir*) P. Vires, violence.	(2) **विषम्**—*Visam*, poison.
	Gr. *Ios*, *Vios*, *Visos*= Poison.	**विष्**—*Vis*, poison. See *virial*,
		But the first is to be preferred. **वि**—*Vi*, nagative; **रस**—*Rasa*, pleasant drink hence **विरस**—*Virusa*, disagreeable drink, poisonous draught.
VIS. VISAGE. VISARD. VIS-A-VIS. VISE. VISIBILITY. VISION. VISIONARY. VISIONISH. VISIT. VISITANT. VISITORIAL. VISITOR. VISIVE. VISTA. VISUAL. VISUALIZE.	L. Visus, a look, from *Viso*, for *Vidso*, for *Video*, to look at attentively. Gr. (v) idein, to see (v) oida, to know. Goth. Vait. From the same L. root *Video*, to know, to see are derived. E. advice, device, pervise, revise, supervise, provide, provision, revision, supervision, evident, provident, purvey, survey, invidious, envy, wit.	**विद्**—*Vid*, to look, to feel, to know.

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English words.	Corresponding European derivations.	Corresponding Sanskrit derivations.
VISCERA.		
VISCID. VISCIDITY. VISCOSITY. VISCOUS. VISCUS.	L. *Viscus*, the inwards, viscera (the nobler parts as well as the ignobler parts, the stomach, the entrails, privities) the uterus.	अवस्करस—(*a*)*vascara*, ordure, excrement, the privities, dunghill. Cf Sans. *Api-pi* (Pali) *vi* (Pr.); *Iva*, *eva*=*va* (P. & Pr.), *Aveksha*=*vegha*; Avalanjeti=valanjeti.
	L. *Viscum*, bird-lime.	
VITAL. VITALISTIC. VITALITY. VITALIZE. VITALS.	L. *Vivo*, to live. Gr. *Bios*, life. *Cf.* Vivid, vivacity, victual, viand.	जीव्, *Jiv*, to live. In Pali & Prak. *j* is very often changed to *y* and *y* to *v* and *vice versa*. Hence *jiva*=*yiva*=*viva*.*
VITIATE. VITIATOR. VITISOITY. VITIOUS.	Formerly Viciate. Sp. Viciar. Fr. Vicier. L. Vitio, to spoil, to corrupt, to violate.	(1) विश्—*Vicri*, to crumble to pieces, to waste away, to decay. The Latin root is in the caus. *sense*. (2) विष्—*Vic*, to eat, to disjoin, to separate.
VITICIDE.	L. *Vitis*, vine and *Caedo*, to kill; see Vine.	वी *Vi*, to move, to cross over. छिद्—*chhid*, to cut, to kill.
VITIFLORA.	*Vitis*+*Flos* (flor), flower.	फुल्ल:—*fullas*, a full blown flower.

*. See Skeat's Principles of English Etymology, Vol. I, P. 122.

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English words.	Corresponding European derivations.	Corresponding Sanskrit derivations.
VITRELLA.	L. *Vitrum*, glass.	विद्, *Vid*, to look, to know.
VITREOSITY.	Orig. *Vidtrum*, a trans-	
VITREOUS.	parent substance ;	
VITRESCENCE.	from *Video*, to look.	
VITRIC.		
VITRIOL.		
VITIROLIC.		
VITRIFACTION.	L. Vitrum, glass and	विद—*Vid*, to look and
VITRIFIABLE.	*facio*, to make.	पेशृ—*Pacri*, to shape, to make.
VITRIFICATE.		पेशस्—*Pacas*, form, shape.
VIRTIFY.		पेशन—*Pacan*, well-formed.
VITTA.	L. *Vitta*, a head band, a fillet ; orig. the bind- ing thing. Prob. from L. *Vio*, to go, to travel.	वी—*Vi*, to move, to cross over. *Cf.* Hindi *Phitta*, a band.
VITUPERATE.	L. *Vitio* + *para*, to	विषृ—*Vicri*, to decay.
VITUPERATOR.	prepare, hence, to pre- pare a blamish.	विष्—*Vis*, to eat, to disjoin, to separate.
		पृ—Parya (Pario) to deliver, to engage upon, to per- form, to prepare.
VIVA.	L. *Vivo*, to live.	जीव्—*Jiv*, to live.
VIVACIOUS.	L. *Vivus*, alive, lively.	जीवस्—*Jivas*, alive.
VIVACITY.		See *vital*.
VIVID.	L. *Vivax* (Vivac) lively, vigorous.	
VIVA VOCE.	L. *Viva*, living + *Vox*, voice.	जीव—*Jiva*, living, existing.
	Cf. voice	वाक—*Voca*, speech, uttering, voice.

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English words.	Corresponding European derivations.	Corresponding Sanskrit derivations.
VIVIFIC. VIVIFY.	L. *Vivo*, to live + *facio*, to make.	जीव्—*Jiv*, to live पेश्—*Pacri*, to make, see Vitrify.
VIVIPAROUS.	L. Vivus, alive + paro, to bring forth.	जीवस—*Jivus*, alive. पारय—*Parya*, to bring out, to deliver.
VIVISECT. VIVISECTOR.	L. *Vivus*, alive + *Secio*, a cutting, from Séco, to cut.	सीक्—*Sec*, to be impatient, to touch, (hence to cut.) शि—*Se*, to whet, to sharpen; der. *sekhara*, point of a sword. शक्—*Sec*, to be able, to be powerful, hence it could adopt the sense of cutting.
VOCABLE. VACABULARY. VOCAL. VOCALISM. VOCALITY. VOCALIZE. VOCATION. VOCATIVE. VOCIFERATE. VOCIFEROUS. VOCULAR. VOICE.	L. Voco, to call. L. Vox, voice. It. Voce, ,, Fr. Voix ,, Sp. Voz ,, Gælic Bagh ,, From L. *Voco* are derived vowel, advocate, avocation, vouch, avouch, convoke, evoke, invoke, provoke, revoke, equivocal, etc.	वाक—*Voca*, speech, uttering, voice. Pali *vaco*, speech. वच—*Vach*, to speak. Cf. Gaelic. *Bagh*. The change of *V* to *B* is very often met with in Indo-European languages. *Bios* (Gr.)= L. *Viv-us*. Sans., Pali and Prak. abound in this change.
VOGUE.	It. *Voga*, a rowing, orig. the swaying motion of a ship. It. *Vogare*, row, sail. *Waga*, rowing.	वागि—*Vagi*, to go, to limp, to be lame. Cf. Fr. *vogue*, course of a ship, and fig. course, sway.

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English words.	Corresponding European derivations.	Corresponding Sanskrit derivations.
VOID. VOIDER.	L. *Viduus*, bereft of husband, bereft.	विधवा, *Vidhava*, a widow.
VOLABLE. VOLANT. VOLATILE. VOLATILITY. VOLERY, VOLET. VOLLEY.	L. *Volo*, to fly. Fr. *Volee*, a flight. It. *Volare*, to fly. Cf. Volatilis, flitting.	वल, *Val*, to move to and fro; to be spirited, to hasten, to increase, hence, fig to fly.
VOLCANIC. VOLCANIATY. VOLCANO. VULCAN. VULCANIZE.	L. *Vulcan*, fire and the god of fire	उल्का—(V) *ulká*, fire.
VOLITION. VOLUNTARY. VOLUNTEER.	L. *Volo*, to will. Gr. *Bol*, to will. Cf. Will, voluntary.	वर—*Var*, to choose, select. वर—*Vara*, selection of a gift or husband.
VOLT. VOLUBLE. VOLUME. VOLUMETRIC. VOLUMINOUS.	L. Volvo, to turn, to revolve. *Cf.* Volulation, volute, volution, convolve, devolve, evolve, involve, revolve, vault, volvox.	वल्ल, *Vall*, to go round.
VOLUPTUARY. VOLUPTUOUS.	L. Voluptas, pleasure, akin to *volo*, to will, wish.	See Volition.
VOMIT. VOMITIVE. VOMITORY.	L. Vomo, to vomit. Gr. (v) emo, ,,	वम, *Vam*, to vomit.

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English words.	Corresponding European derivations.	Corresponding Sanskrit derivations.
VORACIOUS. VORACITY. VORANT.	L. Vorare, Voro, to devour. *Gf.*, carni-*vorous*, herbi *vorous*, insecti-*vorous*, omni-*vorous*.	See Vermivora.
VORTEX. VORTICAL. VORTICOSE.	L. *Verto* or *vorto*, to turn.	वृत्त—*Vritt*, to turn upside down. *Cf. Vartula*, circular.
VOTAL. VOTARESS. VOTARY. VOTE. VOTER. VOTIVE. VOW.	L. *Votum* for *vov-tum*; fr. voveo, to vow, a vow. *Cf.* Avow, devote, devout.	व्रतम्—*Vratam*, a vow. *R.* in this word, being [difficult to pronounce, has disappeared. Cf. Pali *Vato*, *Vatam*, vow, habit. Or (2) *Vivri*, to choose, to speak.
VOUCH. VOUCHEE. VOUCHER. VOUCHSAFE.	L. *Voco*, to call. O. Fr. *Voucher*, to call.	वाक—*Vaca*, speech. वच—*Vach*, to speak. Pali *Vaco*, speech.
VOWEL. VOWELIZE. VOX.	L. *Vocalis*, vocal. Lit. a vocal letter, from *vox* (voc) a voice.	,,
VOYAGE. VOYAGER.	M. E. Viage. O. Fr. Viage. Sp. Viaje. L. Via way = Fr. *Voie*.	वी, *Vi*, to go. वय्—*Vay*, to go. वह—*Vaha*, a way. See way.
VULGAR. VULGARIAN. VULGARISM.	L. *Vulgus*, the common people. L. *Vulgo*, to spread.	वर्ग—*Varga*, a multitude as in *Bandhu varga*, a congregation of friends.

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English words.	Corresponding European derivations.	Corresponding Sanskrit derivations.
VULGARITY. VULGATE.	L. *Vergere*, to turn, to bend among the multitude, to prostitute. *Cf.* Divulge.	व्रज्—*Vraj*, flock, multitude. वर्ज्,—*Varg*, turn, twist. *R* has changed into *L.* as in Sanskrit: Raghu or Laghu. Pali and Prak is full of this change.
VULN VULNERABLE. VULNERARY. VULNIFIC. VULNUS. VULTURE.	L. Vulnus, a wound, Fr. L. *vu'nero*, to wound, hurt.	व्रण—Vrana, a wound. *Vlanas=vulnas* (nom-sing.) fr. *Vran* (*Vuln*) to wound, to hurt.
VULPNIE. VULPINITE.	L. *Vulpes*, fox. Gr. *Alupes*, a fox.	उलूपिन्—*Ulupin*, one whose shape is like the jackal, hence a fox.
VULVA.	L. *Vulva*, wrapper, from *Volvo*, to turn, to roll.	वल्ल्—*Vall*, to go round, to cover, hence *Valla*, covering and Vallva, a protector, a cowherd.

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Criticisms and Discussions.

THE THEOLOGY OF THE ARYA SAMAJ.

A Reply.

(By Mr. Ratan Lal, B.A., LL.B.)

"TWO ancient sentences," says a writer, form an ideal motto for the student of religious problems, "Prove all things, hold fast to that which is good." Blind credulity, whether of ignorance or of religious bigotry, searches in vain for the door of entrance to the temple of truth. It is, therefore, with a great pleasure of mind that a student of religion peruses an examination of the Theology of the Arya Samaj from the pen of Professor Mukerji. He may not harbour any suspicion regarding the reception of his criticism and he certainly need not convince us of his friendliness and sympathy. To my knowledge his article has been received as it ought to be received. And it will be a matter of surprise if it were otherwise. The Arya Samaj invites inquiry and urges men to test it. And whenever an examination of its principles is undertaken in reply to its challenge it is, as is quite natural, only too glad to profit by it. The critic's region has always been a favourite resort of the lovers of religion in Ind, and it is one full of happy reminiscences. And Dayanand was no exception to the general rule. Fortune's lap had held many a gift for him, and yet men wondered at the air of indifference with which he scorned her favours. They knew not that Dayanand counted these as nothing. Life had proposed one prize to him—the hand of Truth—and he had won it. Truth had filled up the measure of his aspirations and was to Dayanand all earth and all heaven. He was nothing if he was not an Apostle of Truth. And if an Arya Samajist has to abandon a doctrine proved to be

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untrue he is all the more loyal to Dayanand for it proves that it was not a case of labour lost when Dayanand taught him 'to be ready to accept truth and renounce untruth.'

To come, however, to Prof. Mukerji's article after these few necessary introductory remarks, it will be found that his article is conveniently divisible into two parts. There is an attempt in the first part to prove that the three doctrines of the infallibility of the Vedas, the Transmigration of Souls and the Eternity of God, Soul and Matter are not included in the published principles of the Arya Samaj. The second part is a criticism of the arguments addressed by Swami Dayanand in his Satyarth Prakash in support of these doctrines. And the same shall be the order of discussion here.

Professor Mukerji contends that the doctrine of infallibility should not, as is generally done, be deduced from the first and third principles of the Arya Samaj. His sole argument in support of his view is this:—

'It is possible to interpret them (the principles) otherwise,' and as this other interpretation is 'natural' as contrasted with the one given by the Arya Samaj which is 'supernatural' it shall be more in keeping with things to follow this other interpretation and discard that of the Arya Samaj.

To my mind this is no argument. It might be possible to interpret these principles not only in two but in a thousand ways. That is immaterial and beside the point. The question always is to find out what Dayanand meant by them and, if it so suits us, to abide by his meanings. Professor Mukerji interprets the technicalities of these principles in one way, the Arya Samaj in another. And who can be the best arbiter to set at rest this difference of opinion? Surely none besides the enunciator of these principles himself.

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The question, therefore, is as to what Dayanand understood by the word Veda. Did he or did he not include the ideas of infallibility and revelation in the meanings that he uniformly gave to this word in his writings and speeches? That is the question. And let Dayanand himself answer it: "I hold the Vedas—the God-given Sanhita portion, repository of science and *Dharma*—to be free from all errors and an authority unto themselves." In the face of such strong testimony no one can be allowed to play with the word Veda according to one's own fancy. Professor Mukerji admits that Dayanand was the enunciator of these principles. Hence we must read his meanings into the technical words and phrases that occur in the principles enunciated by him. We have no right to read our own individual ideas into them. You have a right to follow the principles if they accord with your reason but you have no right to so distort their meaning as to make them follow you. Any other mode of interpreting the technicalities of the principles enunciated by a man is, it is submitted, nothing short of intellectual dishonesty. The second principle of the Arya Samaj enunciates that God is Just and Merciful. Now what shall we say of a man who interprets them to mean that God is Just because He never does injustice and He is Merciful because He forgives our sins and undoes what we have done. So long as the Satyarth Prakash exists I shall call him a very bold interpreter indeed of Dayanand and his enunciated principles.

As regards the other two doctrines we believe in them because the Word of God ordains them. Says the Yajur Veda :—

द्वे सृती अश्रृणवं पितृणामहं देवानामुत मर्त्यानाम् । ताभ्यामिदं विश्वमेजत्समेति यदन्तरापितरं मातरं च ॥ ६ ॥ य० अ० १९ । मं० ४७ ॥

This is our authority for the doctrine of Transmigration

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of Souls. As for the the doctrine of Eternity of God, Soul and Matter the Rig Veda ordains :—

द्वासुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते। तयोरन्यः पिप्पलं स्वाद्वत्यनश्नन्यो अभिचाकशीति॥ ऋ० मं० १। सू० १६४ म० २०।

Nor do we fight shy of being told that we are—some of us at any rate—influenced by Dayanand's arguments in favour of these doctrines. The strongest and most impressive personalities project their own broad shadow upon their times and masterminds have always 'waved the sceptre over their kind.' I submit, however, that excepting the apothecary's apprentices amongst us, we follow Dayanand not blindly but intelligently.

For the benefit of those, however, who insist that all the beliefs of an Arya Samajist must be shown as formulated in so many words in the principles of the Arya Samaj I am tempted to recall Dr. Gorge's definition of a principle—"A principle is a fundamental truth or general statement *usually including many smaller ones:* it is often an abstruse idea, and is employed as a basis of *deductive inference.*"

With these few remarks on the first part of Professor Mukerji's article I come now to his criticism of Dayanands' arguments.

Professor Mukerji supposes that the VIIth Chapter of the Satyarth Prakash contains four arguments in favour of the doctrine of infallibility of the Vedas. The first is said to be this :—

(1) "The Vedas are books revealed by God. They themselves claim to be revealed ; for instance the Atharva Veda says :—

"Who is that Great Being, who revealed the Rig Veda, Yajur Veda, the Sama Veda and the Atharva Veda ?

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He is the Supreme Spirit, who created the Universe and sustains it." Again says the Yajur Veda : "The Great Ruler of the Universe, who is Self-existent, All-pervading, Holy, Eternal and Formless, has been eternally instructing his subjects—the immortal souls—in all kinds of knowledge, for their good, through the Veda."

Now this is taken verbatim from page 267 of Dr. Chiranjiva's English Translation. And Professor Mukerji is right when he says that this argument involves a *Petitio Principii*. Dr. Chiranjiva has created a *Petitio Principii* where there was none. The original of Swami Dayanand runs thus :—

"यह संक्षेप से ईश्वर का विषय लिखते हैं ॥

यस्मन्नृचो अपातक्षन् यजुर्यस्मादपाकषन् । सामानि यस्य लोमान्यथर्वाङ्गिरसो मुखम् । स्कम्भन्तं ब्रूहि कतमः स्विदेव सः । अथर्व० कां० १० । व्रपा० २३ । अनु० ४ । मं० २० ॥

जिस परमात्मा से ऋग्वेद, यजुर्वेद, सामवेद और अथर्ववेद प्रकाशित हुए हैं वह कौनसा देव है ? इसका (उत्तर) जो सब को उत्पन्न करके धारण कर रहा है वह परमात्मा है ॥

स्वयम्भूर्याथातथ्यतोऽर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्य ॥

यजु० अ० ४० । मं० ८ ॥

जो स्वयम्भू, सर्वव्यापक, शुद्ध, सनातन, निराकार परमेश्वर है वह सनातन जीवरूप प्रजा के कल्याणार्थ यथावत् रीतिपूर्वक वेद द्वारा सब विद्याओं का उपदेश करता है।" सत्या० पृष्ट २११ सप्तम समुल्लासः ॥

Translated into English the passage will run as follows :—

Having written thus briefly on God we now write on the Veda.

" What Deva is that Supreme Soul who has revealed the Rig Veda, the Yajur Veda, the Sama Veda and the Atharva Veda ? Its answer—He who is sustaining all after creating them is that Supreme Soul. (Here

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follows the Yajur Veda Mantra and is in its turn followed by its translation). He who is the Self-existent, Omnipresent, Holy, Eternal, Incorporeal Lord of All (even He) preaches truly and according to practice all sciences through the Vedas, for the good of His eternal subject—the soul."

It will thus be evident that Swami Dayanand nowhere says that this is an argument in favour of the infallibility of the Vedas. He simply reproduces from the Vedas what they claim to be. With this claim before him he proceeds further on to deal with their eternity and infallibility and tries to prove that the pleading of the Vedas is true and correct.

The second argument culled by Professor Mukerji from the same chapter of 'the Light of Truth' is translated by Dr. Chiranjiva on page 273 of his translation. On page 216 of his Satyarth Prakash (8th edition) Swami Dayanand thus delivers himself on the eternity of the Vedas :—

"*Q.*—Are the Vedas eternal or non-eternal ?

A.—They are eternal, for, God being eternal, His attributes of omniscience etcetra are also eternal. The nature, attributes and character also of an eternal substance are eternal and those of non-eternal things are non-eternal.

Q.—Is this book also eternal.

A.—No, for it is composed of paper and ink. How can that be eternal ? But the words, the ideas they express and the relationship between the words and what they express are all eternal.

Q.—But God might have given knowledge to those Rishis and with the help of that knowledge they might have composed the Vedas.

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A.--There can be no ideas without words."

And here follows the passage quoted in full by Professor Mukerji. It is clear that what Swami Dayanand is trying to prove here is that the Vedas are eternal and not that they are infallible. And the argument he adduces in support of this contention is that there can be no ideas without words. In other words, that man was born with a language revealed to him. Max Muller has said the same thing in his lectures on 'the Science of Language.'

Says he :—" How can sound express thought? How did roots become the signs of general ideas? How was the abstract idea of measuring expressed by *ma*, the idea of thinking, by *man*? How did *ga* come to mean going, *stha* standing *sad* sitting, *da* giving, *mar* dying, *char* walking, *kar* doing? I shall try to answer as briefly as possible. They are phonetic types, produced by a power inherent in human nature. They exist, as Plato would say, by nature, though with Plato we should add that when we say, by nature, we mean by the hand of God." This is the chief force of Dayanand's passage relied upon by Professor Mukerji if we read it with reference to the context and with reference to the line " There can be no ideas without words' left out by Professor Mukerji. It is only incidentally that he remarks that the laws of language exhibited in the Vedas cannot be of man's making. They are so perfect, they are so exquisite. But even if we take these words by themselves they are not bad argument. All that Professor Mukerji has to say against it is that " we are not in a position to use or to be convinced by an argument like this." It may be allowed that all of us connot be *convinced* by this argument but it cannot be allowed that we are not in a position to use it because being finite we cannot judge whether any scripture does or does not contain

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the degree or variety of knowledge entitling it to Divine authorship." For though a man shall be convinced of the truth of this argument only in proportion to his insight into the science of language everyone can use it as an argument. If a study of the book of Nature can authorize us to infer an All-Mighty and an All-Intelligent Maker what is there to deter us from forming an opinion of Divine authorship after diving as deep as we can in the subject matter of a book which claims to be revealed ? One might as well argue that finite man has no business to believe in any such thing as infinity.

In criticising the second part of the argument which says that man is incapable of gaining any knowledge for himself by the unaided exercise of his powers, Professor Mukerji remarks that " if God, by an act of miracle revealed the Vedas to our first ancestors, He must similarly reveal them to each human being ever after, for what is miraculously received by one cannot be naturally imparted to another." This criticism is not quite clear. In the first place the way in which God revealed the Vedas to the four Rishis is not miraculous. It is an easily conceivable natural process. And in the second place it is not a fact that what is received by man in an uncommon way—for there is no such thing as *miracle*—cannot be imparted by him in the common way. Many must have seen and observed that hypnotised souls impart easily to a whole audience what they receive from the hypnotist.

If it be argued that the first man was born without parents and needed a teacher as all of us do now—even though we are born of parents—and that God alone could be that teacher and the Vedas alone what He taught—being the oldest book extant, Professor Mukerji retorts by saying that these are unverified and unverifiable assumptions and opposed to facts. He brings in the evolution theory to disprove the first appearance of man on earth without parents. It is not quite clear, however, as to how the Evolution theory disproves this doctrine. So far as I know, Darwin never

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claimed to have disproved it. Nor does he touch that question.

With regard to the Vedas Professor Mukerji says that the fact of the Vedas being the oldest books extant in the library of the world is not sufficient to prove that they are coeval with the first definite appearance of man on earth. Quite so; but what is the presumption, pray ? If the Veda is found to exist at every step of our inquiry into activity however back we may push our searches into the past and if all attempts to assign a time and date to its appearance have so far proved a failure, the strong presumption surely is that they are coeval with the appearance of man. And unless you can rebut the presumption wisdom dictates that we should hold fast to it. The necessity of revelation having been established, it being certain that it must be as old as the creation of man and it being a fact that the Veda, which itself claims to be a revealed book, is the oldest book extant there can be no escape from believing the Vedas in what they say about themselves. Such a strong presumption having been raised in their favour you must adduce very strong evidence indeed to throw doubt on their veracity. More so when they fulfill all other tests of a revelation.

The criticism of the third argument is also based upon a careless translation of the original passage. Dr. Chiranjiva's rendering is not correct. The original of Swami Dayanand runs thus :—

(प्रश्न) वेद ईश्वरकृत हैं अन्यकृत नहीं इस में क्या प्रमाण ?

(उत्तर) जैसा ईश्वर पवित्र, सर्वविद्यावित्, शुद्ध गुण कर्म स्वभाव, न्यायकारी, दयालु आदि गुणवाला है वैसे जिस पुस्तक में ईश्वर के गुण, कर्म, स्वभाव के अनुकूल कथन हो वह ईश्वर कृत अन्य नहीं और जिस में सृष्टिक्रम प्रत्यक्षादि प्रमाण आप्तों के और पवित्रात्मा के व्यवहार से विरुद्ध कथन न हो वह ईश्वरोक्त । जैसा ईश्वर का निर्भ्रम ज्ञान वैसा जिस पुस्तक में भ्रान्तिरहित ज्ञान का प्रतिपादन हो वह ईश्वरोक्त, जैसा परमेश्वर है और जैसा सृष्टिक्रम रक्खा है वैसा ही ईश्वर सृष्टिकार्य्य, कारण और जीव का प्रतिपादन जिस में होवे वह

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परमेश्वरोक्त पुस्तक होता है और जो प्रत्यक्षादि प्रमाण विषयों से अविरुद्ध शुद्धात्मा के स्वभाव से विरुद्ध न हो इस प्रकार के वेद हैं अन्य बाइबल कुरान आदि पुस्तकें नहीं इसकी स्पष्ट व्याख्या बाइबल और कुरान के प्रकरण में तेरहवें और चौदहवें समुल्लास में की जायगी ॥

Page 113 Hindi Satyarth Prakash, 8th edition.

Translated into English the passage will read as follows :—

Q.—What is the proof that the Vedas are made by God and not by others ?

A.—That book and no other is made by God the subject matter of which is in accord with the attributes, character and nature of the Lord who is Holy, Omniscient, of hallowed nature, character and attributes, Just and Merciful, etcetra, and which contains nothing against the Order of Nature, the perception and other *pramanas*, (*viz.*, inference, assimilation, verbal authority, implication, impossibility, lack of being perceived and human tradition—*writer*), the conduct of the Aptás and of a sanctified soul.

That book which expounds knowledge free from all error and delusion, as God's knowledge is the Word of God, and that book is God's which expounds God, the universe—effect and cause—and soul, as He is and as He has fixed the Order of Nature.

The Vedas are such as are not against the perception and other *pramanas* and the nature of a pure soul. The Bible and the Koran are not such. This will be fully set forth in the discussion of the Bible and the Koran in Chapters 13th and 14th.

On a careful analysis of the passage it will be found to contain the following tests of revelation :—

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(1). The subject matter of it should accord with the attributes, character and nature of its alleged author—God. In other words, the work must be a true reflection of an All-intelligent, Just, Merciful and Holy Author. This test presupposes that we have a notion of an Omniscient Intelligence implanted in human nature. And as will be evident from his writings Swami Dayanand did believe in the teleological argument.

(2). It must contain nothing against logical canons.

(3). It must not contain anything against the Order of Nature.

(4). It must not conflict with the conduct of the Aptas and sanctified souls.

(5). It must be free from all errors of whatever kind whatsoever for the alleged author being God, no error of any kind is possible.

(6). It must treat of creation as effect and cause, *i.e.*, as Creation and Matter as we find it or as God has made; and

(7). It must treat of soul according to what we know of it from the part played by it in this universe. Swami Dayanand believed that soul has knowledge though unaided it cannot progress. For we may deny everything but we cannot deny the existence of knowledge. Denial of everything would itself imply the existence of knowledge in the Soul.

It is in translating the sixth and seventh tests that Dr. Chiranjiva has erred. The words used by Swami Dayanand are not **जैसे वह हैं** 'as they are' but **जैसा सृष्टिक्रम रक्खा है** (as they are to be inferred from) the order of

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nature as fixed by God. So that Dayanand's test simply comes to this that that book is revealed which deals with the universe and its cause matter in terms which do not conflict from the little that we can glean regarding them from a careful study of this God—made universe. Similarly it must treat of the soul in terms which do not belie the notions that we can entertain of it from the part that it plays in the universe. And surely the universe and its immutable laws and the part played by every soul in it do lead a thinker to draw certain conclusions regarding the universe, its Maker and the soul. The very fact that Swami Dayanand has elsewhere proposed it as a test of revelation that the book which claims to be revealed must give a description of God, Soul and Matter with their relations to one another sufficient for the guidance of man in forming a correct notion of them, is sufficient proof that he has been mistranslated by the translator. Swami Dayanand admits that there is innate knowledge or natural reason—whatever you call it—in man but he persistently denies that man can learn anything worth the name of Vidya or science through it, taken by itself. He says explicitly on page 13 of his Introduction to the commentary of the Vedas (2nd edition) that man can achieve as little by this innate knowledge as the eye in the field of sight unless the mind is with the eye. Innate knowledge in man without God's knowledge is as helpless as the eye without the mind.

One word more before I take leave of Professor Mukerji's criticism of Swami Dayanand's arguments on the infallibility of the Vedas. He seems to be under the erroneous impression that the arguments adduced by Dayanand are "his own" and hence they appeal so much to an Arya Samajist. This is, however, incorrect.

The most famous propounders of the Six Schools of Hindu Philosophy had already said what Swami Dayanand reiterates. Kapila says in his Sankhya that the Vedas have a self-proving authority since "they manifest their own inherent power." Sankhya Darshana, V. 51. According to

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the Purva Mimansa, the Veda is maintained to be primeval andsuper-human. Purva Mimansa, I, 1-18. The Vedanta thus expresses itself on the authority of the Vedas. 'Brahma is the source of the great Shastra consisting of the Rig Veda, etc. Now such a Shastra possessed of the qualities of an Omniscient Being, could not have originated from any other than an Omniscient Being? Vedanta Darshana, I, 1-3. According to Nyaya the eternity of the Vedas consists in the unbroken continuity of their tradition, study and application. Nyaya Darshana, II, 1-67. According to the Vaisheshika School the Vedas are uttered by Him and their authority is proved, first, by their extent and subject matter and secondly by their unanimous reception by great men. Vaisheshika, I, 3.

(For a detailed discussion the reader is referred to the Handbook of the Arya Samaj by Pt. Vishan Lal, M. A., pp. 36—58).

Let us come now to the doctrine of Transmigration of Souls. "It is fruitless," say Stewart and Tait in their 'The Unseen Universe,' "to expect that science should throw any light upon the greatest of all mysteries—the origin of evil." Greg writes in his 'The Enigmas of Life' that 'The origin and mystery of evil, its whence and its why, has always been the curse of the sincerest and profoundest thinkers—the insoluble problems of humanity.' "We cannot solve the terrible problem which the evil of the world everywhere presents"—Credentials of Science. "The real mystery is, not that evil should never have an end, but that it should ever have had a beginning"—Cardinal Newman in his 'A Grammar of Assent.' This is the strain in which occidental thinkers deliver themselves in dealing with this 'one insoluble riddle of all metaphysics and all theology.' The Hindus, however, in the beautiful language of a learned writer, as if by instinct, recognized that the origin of evil was to be sought in man himself. The gods do not send down evil upon us; they are not malignant powers. Man brings evil upon himself and he does it by his actions and

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thoughts. We think evil and the evil takes root in the shape of pain ; we do evil and that evil recoils upon us in the shape of pain. The pain is not confined to our corporeal existence only ; it should not be deemed that we can put on end to it by destroying our body. I am *not* my body. I am different from it, consequently the destruction of the body does not entail the destruction of myself. Nay, the destruction of the body before its time is an act of sin, and this sin must be atoned for by a subsequent life of unhappiness. The idea was, as man sows so he must reap, and the sorrow and misery that he has to undergo is but the fruit of his own actions. This doctrine taken with that of the immortality of the soul naturally leads to the theory of transmigration of souls. The effect of one's deeds is not exhausted in one life, so he has to be born again and again according to his desert as a member of a superior or an inferior order of creation, till by a long course of virtuous life and action he attains *Mukti*. These simple strains sum up the whole doctrine and it is the contention of Indian philosophers, as of Dayanand, that this is a sufficient explanation of the evil and the misery and the iniquities of our world. 'Unless a man completely mends himself and his ways, he continues to sink deeper and deeper into the slough of iniquity.' For the done can never be undone, the "to be" is not synonymous with the "not to be." Professor Mukerji thinks, however, that the proposition that every man reaps the fruit of his own action is wrong since in his opinion, we often reap the fruits of other man's actions as also of natural causes. Philosophically speaking it is an impossibility that we should ever reap the fruits of other man's actions. We can neither be happy (Sukhi) nor unhappy (Dukhi)—and these are the only two fruits of all actions—unless we have a mental creation of our own mind. So that ultimately it is our own action—the action of our mind—that brings us pleasure and pain. Again, if the effect of a man's action were universal it could have been readily allowed that we reap what others sow or that we

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suffer from what others do. The very fact that we and not they are effected by a man's action calls for an explanation. The explanation of Hindu Philosophy is that we must have done some act of omission or commission to deserve to be affected by that man's action. The explanation of Professor Mukerji can, perhaps be, that it is a sport of chance—and this is equivalent to no explanation. As for natural causes they operate according to natural laws and we cannot be affected by these laws of Nature or God unless we have done something to court their operation.

Upon the argument of the justice of God, the learned professor delivers himself thus :—"The very fact that we have no remembrance of our past lives, of the actions, for which we are supposed to suffer in this, puts such an explanation out of court. We cannot reconcile it with our notions of justice that a man should be punished without being told what he is punished for. In fact it would be an abuse of terms to call it punishment at all." When God is the punisher all talk about past remembrance and punishment is out of court. It is precious nonsense to extend the analogy of a worldly punisher and his court procedure to God and His court. The objector conveniently forgets that we stand in need of being reminded of our fault when we are punished by some earthly being simply because we cannot be convinced that he is always absolutely just and above all errors of omission or commission, accidental or otherwise. If we could be sure of that, there would be no necessity for us to know what we are being punished for. It then becomes a superfluity. And we actually find it in the world that we are careless of all inquiries into our faults in proportion to our faith in the justice and impartiality of our punisher. To quote a personal instance whenever Professor Mukerji deducted any marks in my philosophy papers it never occurred to me that I might have lost these marks for nothing. This being so where is the necessity of our remembering the faults for which we are being punished for when God Himself is the

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Punisher. Surely humanity has a better faith in God and His absolute justice and impartiality and in the fact that He is above all errors. Moreover when did forgetfulness nullify a fact. We remember not many things that we actually did in our childhood. And if their effects come upon us in our youth are we to conclude that we never did those things? The blunders of youth are the regrets of old age though we do not remember them. How absurd is it then to expect that we should recollect what we did in our past lives!

This brings me to Professor Mukerji's criticism of the doctrine of the eternity of matter. He seems to have admitted by implication the eternity of soul for he nowhere attempts to criticise it and evidently the eternity of soul is not a limitation on the omnipotence or omniscience of God. The eternity of matter, however, is. I have already exceeded the limits of an article and hence I will adopt the briefest method of criticism. I will categorically sum up the arguments given against the doctrine of eternity of matter and note down side by side my criticism of them.

To begin then, Professor Mukerji gives the following arguments against the eternity of matter:—

(1). It is incompatible with a belief in the omnipotence of God for if He cannot create matter and do with it as He pleases His power is as much limited as that of man——No, it is not. Creation is inconceivable. The cardinal principle of sound philosophy is formation. And omnipotence of God does not suffer if it is said that He cannot do the inconceivable.

(2). Man's power over matter is limited because he cannot create or destroy matter and because he cannot change its properties——Man is by his very nature a limited being and not because of his inability to do this or

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that. These are only proofs of his being finite and limited. "A thing without properties is an absurdity, neither imaginable in reason nor experienced in nature" Drosbach. Change of property means destruction which is impossible. Hence no body be he All-Power can do it.

(3). Matter is eternal and independent of God—We do believe matter to be eternal but we do not believe it to be independent of God. Eternity does not imply independence unless all other things are equal. The subtle is the *atma* of the coarse and we hold that God pervades matter.

(4). If God has not created matter or its properties how can we be sure that all its properties are necessarily known to him? The properties are necessarily known to Him because He is All-Pervading. The argument applies only to man who is not all-prevading.

(5). The clay and the wheel are indeed necessary for the potter, but that only because his powers are so limited—If it is once admitted that the world is an effect there is no escape possible from the Tárkika view. There is a necessity of three causes for everything, *viz.*, the Samavayikarana (the inherent cause), the Asamavayikarana (the non-inherent cause), and the Nimittakárana (the efficient cause). Every effect has these three causes. There is no question of limitation or no limitation here.

(6). The maxim "*exnihilio nihil fit*" means when rightly interpreted that 'whatever has a beginning in time must have a cause other than itself to produce it.' Now if we con-

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ceive God to be the sole cause of the universe how can we be accused of disregarding this maxim ? God is surely not nothing" —even if your interpretation of the maxim be taken as correct, it does not follow that the 'itself' should ever have been "not-itself." In other words though the other cause is required the inherent cause the thing itself must have existed before it comes to have a beginning. For something cannot come out of nothing. For if nothing can produce something "there are two kinds of *nothing* : the one the ordinary nothing and the other that peculiar *nothing* which produces *something*. Now whatever has many kinds is not *nothing* but *something*. Or something can only arise out of *something*. The reverse of it is simply inconceivable." —Pt. Gurudatta. God is surely not 'nothing' but He cannot be the inherent cause or the *data* of the universe. For every particular effect a peculiar arrangement of materials is necessary, and this arrangement implies an arranger and this arranger plus the materials is the causal group that constitutes an effect. The materials are the *data* and must be co-existent with the arranger—the efficient cause.

(7). It is impossible for man only to produce anything without a material cause and that only because man is a limited being.—This implies that if All Power be given to an agency it can produce an effect without the inherent cause or the material cause. Now this has been proved to be inconceivable.

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I may add that I did not choose to adopt Professor Mukerji's method or I would have dismissed with greater success, his whole criticism of the doctrine of the eternity of matter with the remark which he made in dealing with the question of the first appearance of man on earth. I could have easily said that " at this time of day it would be vain to deny, the law of the conservation of Matter and Energy and to talk of the universe as a creation when science has proved it beyond the shadow all doubt to be a formation only."

I hope I have made it clear that so far as our knowledge goes at present, there is no escape from a belief in the doctrine of the Transmigration of Souls and the Eternity of God, Soul and Matter. Of course I am open to correction. But to my mind faith in the doctrine of Transmigration of Souls is a logical consequence from a faith in a God—Just and Merciful. And if we once allow that matter is created and is brought into existence from nothing we let loose upon ourselves the box of Pandora. The age of 'miracles' will return back to work its ruin with all the zeal of a successful combatant. We know that this world is ever changing. " Whilst we walk upon the ruins of the past, a sad feeling of insecurity comes over us, and that feeling is by no means diminished when we arrive at home. If we return to our friends, we can hardly speak to them before they bid us farewell. We see them for a few moments, and in a few moments more their countenances are changed, and they are sent away. It matters not how near and dear they are. The ties which bind us together are never too close to be parted, or too strong to be broken. And if everything which comes under our notice has endured for so short a time, and in so short a time will be no more, we can not say that we receive the least assurance by thinking on ourselves. When a few more friends have left, a few more hopes deceived, and a few more changes mocked us, 'we shall be brought to the grave, and shall remain in the tomb, the clods of the valley shall be sweet unto us, and every man shall follow

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there are innumerable before us.' And when we have ourselves, even our memories will not stay behind us long.

A stone, perhaps, may tell some wanderer where we lie, when we came here, and when we went away; but even that will soon refuse to bear us regard; 'time's effacing fingers' will be busy on its surface and at length will wear it smooth, and then the stone itself will sink or crumble and the wanderer of another age will pass, without a single call upon his sympathy, over our unheeded graves." In such a state of insecurity and sadness, despondency and dejection a God of whom we can always be sure as to what He is about and who governs us with laws immutable and fixed is our one solace, our one hope. And this last hope of mankind shall be lost for ever if He too is to be replaced by a God whose All-Mightiness lies in making oil and water mix or in creating a round cube. What is truth today may turn into untruth to-morrow and what is virtue to-day may by a fiat of His will be vice hereafter. Who will, then, enable us to steer clear of the fog of ignorance and arrive at the goal of bliss?

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Our Library Table.

East and West

BY

Mr. David Alac Wilson.

(*Published by Methew & Co., London*).

The writer of the book under review is well qualified to give an opinion on the subject with which this book deals. He is a retired member of the Indian Civil Service. In this book, along with many good suggestions and important hints, we find a good many interesting and instructive personal anecdotes of the author. Some of the ideas, expressed by the author, are such, that very few of the Anglo-Indians would agree with them. As regards the past of the Aryan nation, the author is one with European Orientalists. Yet to his credit, it must be said that he has dealt with the whole subject very sympathetically. The book is a readable production, though there are many a point on which we must express our explicit disagreement with Mr. D. A. Wilson. For instance, we can not but challenge his opinion, when he tells us, that " so much did the Aryans resemble ourselves that gambling and drinking were their chief amusements." Well may he speak for " ourselves," but to drag the ancient Aryans is the extreme case of unfairness.

'THE NEGLECTED EMPEROR POET' (SRI KRISHNA DEVA RAYA)

BY

G. Hari Sarvottama Rao, M.A., (Jyotishmali Press, Madras), Price 8 *As.*

We have already adverted to the healthy change of focus that is observable throughout India—the change of mental focus that leads many to appreciatively peep and dig into indigenous literature for the old treasured truths of

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e vernaculars are looking up and it is well. They r everywhere this leads to a new vital interest in r of all Indian Vernaculars, our great heritage -the language of the immortal Vedas. In the above n Madras we have Mr. Hari Sarvottama Rao, M. A., with great erudition that the author of Amuktamulyada was no other than the Emperor Krishna Dev Raya who by his imperial patronage did so much to advance Telugu literature. It has been very ably pointed out by quoting actual examples how the ideas, language and style all point to the poem having been written by the king-poet. The avowed aim of the author is " to stimulate the study of Vernacular Classics in young men who have had the benefit of English Education "——a very noble aim. The author in short tries to pitch a forcible pointer to direct his Telugu. English educated brethren to seek the " ample store of pleasant knowledge " hidden in their own despised mother-tongue. Telugu readers will appreciate the able treatment of the subject and all Indians will, we hope, learn to cure themselves of the folly of failing to recognise their own poets and prophets, seers and sages simply because they are their own.

AN INTRODUCTORY STUDY OF THE BHAGVAT GITA.

BY

C. V. Narasuga Row Sahib, B. A., B. L.

The Bhagvat Gita is one or those oceans of philosophical and moral and spiritual treasure, that will never be exhausted of its pearls of priceless wisdom, whatever the number of learners and aspirants that plunge into its depths in search of the above truths. Day by day the literature on this is rightly increasing and new local or world-wide applications of its ancient immutable truths are being discovered therein and published by all kinds of reformers and religionists. The above are words that have found much favour on the Madras side both the English educated

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as well as with the orthodox. The Introduc CHAR. R. covering about 250 pages Octavo gives us a series ory stuc essays, on the Ontology, Cosmogony, Teaching, studio of (Ethics and Philosophy of the Gita. Each of Religio e divided into suitable sub-sections. The heading these evel give the main thesis to be proved and in each of th pef thesis is established by quotations in original ase Gita. The Epitome of the Bhagvat Gita sets forth the fundamental doctrines of that great work in a very readable and interesting form. We are sure the book will be found useful by the reading public as giving glimpses of a subject of perennial interest.

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Editorial Reflections.

ALMOST WITHERED UP VERNACULARS!

AN Indian *Jogee* (mind you, not a *Yogee*), was once asked why he did not use his limbs like other people to perform the usual work. The luminous reply was, "Why, you fools, don't you see that my limbs are withered up and cannot be used?" It was vain to ask him again why he allowed them to be so far withered up as to be quite useless. We, Indians, shall soon find ourselves in the position of this *Jogee* in regard to almost everything if we do not pause, reflect, take heed, and reform our *men, matters* and *methods*. Take any subject—say the condition of our vernaculars. If any sympathetic, generous-hearted, high-souled gentleman from other lands were to visit us and observing the wretched condition of our vernaculars (as of everything else) were to ask why these were neglected and no steps were taken, to use them as the medium of instruction in all the educational institutions of this country our answer would be very similar to that of the *Jogee* :—

"Why, what a fool you seem to be to ask such a question at all; have you no eyes to see that our vernaculars are quite unfit to be used as the medium of instruction; and therefore we do not use them for the purpose." Of course, here too, it is useless to argue with superior wisdom and ask why they have been left in that low condition.

We Indians have been defying Common Sense with dire results and lamentable consequences following such an unnatural course. Our superior wisdom like that of the Indian Jogee is so great that it sees folly in Common Sense, it laughs at simple natural and rational as well as economic methods of work, and it delights in costly artificial and wasteful schemes. What, for instance, can be

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more natural, rational and beneficial than the us[illegible]R. vernaculars as the medium of instruction in [illegible] cational institutions.? But we do not like it. Too[illegible]of [illegible] our vernaculars by using them in educating our [illegible]r e[illegible] is ruinous forsooth! [illegible]evel

The lot of the Indian student is hard, very hard, very hard, and what is worse, it is being made harder still. The average age at which an English educated Indian dies is not far above 35. Of this short span of his life, the largest and the best portion is taken up with mastering thoroughly one of the most difficult of foreign languages. His best energies have to be given to a thorough study of English Spelling, Grammar and Literature, of which the first two are most fantastic and exacting while the third is most bewildering. More than twelve of the most precious years of the Indian pupil have to be spent over mastering English alone and thus the time left for learning more important branches of study such as Theoretical and Practical Courses in all the Sciences, etc., is necessarily most insufficient, while indigenous Languages, Literature, Culture, etc., have to be left to take care of themselves! Our kindly Universities have out-Macauleyed Lord Macauley! *He* had no love for Indian Languages, Literature, Culture, etc., and *they* have love only for English, for they seem to think that an Indian student is born and lives solely for studying English; such heavy courses in English they appoint year by year—and still they want to make the burden heavier! Having already appointed too many books, too many subjects and too many distractions for *one* year and finding that the quality of students is not improving; they seem to think that a few more text-books added to the already tiresome. English course would give them better results! Vain hope, alas! Poor Indian Student! Is there any one who takes pity upon you? And how many there are who speak ill of you—that you lack originality, that you are wanting in this virtue and that; and so on?

How should we lighten this burden and yet preserve all that is fit to be preserved in our Ancient Culture?

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The Indian youth through the medium of his vernacular with just a working knowledge of English can be acquired in a few half-years by improved and practical methods). How are we to proceed We should begin again to use our vernaculars as ought to be used. We should give them the place of honour in our schools, colleges, and everywhere. First make them the medium of instruction in our high schools. This can be done at once without much delay. The Matriculation or Entrance and School Final Courses can even now be taught in the Vernacular. The F. A. or Intermediate Courses can also be made available in the Vernaculars in one year. Then the B. A. in two years. Then the B. Sc., B. L., B. M., B. E., etc., Courses in due time. What is wanted is *iron will* and *love* for our Vernaculars.

THE SCIENTIFIC STUDY OF THE BIBLE.

"The doctrines of Christianity have in every age been largely accommodated to the philosophy which happened to be prevalent, and the Christianity of our day has borrowed a considerable part of its colour and flavour from sentimental Deism."—J. S. Mill.

The Rev. W. S. Urquhart, M. A., contributes a very interesting paper on the scientific study of the Bible to the December Number of "*Young Men of India.*" It is an earnest appeal to the so-called orthodox party among Christians to abandon *the doctrine of verbal inspiration.* Says he: "There are many discrepancies in the Old Testament History.....In the New Testament even there are verbal differences regarding our Lord's teaching. The Lord's Prayer is variously reported, and surely if exact verbal accuracy had been of importance anywhere, it would have been important here." Exactly so. The account given in the Gospels of the geneology, birth, life, works, miracles, and death of Jesus is all so hazy and contradictory that no sincere reader of the Bible can consistently hold the doctrine

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of verbal inspiration regarding even the New Tes[illegible]R. And the writer truly observes :—"Those who have h[illegible] of [illegible] doctrine of verbal inspiration have not been the truest [illegible]r e[illegible] of Christianity. They have been responsible for the evel ticism of many and for the divorce between religio[illegible]pef science." He thinks that such free-thinkers as Brad[illegible]h and Ingirsoll were driven out of the fold of Christianity by this same doctrine. Although this is true in a great measure, it is not the whole truth. For, the many dogmas about the divinity of Jesus, the trinity, satan, original sin and the novel scheme of redemption, vicarious punishment, hell and heaven, a fore doomed majority and a favoured minority, etc., etc., upon which later developments of Christianity have insisted as being as much essential to that creed as the doctrine of verbal inspiration, have also been responsible for the "manufacture of agnosticism, free-thought, divorce between religion and science," etc. Thus even if hristians were to give up that doctrine these dogmas will ontinue to do the work of manufacturing free thought, etc. Of course it might be contended that these dogmas have been bequeathed to Christianity by that doctrine and that they will stand or fall with it. This may be true in theory. Practically, however, as far as the current creed of Christianity is concerned. the dogmas and the doctrine are together responsible for lowering Christianity in the eyes of all thoughtful persons with whom reason and logic carry more weight than mere blind faith. True friends of Christianity will have to purge it of all such non-essential growths which have only tended to multiply sects and strifes unnecessarily among mankind. Thus the task before the "forward" reform party among Christians is as difficult as it is noble. The writer has done a great service to the cause of Truth by setting the ball rolling. The Bible cannot be defended against the criticisms of such men as Huxley, Voltaire, and Ingersoll. They must be met on their own ground—Science. The present writer has taken the first step in that direction. And we hope that every liberal thinker, Christian or Non-Christian, will welcome it.

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The second reason why Christians should give up that doctrine, as stated by the writer is rather queer. Says he: "Further the theory of verbal inspiration is a pagan and not a Christian idea." And so true Christians, he argues ought to give it up as it is foreign to that creed. Here the writer suddenly rises from his "Scientific Study of the Bible" and enters the kindred domain of *Scientific Study of Christianity*." For, only a Scientific Study of Christianity in relation to other creeds can will establish what is pagan and what is Christian. Now, those who have undertaken a comparative study of religions along scientific lines declare that Christianity is almost wholly pagan; that there is very little in that Faith which it can call its own. Under these circumstances if, as the writer advises, Christianity were to "boycott." Paganism, the result will be simply disastrous to Christianity. We know, the gaunt spirit of boycott is stalking abroad in the world; are we to allow religion also to be trampled upon by it! A comparative study of religions has revealed the fact that not only has Christianity taken many ideas from outside but that in some instances, instead of elevating them, it has only lowered the same. We quote the following from J.S. Mill's Theism:—"Though attributing omnipotence to the Creator, Christianity represents him as for some inscrutable reason tolerating the perpetual counteraction of his purposes by the will of another Being of opposite character and of great though inferior power, the Devil. The only difference on this matter between popular Christianity and the religion of Ormuzd and Ahriman is that the former pays its good Creator the bad compliment of having been maker of the Devil, and of being at all times able to crush and annihilate him and his evil deeds and counsels, which, nevertheless, he does not do. But.....all forms of polytheism, and this among the rest, are with difficulty reconcilable with an universe governed by general laws. Obedience to law is the note of a settled government, and not of a conflict always going on. When powers are at

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war with one another for the rule of the world, the t ary between them is not fixed but constantly fluctua This polytheistic tinge in Christianity must also be g of in order to elevate it to the more scientific and form of Monotheism which Modern Thought accepts most probable Theory of Universal Phenomena.

Further on the writer observes :—" The chief reason for saying that the scientific study of the Bible requires the abandonment of the theory of verbal inspiration is that this theory compels us to treat all parts of the Bible as of equal value. Can we hold this ?.....can we approve of all the actions of the Israelites in the conquest of Canaan, or give our approval to the cursing of enemies which we find in certain of the Psalms ? " Here the writer ought to have said : " Can we approve of all the actions of the God of the Israelites ? " to be more correct and effective. Thus the infallibility of the Bible cannot be maintained as there are many dark features in it. And thus the writer has advanced a step further than the Protestants. For the Protestants protested against the infallibility of the Pope but substituted instead the infallible authority of the Bible. This too has been demolished by the Scientific Study of the Bible.

Thus the Bible is faulty and must therefore go sooner or later. What then will remain ? Before giving our own opinion on this point let us listen to that of the writer in his own words :—" This brings me to the positive results of scientific study. What we want to do is to find a principle which will reveal the true and permanent value of the Bible.....the principle is briefly this that what gives to the books of Scripture their value is that they are all connected with the revelation which culminates in Christ .....There is something in the record of Christ which meets our soul's need." The writer thinks that Bible may go but Christ will remain. But is this possible ? Is it possible to seat yourself on the branch of a tree and then

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the tree without your falling down with it? : " in the following points need full and clear explanation: Who is Christ? What is the something in the Christ which meets the soul's need? Does not the Bible meet the soul's need? What is the soul's need? Before the Scientific Study of the Bible stepped in, the Christians had either the Pope or the Bible to fall back upon; but now that both these have been taken away from them, the more need there is for clear and simple explanation of the points only a few of which we have noticed above. Empty words and phrases like *Christ* and *soul's need* will plunge the Christians into greater darkness, unless you tell them exactly what is meant by them. Many of them might think that *virgin birth*, trinity, miracles, etc., is *the something* that meets the soul's need. But these even are essentially pagan ideas. Even the Christ of Christians is derived from pagan myths; and the Christ-idea is pre-eminently pagan. Thus if all of these pagan ideas are to be abandoned, we wonder what will remain as the sole distinctive feature of Christianity. Even the good sayings attributed to Jesus of Nazareth were preached by pagan sages like Budha, Pythagoras, Zoroster, Luatze, Congufutze, etc., many centuries before Jesus is said to have been born. To the scientific study of the Bible we must add the scientific study of Christianity if we want to get at the whole truth and not rest satisfied with half-truths. If the former takes away everything from the Bible and leaves only Christ (as the writer thinks), then the latter takes away even Christ leaving only one thing as peculiar to Christianity. And what is that one thing? J. S. Mill has told us what it is; we, therefore, quote him: —" I say nothing of the moral difficulties and perversions involved in (Christian) revelation itself; though even in the Christianity of the Gospels, there are some of so flagrant a character as almost to outweigh all the beauty and benignity and moral greatness which so eminently distinguish the sayings and character of Christ. The recog-

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nition, for example, of the object of highest wo
being who could make a hell, and who could cre
less generations of human beings with the cer
knowledge that he was creating them for this fate.
any moral enormity which might not be just
imitation of such a Deity? And is it possible to ad
a one without a frightful distortion of the standard of right and wrong? Any other of the outrages to the most ordinary justice and humanity involved in the common Christian conception of the moral character of God sinks into insignificance beside this *dreadful idealisation of wickedness.* Most of them, too, are happily not so unequivocally deducible from the very words of Christ as to be indisputably a part of Christian doctrine. It may be doubted, for instance whether Christianity is really responsible for atonement and redemption, original sin and vicarious punishment: and the same may be said respecting the doctrine which makes belief in the divine mission of Christ a necessary condition of salvation. It is nowhere represented that Christ himself made this statement, except in the huddled up account of the Resurrection contained in the concluding verses of St. Mark, which some critics (I believe the best) consider to be an interpolation. Again, the proposition that "the powers that be are ordained of God," and the whole series of corollaries deduced from it in the Epistles belong to St. Paul, and must stand or fall with Paulism not with Christianity. *But there is one moral contradiction inseparable from every form of Christianity, which no ingenuity can resolve, and no sophistry explain away. It is, that so precious a gift, bestowed on a few, should have been withheld from the many; that countless millions of human beings should have been allowed to live and die, to sin and suffer, without the one thing needful, the divine remedy for sin and suffering which it would have cost the Divine Giver as little to have vouchsafed to all as to have bestowed by special grace upon a favoured minority. Add to this that the divine message,*

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t to be such, has been authenticated by creden-
ufficient that they fail to convince a large pro-
the strongest and cultivated minds, and the
o disbelieve them appears to grow with the
f scientific knowledge and critical discrimi-
le who can believe these to be the intentional shortcomings of a perfectly good Being must impose silence on every prompting of the sense of goodness and justice as received among men." This extract from one of the most sober and cautious rationalists born and bred among Christians must be pondered over by every friendly reformer among the Christians. Every one who has the good of mankind at heart must also ponder over the same. (The italics in the above are ours).

We are glad our Christian brethren are trying to "accommodate" their beliefs to the scientific spirit of the age. We wish them all success in their praiseworthy attempts. But they must not be swayed by narrow prejudices. Christianity like Islam has derived its strength as well as weakness from other creeds: let it keep the good points and give up bad ones. Above all let Christianity disown and give up the one only thing which is peculiar to it as being "inseparable from every form of Christianity." But, to do so it will have to give up many dogmas.

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The Gurukula Samachar.

Motto I:—By the force of *Brahmcharya* alone have sages conquered death.—*The Veda.*

Motto II :—The welfare of society and the justice of its arrangements are, at bottom, dependent on the characters of its members.....There is no political alchemy by which you can get golden conduct out of leaden instincts.—*Herbert Spencer.*

Few indeed can realise as vividly as did Principal Rudra. the intrinsic superiority of making the mother-tongue the medium of instruction. Principal Rudra of St. Stephen's College, Delhi was one of our distinguished guests this time. None connected with education can go from here without being deeply impressed and so was Principal Rudra. He was present at a session of the Economic Club. The intelligent grasp which the Brahmacharis evinced elicited his admiration. The case with which they handled the subject, the clever arguments they used all showed to Principal Rudra that the Brahmacharis had a better grasp of the subject than many a College student. And this is only natural. Given a panistaking sympathetic Professor, and given instruction through the medium of one's mother-tongue even difficult questions and subjects are easily understood and many a misty confusion easily cleared up. If Universities are meant for really educating the people of the land why should they be slow in adopting Arya Bhasha as medium of instruction in all branches of learning. The sphere of

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ional influence will be greatly widened and ry of several subjects deepened if this is done. Let Hindu University at any rate set the example. Will r the Gurukula cry ? Let us hope it will.

We have been getting pleasant weather out here. We are absolutely free from the oppressive heat of the plains. The clouds shut out the scorching sun and effectively keep back the summer heat. Charming variety too is ours. We have had pleasant rainy days. It rains, drizzles and at all events always keeps us in happy anticipation. Rainy days, cloudy days and clear days we have them all in refreshing succession. Happy indeed are we that the weather is faultless not tediously and oppressively monotonous.

You can't foot it now from Kankhal to Gurukula. The river has risen. It is getting in flood. Enjoy a visit on the floating tin raft and admire the majesty of rushing waters as you are swiftly borne along on the bosom of the river. Yes, Ganges is more majestic now. It wants more moving space. The sand boulders and shingle erstwhile visible are all converted now into one vast watery expanse. A dip in the Gurukula Ganges Bank is enjoyable, a swim positively exhilirating. It will take off all your fatigue and add a healthy glow to your skin. Watch the troops of Brahmacharis plunging from all points here and there on the bank and borne along by the moving current and you can realise what it is to be at th Gurukula.

Such the sweet welcome that season and surroundings offer to the opening session. The Professors are back one and all refreshed and indeed very much the better for the rest—poor willingly overworked lot ! "Prof.—you

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have certainly gained in health, flesh, weight [illegible] appearance" says one to the other. 'You too are no[illegible] behind I am glad to say.' The tell-tale platform weig[illegible] confirms these greetings. The weight reads ten po[illegible] more in him who heads the list, five pounds [illegible] three, two, one, all all have increased. Let us hope fat and muscle they have accumulated lasts them through the taxing labours during the session and none gets below the normal through the strain. So the staff is in a fit state to work and the work has been commenced with vigour.

Our devoted admiring kind friend Rev. Andrews was once more amongst us. The other day he delivered a lecture to the Brahmacharis assembled. He lectured on his theme—lectured on 'Love.' Overflowing and tender affection characterises our friend. And so the subject was after his mind. The Brahmacharis were indeed impressed. Budh Dev expressed the feeling of thanks engendered in the young Brahmacharies who listened to Rev. Andrews.

Kind hearts are more than coronets
And simple good than showy sham.

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THE Vedic Magazine

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु)

"Of all gifts that of Divine knowledge is the highest and the noblest."—*Manu.*

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"Sri Ram Revolutionist."

(*By "An Arya."*)

SUCH is the title of a book published by Messrs. Constable & Co., Ld., London. It is a story professedly based on the events of 1907—10 and called by its author "A Transcript from Life 1907—10." As a novel, the book has no merits either literary or artistic. As a record of events it bristles with false, malicious, onesided and biased statements—statements which have already been exploded and proved to be untrue. The book has been written with a set political purpose, *viz.*, that of blackguarding the educated Hindu in general and the Arya Samaj in particular. From beginning to end it is an attempt to kill the

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educated Hindu with ridicule and contempt. It ridicules his English, his education, his character, his religion, his reforming activity, his sense of humour, his parentage, his pride for his past and his moral and physical courage. It paints him as black as one possibly could, on the other hand it extols the British in general and the I. C. S. in particular to the seven skies. The object is by contrast to show the absurd pretensions of the Hindu nationalist and also to charge him with the grossest ingratitude. If so, the ignorant Britisher at home might be taken in or it might tickle the vanity and fancy of the Anglo-Indian; but beyond that it is not likely to make any impression on any seriously—inclined person, as the veil put on by the author is too thin to conceal the prejudices of the class to which he belongs. Some people are inclined to think that has been written by a civil service man. In fact the mes of Sir Bampylde Fuller and Sir Louis Dane are being eely mentioned. We disagree. The former is a much better writer and is a much more fair-minded person than the author of such a hopelessly one-sided and clumsy production. We do not either believe that Sir Louis Dane had anything to do with the book. It is too pedagogic to be the work of a Civilian Administrator. We are inclined to think that the writer is a "Skene." In any case the writer has given a rather sad illustration of Anglo-Indian courage by concealing his identity. And in ridiculing the educated Hindu and putting all sorts of absurd, inflammatory, false and seditious statements in his mouth he has played with fire. In the hands of young Indians (devoid of imagination and sense of humour as he is pleased to depict them) the book might be a dangerous text. While he has put all sorts of tenable and untenable, partially true and partially false statements about British rule in India in the mouths of his characters, he has made no serious attempt to refute them except by general denunciation or general declaimer. The Educated Hindu is too familiar with this sort of argument and is not likely to be influenced by it for the

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better. The perusal of the book may affect his mind in a way quite different from and opposite to the author's wishes. In short the book is a dangerous weapon in the hands of an "extremist propagandist." Books of this kind make the work of the Government very difficult as they are awfully suggestive. Besides they add to the difficulties of the educated leaders and interfere with their efforts to wean the youthful patriots from the dubious and dangerous paths of revolutionary politics. In questioning the honesty of the religious and social reform movements, the author puts into pieces the very planks on which the leader of educated India relies for the accomplishment of the above object.

In the very first chapter the author describes a "religious lecture by one "Narsinha Swami," whose "influence in North India rivalled that of Arobindo Ghose in Bengal" and who "was indentified with the spiritual side of the revolutionary movement in the same way as Tilak was with the political." A few pages later it is said that "he has been home and all that, taken a degree, sipped tea in Bays water drawing rooms, read papers to the Asiatic Society, lectured in America;" though "he is a Bengalee Lingayat still and always will be." Now firstly no such Bengali Swami visited the Punjab in the years, 1907—10; nor can the description apply to any Bengali lecturer whatsoever whether Swami or not, who visited the Punjab in those years. In fact we are not aware of any Bengali lecturer of any ability or fame, having given lectures in the Punjab in the years 1907—10. Thus the whole of the conversation reported on page 16 about his supposed connection with the Arya Samaj and about his mission (to introduce the Bengal system into the Punjab) is absolutely baseless and without any foundation. The names and descriptions, one may leave aside as having been invented for the sake of the story, but the facts should be true, if the book is "a transcript from life." Now the principal facts relied on for the purposes of this story are altogether false.

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But what concerns us more are the opinions about the lecture. On page 12 it is conceded that there was not "a breath of political discontent," not even a "hint of it," yet on page 15, we are assured on the authority of the English Policeman, "Dean," that "the lecture was probably only ground bait," because the lecturer praised the English for their unity !!! For a responsible English Police Officer to argue that it is sedition to praise the English for their unity because indirectly it means that the Indians "are fifty times stronger than the British" and that if they combine their forces they can "kick them out," is not only ridiculous but it makes the situation hopeless. Happily we are not entirely in the hands of Deans, though we are often at their mercy. Probably there are more Deans in the Indian Police than not.

On page 87 a maliciously false statement judicially declared to be false and libellous so far as L. Lajpat Rai is concerned has been repeated without any reservation. This shows the malicious nature of the publication. Another libel on the same gentleman is perpetrated on page 98. 'Skene," having suddenly come into a meeting of the students held to express their indignation at the deportation of L. Lajpat Rai, where a great deal of nonsense is supposed to have been talked, begins to lecture to his students and says :—

> "I will tell you about the canal colonies some other time. Government, as you know, have turned hundreds of thousands of acres of desert land into cultivation, and they have given this land free of charge to cultivatiors, and the only conditions they have put upon the tenure are framed to preserve the property in the families it is intended for, so that it may pass from father to son, and not be whittled away, ao too often happens, by usurers and lawyers."

This is the extent of the author's knowledge (!) about the agitation against the Colonization Bill and the contents of that bill. Why did he lose the splendid chance of enlightening his audience about the contents of that bill,

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we fail to understand. In the next sentence he charges "the deportee" and his friends with having maddened the colonist with lies and misrepresentations. But what were the lies and misrepresentations so vehemently denounced! Why did the learned Principal keep them back? Here was an opportunity for exposing them and that was let go probably because the learned Principal himself did not know what those "lies and misrepresentations" were and even his imagination failed him. Was it not the duty of this author who was preparing "a transcript from life" to make enquiries and give the facts to his readers to enable them to form their judgment. No. His object was to simply malign, to misrepresent and to defame certain persons. The writer evidently does not know up to this time (which is common knowledge in the Panjab) that the agitation against the Colonization Bill was really started and engineered by a Mussalman editor (since dead) and a Mussalman pleader still alive and that the memorial adopted by the colonists at the Lyallpore mass meeting was revised by a Muhammadan Honourable Member of Council. It was not the work of the Hindus. To say the least the Muslims were as much responsible for it as the Hindus if not more. It was through the good offices of persons of the kind of the writer, that the Hindus were made the scapegoat of other peoples' sins in 1907. A man ignorant of these facts ought not to have attempted to write "a transcript from life" unless his intention was to fill up his pages with "lies and misrepresentations." The class of politicians to which the writer belongs—being a "skene" as I guess—is apparent from the following on page 98 :—

> "India is as much the property of the English as the estate of one of your Zemindars is the property of the landlord whose ancestor won it by the sword, or was given it for service. Tell your Zemindar he must divide his property among his tenants because they are becoming fit to manage it themselves, and hear what he will say, yet this is what some of our politicians are saying about

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India. It is quite true that if we left the country each community would be at the other's throat. This is one good reason for our staying. But it is not *the* reason. We are here because it is our country. Incidentally it happens to be our way to recognise our obligations to our tenants as no other rulers have done or are ever likely to."

On page 102 occur the following sentences which are nothing but a tangle of lies and purely malicious inventions :—

"Skene learnt a lot about sedition before dinner. Dean turned back into the club with him, and they sat on a garden seat overshadowed by hibuscus and duranta, while he unfolded the schemes of the extremist gang in Lahore.

It was the most complicated organisation, and the police believed that the whole body of the Arya Samaj was involved in the nexus, so that every postal and telegraph clerk and every subordinate on the railway knew exactly what he had to do on the day of reckoning. Many Aryas, of course, cared nothing for politics, but those who were well-disposed to Government dared not betray their associates if they would, so it was impossible to say how many knew what was going on in the inner ring."

Another equally baseless lie is given on page 104. It is a very poor compliment to the Indian extremist to suppose that he is so ignorant of his country as to send emissaries to Amar Nath, Gangotri and Kidar Nath in furtherance of his nationalist schemes. Gangotri, Kidar Nath and Amar Nath have never produced warriors or even patriots. It only shows the credulity of the Anglo-Indians who believe every story that is told them by an unscrupulous Police against the educated Hindu.

Other similarly ridiculous statements have been made by the writer in the other chapters of the book but he has

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quite surpassed himself when he comes to speak of the Gurukula. First he tries to ridicule the mission of the Gurukula and to brand it as a nursery of sedition by confounding the "back to the Vedas" cry of his arch seditionist Bengali Swami, "Narsinha Swami" with the Gurukula mission. Then he assures his readers that a speech in which a Pandit had dared to speak the truth about the respective characters of the Indian and the British "incensed the Aryas" so much that they tried to shout him down by cries of "sycophant, time-server, lickspittle, subserviencey fouler of his nest" and so on. The whole thing is rubbish and vitriolic.

We are afraid a book like this is bound to do great mischief and we can think of no greater enemy to British rule in India than the writer of the book. We do not know why the provisions of the Indian Press Act should not be put in operation against this book as it is bound to sow seeds of disaffection between the different classes of His Majesty's subjects, and if an Indian were to take into his head to reply to this in the same strain it will be a rather risky game.

Now before we finish we want to state for the one hundreth time the position of the Arya Samaj in the clearest possible terms. The Arya Samaj and the Arya Samajists accept the *fact* of the British Government and believe that under the circumstances it is the best kind of Government that India can have. As such, it is the duty of every Arya Samajist to be a law-abiding citizen and to advance the cause of peace and order. The Arya Samaj makes no secret of its mission to make men better, morally, intellectually, spiritually and socially. The Aryas cannot but recognise that they have special ties, religious, social and national, with all those who accept the Vedas as their Scriptures and as such it is their duty to develop and bring about in them all those traits of character which lead to manliness, frankness, honesty, love of truth, generosity, kindness, sense of justice and fair play, in short to do every

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thing which will contribute to their social efficiency and make them worthy descendants of worthy forbears (however remote). It is their mission to unfasten the chains of intellectual, moral, religious and social bondage. The Arya Samaj is for everything good in human nature and if loving one's country & one's people is good, the Samaj stands for it and is not ashamed of it. The Arya Samaj stands for progress on solid foundations and is, therefore, engaged in building up the character of its people. It believes in the ever true principles of association, co-operation and organisation. Whatever the Samaj does, it does openly. Our schools are open, our meetings are open, our services are open and we challenge any one to give one single proof of the Arya Samaj having ever encouraged secrecy. In fact, the complaint, sometimes is that it is too outspoken and too open. Its one outstanding fault has been that it has ever hated diplomacy and has paid too little regard to expediency. It does not stab people in the dark, either by words or by deeds. It is not a body of snakes. It discourages sycophancy and double dealings of all kinds. Well, if all this leads to a desire for political freedom, it has no reason to say, "*no*," to it.

If ever, the time comes when the Arya Samaj, out of fear, or out of diplomacy or out of expediency or for the sake of pleasing any human being or beings, says otherwise and changes its principles and its procedure, it shall be false to its God, and His scriptures, it shall be false to its founder and his mission, and it shall deserve to die the death of a worm.

One word more and we have done. The religion of the Arya Samaj is a religion of hope, of peace, of good will among men and last but not the least of optimism. It believes that under the guidance of an All-wise Dispensation and with the help of British Connection and British friendship, India and Indians have a great future before

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them and it believes that that future depends on sober, well-ordered and patient progress. It has no faith in abnormal upheavals, bloody reprisals, youthful observations and revolutionary methods. *But what is most important is that it does not believe that the present-day Indians are of that stuff that make sucessful revolutionists.* As Arya Samajists we are prepared to co-operate, for peace and progress, with all those who believe in our honesty, whether they be Anglo-Indians or others but to Deans, Skenes, and others of that class we can only say "Do your worst, we are prepared to suffer for our principles, for our convictions and for our faith," and if trouble come out of that, the responsibility shall be yours and not ours.

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The ideal of Kingship in Shukra-Niti.

(By Mr. G. A. Chandvarkar.)

AMONG the many *Niti-Shastras* extant in Sanskrit Literature such as Vidur-Niti or Chanakya-Niti, *Shukra Niti* occupies a high place of honour. The work is an excellent treatise on ethics, state-craft and sociology and deserves a wide reading and careful study. The style of the book is indeed antique and charming and reminds one of the times of Valmiki or Vyasa. The very arrangement of *shlokas* is characteristic of a classic period. Some of the critics, however, are inclined to believe that the work is of a recent date and at the most a collection of few fabricated verses. A student of history with a critical bent of mind receives a surprising shock when he finds guns, cannons and clocks mentioned in this *Niti*. It must, however, be admitted that the fixing of an accurate date of the author both from internal and external evidences is a pretty difficult task. The history of the author is, like many other Sanskrit authors of repute, shrouded in mystery and if tradition and folklore are to be believed in, Sukracharya is known as the preceptor of *Asuras*, a mighty race of aggressive rulers and worshippers of matter whose main object in life seems to have been the accumulation of wealth, the enjoyment of sensual pleasures or the teasing of good and saintly men who led pure, chaste and pious lives. Let us for a moment abandon the idea of wandering through the maze of such controversial points as the date and life of the author and proceed to breathe the pure atmosphere created by the ingenious writer. In this paper we propose to give a free translation of some of the *shlokas* which preach the ideal of kingship presented to us by the author and in a subsequent paper deal with the principles of ethics enunciated by the *Guru* of the *Daityas*.

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It is difficult to think of the times when there was no king in the Aryan Society. Even the Vedas speak of the king in eulogistic terms and the *mantras* invoking blessings on the king at the time of his coronation are indeed very sublime in conception. The Aryan race is by instinct and tradition a reverer of the king whom it considers as the *avatar* or representative of God himself. The history of the race is brimful of instances where men, women and children regarded the king with feelings of unbounded affection and profoundest respect. Mighty revolutions and dangerous rebellions ending in the overthrow of a crowned monarch or the murder of an emperor are happily unknown in the history of our race. Loyalty of the subjects of Rama or Dasharatta is proverbial and has become a sharer of the immortality given to it by Valmiki, the great *Adi-Kavi*. Brahmins considered it a part of their sacred duty to maks the king walk in the path of righteousness, the Kshatriyas deemed it a noble mission of their life to fight for their king, the Vaishyas regarded the increase of the wealth of the state as their bounden duty and last but not least, the *shudras* could not think of any duty higher than serving their king and obtaining their salvation. In fact, every individual in the society regarded the king as an object of deep veneration. The ruler occupying a prominent position in society, every prophet, every poet, every philosopher and every author thought it worth his while to place before his readers the duties of an ideal king and of faithful subjects alike. Naturally enough *Sukracharya* also deals exhaustively with this question of questions. *Raja-Kalasya-Karanam* (राजा कालस्य कारणम्) King is the maker of Time, is an oft-quoted saying. The shloka

"राजानं प्रथमं विंदेत् ततो भार्यां ततो धनम्
राजन्यसतिक्तोके ऽस्मिन् कुतो भार्या कुतो धनम्"

speaks in quite unequivocal terms of what the people thought of the king. They held him above wealth

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and wife. The writer, therefore, hopes that the ideal of kingship as presented by *Shukracharya* will excite some interest and great reverence for the author of the Niti among his indulgent readers.

* *Ch. I Sl.* 14. नृपस्य परमो धर्मः प्रजानां परिपालनम् ।
दुष्टनिग्रहनं नित्यं न नीत्या तौ विनाह्युभे॥

The protection of the subjects is the sacred duty of a king as also is the punishment of wicked persons but both these are not possible of execution without the correct understanding of the science of ethics.

Sl. 16. नीतिं त्यक्त्वा वर्तते यः स्वतंत्रः सहि दुःख भाक् ॥
स्वतंत्र प्रभु सेवातु ह्यसिधारावलेहनम ॥

Misery falls to the lot of a king who fails to walk in the path of righteousness and then leads a life in a spirit of so-called independence. To serve such a king is as dangerous as to lick the sharp edge of a sword.

Sl. 17. स्वाराध्यो नीतिमान् राजा दुराराध्यस्त्वनीतिमान् ।
यत्र नीति बले चोभे तत्र श्रीस्सर्वतो मुखी ॥

A righteous king deserves homage.....Wherever there is a combination of righteousness and power, wealth is found in abundance.

Sl. 19. भिन्नंराष्ट्र बलं भिन्नं भिन्नोऽमात्यादिको गणः ।
अकौशल्य नृपस्यैतदनीतेर्यस्य सर्वदा ॥

Internal dissensions among the ministers, strife among the subjects and want of harmony among the military

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**N. B.*—The work is divided into four chapters and there are nearly 3,000 *shlokas* treating of various subjects The numbers here refer to the verses in the Niranaya Sagar edition of Bombay. The division into chapters and different subjects is not very scientific. Sometimes *shlokas* are to be transferred from one chapter to another to suit the subject-matter. A well-classified and an excellent rendering into English will be of immense benefit. This and the other succeeding papers make no claim to an attempt in this direction. These are only stray reflections on the excellent *Niti*. One paper on "Architecture" appeared in the March number of "The Indian Review" Madras for 1912. *G. A. Ch.*

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officers are all due to want of ingenuity on the part of a king.

Sl. 26. नृपः स्वधर्म निरतो भूत्वा तेजः क्षयोन्यथा ।
अभिषिक्तो नभिषिक्तो नृपत्वं तु यदाप्नुयाद्द ॥

That monarch whether he be duly crowned or uncrowned is said to attain kingship only when he is careful in the discharge of his legitimate duties.

Sl. 27. बुद्धया बलेन शौर्येण ततो नीत्यानु पालयन् ।
प्रजाः सर्वाः पतिदिनमच्छिद्रोदंड धृक् सदा ;

That being alone is worthy of holding a sceptre who is capable of governing, by reason of his possessing intelligence, power, bravery and purity of character.

3 Types of Kings.

Sl. 30 and 31. यो हि स्वधर्म निरतः प्रजानां परिपालकः ।
यष्टा च सर्व यज्ञानां नेताशत्रु गणस्य च ॥
दान शौंडः क्षमी शूरो निस्पृहो विषयेष्वपि ।
विरक्तः सात्विकः सो हि नृपोंते मोक्षमन्वियात् ॥

That king is said to be of a "*Satweeka*" nature who always cares for the good of his subjects, who is constantly engaged in the discharge of his legitimate duties, who performs *Yajnas*, who victoriously leads his armies and who is of a forgiving and charitable nature and who is free from avarice, lust and wantonness.

विपरीतस्तामसः स्यात् सोंते नरक भाजनः ।
निर्घृणश्चमदोन्मतो हिंसकः सत्य वर्जितः ॥

Sl. 32. One who does not possess the above mentioned virtues and who is cruel, blood thirsty and unjust finds a place in hell and is said to be of "*Tamasie*" nature.

राजसो दांभिको लोभी विषयी वंचकश शठः ।
मनसान्यश्च वचसा कर्मणा कलहः प्रियः ॥
नीचप्रियः स्वतंत्रः नीतिहीनश छलांतरः ।
सतिर्यक्कं स्थावरत्वं भवितांते नृपा धमः ॥

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That king is really of the worst type who is arrogant, avaricious, passionate, lustful, cunning, aggressive, lover of mean adulators, absolute and immoral. He is of the "*Rajogun*" type.

राजास्य जगतो हेतुर्वृद्धचै वृद्धाभि संमतः ।
नयनानंद जनकः शशांक इवतो यथैः ॥

Sl. 64. The king is the cause of prosperity in this world and is the delight of the eyes just as the moon is the delighter of the ocean. (The phenomenon of tides is known to be the result of lunar attraction).

Sl. 74 अग्निश शुचिस्तथा राजा रक्षार्थं सर्व भागभुक् ।

The king ought to be as bright as fire. He is justified in receiving taxes on account of his being the just protector of the people.

Sl. 77. पिता माता गुरु भ्रांता बंधु र्वैश्रवणो यमः
नित्यं सप्तगुणैरेषां युक्तो राजा न चान्यथा ॥

The ruler should be a protector like a father, a lover like a mother, a teacher like a *Guru*, helper like a brother, fertiliser like a mighty river and inflicter of punishment like a *Yama* or else he has no right to be a king.

Sl. 79. हितोपदेष्टा शिष्यस्य सुविद्या ध्यापको गुरुः
स्वभागोद्धार कृद्भाता यथा शास्त्रं पितुर्धनात् ॥

Just as a teacher after imparting sound education to his disciple is entitled to receive proper fees,.....so also is a parent-like king justified in receiving taxes after his beneficent rule.

Sl. 82 क्षमयातु विना भूपो न भात्यि खिल सद्गुणैः ॥

The quality of mercy becomes the crowned monarch without which all his other qualities are of no avail.

Sl. 91—92 नयस्य विनयो मूलं.....
आत्मानं प्रथमं राजा विनयेनोपपादयेत् ।
ततः पुत्रां स्ततो मात्या स्ततो भृत्या स्ततः प्रजाः ॥

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Gentleness or politeness is at the basis of morality. Let the king first acquire it and then teach it to his sons, ministers, servants and to his subjects also.

Sl. 97. प्रकीर्णं विषयारण्य धावंतं विप्रमाथिनम् ।
ज्ञानां कुशेन कुर्वीत वश मिंद्रियदंमितिनम् ॥

Let the king curb his passions in the form of elephant by the goad of his reason, that elephant which runs amuck in the dense forest of worldly passions.

Sl. 138. यौवनं जीवितं चित्तं छायालक्ष्मीश्चस्वामिता ।
चञ्चलानि षडै तानि ज्ञात्वा धर्म रतो भवेत् ॥

Let the king realise that youth, life, wealth and power are all transient and act up to the dictates of Dharma.

Sl. 142—144 काम क्रोधस्तथा मोहो लोभो मानो मदस्तथा ।
षड्वर्गमुत्सृजेदेनमस्मिंस्त्यक्ते सुखी नृपः ॥
दंडक्यो नृपतिः कामात्क्रोधाच्च जनमेजयः ।
लोभादैलस्तु राजर्षि र्मोहाद्वातापिरासुरः ॥
पौलस्त्योराक्षसो मानान्मदाद्भोद्भवो नृपः । etc.

Lust, anger, greed, passions, pride, love of honour are mortal enemies to kings also. The following came to grief on their account, Dandaka King on account of lust, Janamejaya owing to his anger, Eyalarishi owing to his greed, Vatapi by his avarice and Ravana by his love of power and lust.

Sl. 149—157 आन्वी क्षिकीत्रयी वार्ता दंडनीति श्चशाश्वती ।
विद्या श्चतस्रएवैता अध्यसन्नृपतिः सदा ॥

Let a king always have a mastery over the following sciences :—

(1) ब्रह्म विद्या—Vedanta. Theology or Metaphysics.
(2) The three Vedas and their Angas.
(3) Law—(Criminal Procedure Code).
(4) The Science of Government.

[The details are all explained in the subsequent *shlokas*.]

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Sls. 182-86. These *shlokas* give the definition of a king, feudatory prince and an emperor whose ranks are fixed according to the income or revenue of a state which is qualified by a phrase **प्रजानां त्वविपीडनैः**—" Revenue collected without giving the least trouble to the people."

Then follows a description of the construction of villages, towns and capital cities and forts.

Gentle reader, these are a few of the *shlokas* from the 1st Chapter and there are many others too which lay down in precise terms the duties of an ideal king. Throughout the book are scattered beautiful *shlokas* treating of various subjects. The style we repeat is the style of the Gita or the Upanishads and its simplicity is only equalled by its sublimity and the precision by its perspicuity.

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The Beard and Royalty.

I

(By Mr. Harbilas Sarda, B.A., M.R.A.S., F.R.S.L., F.R.S.S.)

THE Hindu kings in ancient times had their chins clean shaved. Their portraits show them wearing moustaches in various styles, some also having side locks close clipped, but their chins were always shaved. No one, however, was without the moustaches. Their faces were never clean shaved like that of Napoleon Bonaparte. Throughout the Orient and especially with the Hindus the monstache has always been the sign of manhood and the symbol of manliness. Curling the moustache means defiance. Simply touching it with the hand signifies consciousness of strength and self-reliance. Doing so in the presence of a superior is a sign of arrogance and has often been the cause of bloodshed and mortal combat.

The war between Someshwara, the Chouhan King of Ajmer and Bhimdeva II of Gujrat, according to the Prithavi Raj Rasan, was the result of Solanki Pratap, cousin of Bhimdeva—a fugitive in the court of the Chouhan King—innocently curling his moustache, while the brave deeds of the heroes of the Mahabharat were being recited in the Durbar of Someshwara; for the Chouhan Commander-in-Chief, Kan Rai, misinterpreting this act of Pratap as a sign of defiance, drew his sword and felled Pratap to the ground thus bringing about a war between the Chalukyas and the Chouhans.

Rishis, Munis, and venerable teachers or those who had *Panchkesh* usually wore beards.

As time advanced and Moslem domination began to affect Hindu society, weakening and destroying old Hindu

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ideals, the outward appearance of the leaders of the people, including their dress and the fashion of wearing the hair on the face and the head also underwent a change. The Musalmans who came from the North-West wore a beard and though the founder of their Empire in India and his immediate successor adopted the Hindu custom of having their chins shaved, their successors, with the firm establishment of the Empire, gave up shaving the chin and began to wear beards. The Hindu Rajas by degrees adopted the fashion modifying it to suit their notions of their character, as the military leaders of the people. Thus when they began to grow beards, instead of letting the hair hang down like the Musalmans, the Rajputs made them stand upright, and tied them so as to keep in position.

The last Hindu Emperor of India, the illustrious Prithviraj Chouhan (A. D. 1179 to 1192) wore only the moustaches. The first Musalman Emperor of India, Akbar the Great (A. D. 1556—1605) also had only the moustaches. In appearance, he looked like an ordinary Hindu monarch. He often dressed like a devout Hindu, applied Sandalwood paste to his forehead, put on a pearl necklace and held a pearl rosary in his hand and wore earrings.

The best extant portraits of him show him to all appearances to be a Hindu. His son Jahangir (1605—1627 A.D.) grew only whiskers and had no beard. Emperor Shahjahan (1627—1658 A. D.) was the first to grow a beard.

Aurangzeb (1658—1707), Bahadur Shah (1707—12) and Jahandar Shah (1712-1713) had beards. Farukhsayer (1713—1719) had a close clipped ख़सख़सी one, and the puppets Rafiuddarjat and Rafiuddaula (1719) had small beards, but Mahommad Shah (1719—1748) reverted to the old Hindu practice of having his chin (like the Great Akbar) clean shaved. He wore earrings with pearls and looked like an ordinary Hindu chieftain. His successors Ahmad Shah (1748—1754), Alamgir II (1754—59), Shah Alam (1759—1806), Akbar Shah II (1806—1837) and Bahadur Shah II (1837—1859), all grew beards.

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All the Governors-General of India from Warrenings (1774—1785) to Lord Dalhousie (1848—1856) had their faces clean shaved : none grew a beard. Of the Viceroys Earl of Canning (1856—1862) and the Earl of Elgin (1862—1863) were clean shaved. Lord Lawrence (1864-1869) was the first whose face was adorned with a beard. His successor, the Earl of Mayo (1869—1872) had his face clean shaved. His three successors Lord North Brook (1872—1876), the Earl of Lytton, (1876—1880) and the Marquis of Ripon (1880—1884) all had beards, the first a short one and the last a very respectable one. The Marquis of Dufferin (1884=1888) wore a French beard. Lord Lansdowne (1888—1894) had only moustaches and side locks like the Hindu Rajas of mediæval times.

The Earl of Elgin (1894—1899) wore a beard. Lord Curzon had his face clean shaved. Of the two English Emperors of India, Edward VII had a beard and His Majesty George V, the present Emperor, also possesses one.

RAJPUTANA.

MEWAR.

The Kings of Mewar, up to Amar Singh II (1700—1716) had only moustaches and thin, close-clipped side locks coming down to the lobe of the ear. Amar Singh II had a thin line of hair—a continuation of the moustache extending to behind the lobe of the ear—an apology for whiskers. The pride of Hindu chivalry, the great Pratap, his son Maharana Amar Singh and the famous Raj Singh, the opponent of Aurangzeb, were all without beards. Rana Sang Ram Singh II (A D. 1716—1734) was the first to grow a beard, a short clipped one. Since then, none of his successors has had his chin shaved. Jagat Singh II (1734—1752), Pratap Singh II (1752—1755), Raj Singh II (1755—1762), Arsi (1762—1772), Hamir Singh (1772—1778) wore only short clipped beards. Bhim Singh (1778-1828) was the first to grow a full beard, the hair drawn upwards in true Rajput fashion, a custom which has been kept up by every succeeding Maha-

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rana down to Maharana Fateh Singh who is reigning in Mewar since 1884 A. D.

MARWAR.

The Kings of Marwar, from Rao Sivaji (A. D. 1211) the founder of the Rathore family down to Maharaja Man Singh (1804—1843) had their chins shaved. Rao Ganga (A.D. 1515—1531) wore moustaches which looked like short whiskers. Rao Ridhmal (1417-1453), Rao Suja (1491—1515) and King Maldeva (1531-1562) wore very long moustaches. Up to Abhai Singh (1725—1750) side-locks and moustaches alone adorned the faces of the kings of Marwar. Ram Singh (1750—1751) was the first to wear mutton-chop whiskers. Bakht Singh (1751—1753) and Bijai Singh (1753—1794) contented themselves with side-locks and moustaches.

Bhim Singh (1794—1804) was the first to have a full growth of whiskers. Man Singh was a close follower of Bhim Singh in this respect. Maharaja Takht Singh (1843—1873) was the first to grow a beard and Jaswant Singh (1873—1895) followed suit. The last chief Sardar Singh was beardless. The present chief is only 16 years old.

RAJPUTANA.

JAIPUR.

Of the kings of Jaipur, Ram Singh II (A.D. 1835—1880) was the first to grow a beard. Up to Jagat Singh (1803—1818) none even kept whiskers. Though Madho Singh I (1751—1768) wore side-locks rather broad towards the lower end a little below the lobe of the ear, Jagat Singh was the first and the only Raja of Jaipur who wore full whiskers. Ram Singh II was the first to have a beard and his successor Maharaja Madho Singh (1880 A. D.) the present chief, too grows a beard.

BIKANER.

The portraits of the kings of Bikaner, clearly show the various stages the beard has passed through in arriving at its present development. From Rao Bika who founded

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Bikaner in A. D. 1485 to Maharaja Sarup Singh (1698—1700) the Rajas of Bikaner had only the moustaches and the side-locks. Sujan Singh (1700—1735) and Zorawar Singh (1735—1745) wore these locks much lower down than their predecessors, with the pointed end of the locks coming near the chin. Maharaja Gaj Singh (1745—1787) and Raj Singh (1787) wore mutton—chop whiskers. Surat Singh (1789—1828) and Ratan Singh (1828—1851) wore full whiskers. Rattan Singh's successor Maharaja Sardar Singh (1851—1872) was the first to give up shaving the chin and began to grow a beard. Maharaja Dunger Singh (1872—1887) also wore a beard. The present ruler Maharaja Ganga Singh, has given up the beard, reverting to the old Hindu practice of shaving the chin.

Bundi.

Of the chiefs of Bundi, no one indulged in a beard till the year 1681 A. D. Bhao Singh (A. D. 1669—1681) was the last to be content with side-locks and moustaches. Anirud (A. D. 1682—1705) was the first to grow a beard. His successor Budh Singh (1705—1743) had only mutton—chop whiskers. Umed Singh (1744—1771) grew a beard after leaving the throne (he died in 1804 A.D.). Ajit Singh (1771—1772) had only moustaches. Bishen Singh (1772—1821) had whiskers.

Ram Singh (1821—1889) had his chin shaved, but wore whiskers, in the shape of a Rajput beard, the hair long and standing upright. The present chief Maharao Raja Raghubir Singh (1889) enjoys a big flowing beard.

Kotah.

None of the kings of Kotah has up till now kept a beard.

From Maharao Madho Singh (1625—1631) to Bhim Singh (1708—1720), all had side-locks. Arjan Singh (1720—1724) to Chhattar Lal (1749—1766) gave up even this slight growth of the hair by the ears. Guman Singh (1766—1771)

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had his side-locks. Umed Singh (1771—1820) had whiskers. Kishore Singh (1820—1828) wore neither the whiskers nor the side-locks. Maharao Ram Singh II (1828—1866) and Maharaja Chhatar Singh (1866—1899) had whiskers. Maharao Umed Singh (1889) the present ruler of Kotah has only moustaches.

SIROHI.

In Sirohi Rao Akhairaj had only moustaches. Rao Shive Singh (1819—1865) had whiskers; the long hair hanging down like a beard, the chin being shaved. Maharao Umed Singh (1865—1875) too had full whiskers. The present chief, Maharao Kesri Singh (1875) is the first to grow a beard.

JAISALMER.

Of the Rajas of Jaisalmer who style themselves, Kings of the West (पश्चिम के बादशाह) Maharaval Amar Singh (A. D. 1659—1701) was the last to be satisfied with side-locks. Jaswant Singh (1702—1711) had mutton-chop whiskers. Budh Singh (1711—1719) gave up shaving but had a close-clipped beard. His successor Tej Singh (1719—1722) wore prominent side-locks like Amar Singh. Maharaval Akhai Singh (1722—1762) wore whiskers. His successor Mulraj (1762—1820) was the first to grow a beard. Gaj Singh (1820—1846) did the same. Ranjit Singh died young and Maharaja Bairi Lal (1864—1891) had a regular Rajput beard. The present chief Maharaval Salivahan also has a beard.

KARAULI.

The Rajas of Karauli were beardless till the time of Ratanpal (about 1680) who was the first to grow a beard. Proximity to Agra and Delhi was evidently the cause of the rulers of Karauli thus early succumbing to Mussalman influence, in this respect. His son Kanwar Pal kept up the beard, but Kanwar Pal's successor Gopal Pal (1725) contented himself with large side-locks, while his successors Taurashpal and Manikpal (1772) had only moustaches, but

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large and prominent ones. Amolakpal alone of all the rulers of Karauli had whiskers. Harbakshpal (1804—1837) and Pratappal (1837—1850) grew beards. Naharpal appears to have given it up, but Madanpal adopted the beard again—a practice followed since by all except Lakshmanpal (1869) who probably died young.

ALWAR.

Pratap Singh (1775—1791) was the first chief of Alwar and he wore whiskers. Bakhtawar Singh (1791—1815) and Binai Singh (1815—1857) had beards. Their successors Sheodan Singh (1857—1874) and Mangal Singh (1874—1892) had only moustaches. The present chief Maharaja Jai Singh (1892) has only moustaches.

KISHENGARH.

From Kishen Singh (1597—1615) to Kalyan Singh (1797—1838) thirteen Rajas reigned, in Kishengarh, but no one had whiskers or a beard. Mokham Singh (1838—1841) was the first to have a beard, but it was a close clipped one. His successor Prithvi Singh (1841—1880) was the first and the last to grow a regular beard. Sardul Singh (1880—1901) however gave it up and the present chief (1902) does not nurse one.

PRATAPGARH.

Of the Maharawats of Pratapgarh up to Sarvat Singh (1775—1844), all had only side-locks and moustaches. Ram Singh (1717—1718) indulging in rather long and heavy ones. Dalpat Singh (1844—64) was the first to grow a beard and his successors have since kept up the custom.

BHARATPUR.

Bharatpur is a Jat principality. No chief has had whiskers and Jaswant Singh (1853—1893) was the first and the last to grow a beard. The first four Rajas of Bharatpur Thakur Badan Singh, Raja Suraj Mal, Jawahir Singh and Ratan Singh (1765) wore thick prominent curled up moustaches half-way between whiskers and ordinary moustaches.

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Their successors Ranjit Singh (1823—1825), Randhir Singh (1805—1823) Baldeo Singh and Balwant Singh (1825—1853) wore moustaches in the same style, but a little smaller and less prominent. Jaswant Singh's successor Ram Singh (1893) was deposed while still young. The present Raja is a minor.

Tonk.

The Nawabs of Tonk are Musalmans and grow beards.

Thus it appears that neither the Moghul nor the Rajput had anything to do with the beard till the year 1627 A. D. The 17th century marks the adoption of the beard by the Crown in India. Shahjahan was the first Emperor of India to adopt it, and the Raja of Karauli (1680) was the first chief in Rajputana to grow a beard. Bundi followed close with a beard in 1682, Mewar (1716) Jaisalmer (1711) and Alwar (1791) adopted it in the 18th century, the rest with one exception--Jhallawar, Sirohi, Jaipur, Marwar, Bikaner, Kishengarh, Pratapgarh, Bharatpur, and Tonk adopted the beard in the 19th century. The solitary exception is Kotah, whose chiefs have unanimously discarded the beard.

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A Glimpse of Real "Japan."*

BY

Dr. P. K. Biswas, Ph.D. (Sappors, Japan).

THOSE who have watched with interest the course of events during the last two decades cannot fail to be impressed with the stirrings of a new life all over the Orient. The whole continent of Asia is as it were in a state of transition. Twenty-five years ago there was not a constitution worth the name in the greater part of civilised Asia but now almost every country in the East has either a constitution of its own or promises to have one in the near future. All such constitutions may not be ideal ones but all the same there seems to be a distinct advance in the development of political science in many parts of Asia. This development has been accompanied by improvements in many departments of human activities. It has been the proud lot of Japan to be the pioneer in this great movement. Her all-round successes have roused other Asiatic races from the stupor and torpidity of ages and each is striving in its own way to be in the vanguard of civilisation. The vital chords of China and Turkey have been touched and even the 'New Spirit' in India is only a phase of that general awakening. It is the harbinger of the birth of a new civilisation which is however eastern in its ideals and western in its methods. Japan has become in more senses than one 'the land of the rising sun' of this new civilisation. During my stay in Japan extending over a period of six years I have had ample opportunities of studying the secrets of her success in every department of life and it is my firm conviction that Japan did not take one sudden leap from the state of barbarism to that of civilisation. The advance was gradual and the impact of the west only hastened that process which had already set in. I have every reason to hope that a study of the principles underlying

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this general advance will create some interest among the readers of this magazine.

Japan is an old country, the history of which can be traced back to two thousand and five hundred years. Leaving out of account some disturbances caused by the invading Mongols and the Chinese it can safely be asserted that this happy land was never conquered by any foreigners. It has been ruled by the sovereign of the same dynasty from the time of the Emperor Jimmu Tenno (the first Emperor to the present day). The martial spirit of Japan is not of foreign importation but was inherent among the people from periods of remote antiquity. The spirit which was manifested in the naval victory of Hokata against Kublei Khan in 1281 A.D. or in the expedition against Korea was once again exhibited on the battle-fields of Manchuria and in the battle of Pushima. If Japan was great in war, she was still greater in mental culture. As far back as 270 A.D., the Lunar Kingdom (Corea) brought to the notice of the Imperial Court of Japan the splendid classics of China which opened the gates for the inflow of Chinese and Hindu or rather the Buddhistic civilisations. This ultimately gave rise to a unique movement in education and in the reign of of Mommu Tenno, 701 A.D., universities and national schools were founded in important centres of Japan. The foundations of these institutions preceeded the 'Educational Ordinance' of Charlemagne and even the University of Oxford by more than a hundred years and it far antidated the St. Peter's College at Cambridge. Though these beneficent institutions ceased to have a continuous existence in Japan owing to the feudal strife raging in Japan then, they testify to the fondness of the people for culture and learning even in that remote period of her history. The people of Japan have ever been obedient to their parents, faithful to their superiors and loyal to their sovereign. In fact, filial piety and intense loyalty to their sovereign have been the very foundations of national morality in Japan. These qualities have been as

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it were transmitted from generation to generation and we find in the twentieth century a practical proof of the devotion to the Emperor in the suicide of General Nogi. In every day life in Japan one can find instances of filial piety and sometimes this sentiment degenerates itself into such evil practices as the prostitution of girls for the support of their parents. This is, however, an exception and hardly finds any approval in society, though this rare custom has been taken advantage of by globe-trotters in order to accuse the mothers and sisters of that heroic nation of loose morals. In fact, the fundamental principle of education in Japan is that a girl should grow into a good wife and a wise mother and should possess the virtues of filial piety, chastity and love towards the family members and society in general. With the restoration of the Imperial Regime in 1869 and the abolition of the 'feudal system' if at all that is a system, the social order in Japan has undergone a thorough change. The national morality of Japan, I am afraid, is somewhat loosened by the importation of foreign social ideals and 'the old order has changed yielding place to new.' The Emperor was "Heaven-born" and *His Will was the Law*. Patriotism was a synonymous term with loyalty to the throne and unconditional obedience to the Imperial Will. The people would look upon the Emperor as the babies look up to their parents. But now slowly and surely the democratic ideas are spreading. It seems to me that there is likely to be a drift towards democracy and a new relationship is being established on a new understanding of mutual rights and obligations.

The Imperial Rescript lays down rules of morality to be followed by the whole nation in everyday life and these principles are now working in every sphere of life in Japan. As such it seems necessary to refer to this script first and then dwell briefly on systems of education followed there and just touch upon the commercial spirit of the nation as a whole. The Imperial Rescripts issued in 1890 lays down the rules of morality in general terms :—

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" Our Impeial ancestors have founded our Empire on an everlasting and broad basis. Our subjects ever united in loyalty and filial piety have from generation to generation illustrated the beauty thereof. This is the glory of the fundamental character of our Empire and herein also lies the source of our Education. Ye, our subjects be filial to your parents, affectionate to your brothers and sisters, let the relations between a husband and a wife be always harmonious, be true and faithful, bear yourself in modesty and moderation, extend your benevolence to all, pursue learning and cultivate arts, and thereby develop intellectual faculties and cultivate moral powers ; furthermore advance public good and promote common interests, always respect the constitution and observe the laws. Should emergency arise, offer yourselves courageouly to the State and thus guard and maintain the prosperity of our Imperial throne cœval with Heaven and earth. So shall ye not be our good and faithful subjects but render illustriou the best traditions of our forefathers. . . . . .

The way here set forth is indeed the teaching bequeathed by our Imperial Ancestors to be observed alike by their decendants and subjects alike, infalliable in all ages and true in all places. It is our wish to lay it to heart in all reverence, in common with our subjects that we may all attain to the same Virtue."

By means of story-telling and by means of noble precepts and illustrious examples the very spirit of this Great Rescript is infused into the minds of all pupils in Japanese schools. The National song sung on all important occasions inculcates once again a spirit of loyalty to the Emperor. The general discipline in Japan is maintained by certain methods of physical culture and various kinds of social gatherings. Encouragement is given in various schools to gymnastics, military drill, Judo (art of self-defence) and Kendo (fencing). Tennis, baseball, cricket and snow—fights too are not unknown. Various social gatherings are held which give good opportunities for streng-

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thening the bonds of social union. On certain occasions the pupils assemble in the halls of schools and colleges and after a solemn ceremony the Director reads the Imperial Rescript on Education which sets forth principles of morality. Besides these there are such gatherings as are usual on the occasions of school anniversaries, literary associations, Undokai (athletic meetings), Ensoku-kai (travelling for study) which give an opportunity to teachers to observe constantly their students and to watch the development of the students' moral nature and to direct their energies into proper channels by giving timely precepts. Sometimes a whole class is placed in charge of one teacher whose duty it is to familiarise himself with the conditions of homelife surrounding the pupils and to observe their general conduct and to watch their progress. In order to maintain uniformity of discipline, social gatherings are arranged both at home and at school at stated intervals and the guardians and the teachers exchange views about the welfare of pupils. A constant inter-communication is constantly kept up between the home and the school and all possible means are adopted to prevent children from going astray. In spite of these measures which sometimes verge on stringency there have appeared some abuses and anarchical manifestations that were sternly repressed by the Government. Evil forces do assert themselves but on the whole strict discipline is maintained.

As it has been already stated the intense love of the Japanese for education can be perceived in their attempts to establish institutions even in remote ages. But the internal strife consequent on internal disorder set back the hands of progress. There was, however, a revival of learning during the regime of the Tokugawa Shogunate in the early part of the 17th century. In 1868 the Tokugawa Shogunate ended and the new era of Meigi.—The enlightened reign—dawned. In 1871 the Department of Education was established which promulgated the '*code of education*' which laid down in quite unequivocal terms that hence-

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forth all classes—Kazoku (the nobles), Shizoku (the gentry),—including the masses should so endeavour to acquire learning that there should not be a single village with an illiterate family nor was there to be any illiterate individual in a family. The results were marvellous indeed. The number of the boys of school going age is represented by 98·6 per cent. and that of girls by 96·7 per cent. The period of school and college education which an average student is required to pass through is 19 years in addition to the period of 3 years' training spent by youngsters in the Kindergarten classes. Masters employed for the training of these youngsters are named "hobo" whose object is mainly to foster in them powers of observation and to make them acquire good habits and their instructions supplement those of home-education and include several games, singing and conversation. The ordinary elementary schools where what is called compulsory education is given have their special school-songs, school-flags and uniforms too. Boys there sometimes cleanse their school-rooms, plant trees and elect a representative for their respective classes. The fitness for promotion is decided not by annual examinations but by considering the results and progress of the work turned out daily by every pupil. Corporal punishment is strictly prohibited. The present system of education is however remodelled on the lines followed by the civilised nations of Europe and America and some improvement on those lines also is perceptible. No religious education in the strictest sense of the word is given nor are any religious ceremonies observed in Japanese schools. There are three well-equipped Universities of Tokio, Kioto and Tohoku, which can very favourably be compared with any university in the Western countries.

The social and religious systems of Japan once resembled those of India but now some changes have been effected. There were the hereditary priesthood (Bochau), nobles (Shogun), military class (Samurai) and merchants (Shoniu) and Stai (the Parachas). After the Renaissance, however

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these distinctions have gradually disappeared and a homogeneous nationality has evolved out of these hetrogenous masses. The ceremony of naming a newborn baby andthe ceremony of feeding it with rice are all observed.* The marriage ceremony is a very simple one and a tame affair. It is a mere social contract and chiefly consists in the exchange of cup of tea between the bride and the bridegroom.† Women cannot inherit property and have no claim on their husbands or children. There is perfect religious equality and intermarriages are freely allowed. Early marriages are unknown while widow remarriages are allowed.

After the death of a relative, mourning is observed for 49 days and bereaved persons pass 3 sleepless night in conversing on the doings of their dead relation. In China, however, the near relatives do not loudly lament but outsiders are hired who regulate their mourning according to the payments they receive. The Japanese regard India as their Tenjiku (heaven) and even the greatest statesmen there testify to the spiritual kinship existing between India and Japan. Can Indians think of taking the torch of spiritualism there and bring back the scientific culture here ?

The insular position and the climatic conditions render Japan eminently fit for carrying on an extensive trade with foreign countries. Trade with China and Corea existed even from remote antiquity. Ebisu, the first merchant (about 1458 A. D.) is still worshipped by businessmen as a god of commerce.

There was very little trade carried on by the Portuguese and the Dutch with the Japanese but the visit of Commodore Parry marked an epoch-making event in the commercial history of Japan. More ports were thrown open to

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* Compare the four Varnas and the Nama-Karana and Annaprashana Sanskaras of Vedic India.

† This bears a striking contrast to marriage among some high-caste Hindus where fabulous sums are spent.

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foreigners and there has been a gradual extension of foreign trade since 1868. During the last 40 years the export trade has increased 27 times and the import trade 39 times. Commercial morality of the Japanese does not seem to be of the highest order.

India presents a striking contrast to Japan. Japan is concrete while India is abstract ; Japan is rational, India is mystical. Japan is material, India is spiritual. India is a land of theism, Japan is on the brink of atheism. Japan cares more for the visible, India hankers after the Unseen. Japan is active and India is passive and fatalistic in tendencies. India is the land of religion and philosophy which when tempered with right knowledge of duty and conduct may be well carried to Japan in order to establish once again the truth of the maxim that character is greater than force and God is higher than Mammon. When domestic purity and commercial morality are at a low web, nations quickly drift to the fatal rocks of ruin. The history of Rome, Carthage and Babylonia teaches us in quite clear terms how it is that nations rise and why it is that nations fall. Patriots ought to study carefully the symptoms of diseases which are likely to eat into the vitals of society and prevent the premature death of a nation. It will be the proudest day in the history of India when reformers, revivalists, patriots ; sages and philosophers will all join their hands and work for the amelioration of this *Suvarana-Bhumi*. They are to chalk out a path midway between the rank materialism and dim spiritualism and lead us on to the goal of national greatness.

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A Criticism of Flint's Theism.

LECTURE II.

DR. Flint's definition of religion as man's belief in a being or beings mightier than himself and inaccessible to his senses is fairly correct but will not apply to all forms of fetishism, for many savages do actually believe that their objects of worship can be seen, touched, handled and even, as Dr. Flint himself says further on, beaten. They cannot, therefore, be said to have formed a conception of the Deity having the element of inaccessibility to the senses as an essential ingredient. Here Dr. Flint himself commits the mistake he deplores in others and identifies religion with his religion while his arguments assume it to include all forms of worship. He again falls into this mistake when further on he defines religion as man's relationship to and dependence on a higher and mysterious agency and then says that the communion may be dark and gross. If the agency has been conceived to be *higher* in the sense of *loftier*, the communion cannot possibly be gross. In this connection we cannot think of the word " higher " as having any other meaning.

Barring these slight slips due to an emotional temper and to the habit of using eloquent and picturesque language, the definition of religion given by Dr. Flint is fairly logical and extensive. He very beautifully and convincingly proves that religion is neither mere belief, nor mere feeling, nor mere practice, but something embracing all three—something whose seat is the centre of human nature, and circumference the utmost limit of all the energies and capacities of that nature. He is perfectly right in holding that at its best it should include all the highest exercises of reason, all the purest and deepest emotions and affections and the noblest kind of conduct. Taking the type—the complete surrender of the heart, and strength, and soul, and mind of man to the Deity—as the

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medium and measure of comparison, he proceeds to test by his standard polytheism and pantheism and convincingly and with pitiless and rigorous logic rejects them as instruments for the satisfaction of the spiritual yearnings of civilized man. As an example of the impossibility of whole-hearted devotion for more than one object of adoration may be cited the undeniable fact that domestic felicity and complete union of hearts and fusion of spirits between husband and wife is possible and has been glorified by novelists and idealized by poets but never undivided and all-absorbing affection between husband and wives or wife and husbands. Again a pantheist cannot logically believe God to be the Ruler and Governor of the universe for there can be no dominion or government unless there is something to be governed. When all is one, the distinction between the Ruler and the ruled becomes meaningless.

Having satisfactorily proved that monotheism is the ideal form of religion, Dr. Flint goes on to discuss the comparative merits of the three monotheistic religions of the world—Judaism, Christianity and Muhammadanism. We have already pointed out the inanity, falsity and futility of Dr. Flint's main thesis that these three are the only monotheistic religions in the world. The arguments and proofs adduced in the criticism of the first lecture need not be repeated here. Dr. Flint places Islam at the lo · est rung of the ladder—at the bottom of the scale. The defects that our author points out in the Muslim conception of God as elaborated in the Koran are not fanciful. The Islamic God though described as eternal, unchanging, omniscient, just and merciful is certainly like an arbitrary despot who on no grounds of fitness or justice ordains His creatures and instruments to honour or dishonour, heaven or hell, grants special favours to the Prophet and almost gives him a charter or license in the matter of matrimony sets a seal upon the understanding, of unbelievers, proclaims holy war against them, forbids

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the association of the faithful with the Jews or the Christians who appear to be the step-sons of God as contradistinguished from the faithful—his real children—commands the massacre of innocents and paints a most sensual picture of paradise. But, in fairness to the great prophet, it must be acknowledged that his conception of God as unity was a decided and distinct improvement upon the composite conception of Trinitarian Unity or Unitarian Trinity evolved by the early Christian fathers—it was certainly unknown to the apostles.* Moreover the gospel of Islam was, from the very beginning, for all races and the Brotherhood of Islam embracing all colors, ethnological types and stages of intellectual and moral development is still the grandest and the most effective brotherhood in the world. The Christian dispensation was, in its inception, as we shall show later on, a local and sectarian dispensation for the good of the Jewish race. Paul endeavoured to revolutionise its character but it has never since lost its exclusive character. It has failed altogether in Africa. Pride of race which it has inherited from its Jewish parents it has not lost even now and therefore it always identifies itself with the Imperialist and *Jingo* creed of the essential race—superiority of the whites—a most wicked doctrine summed up in the cryptic expression. "The white man's burden" and, therefore, has almost always failed to uplift savage races. Where Christianity has failed miserably, Islam has succeeded magnificently, wonderfully and, one might almost say, miraculously. Islam has been a great civilizing, uplifting and unifying force in the Orient where Christianity has, in most cases, been the precursor or gin, beer, cheap luxuries and all the worst appurtenances of the

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* It is interesting to note that nowhere in the New Testament are God the Father, Christ the son and the holy Ghost spoken of as one. A spurious verse to that effect (John V, 7) was, it seems, at one time interpolated, but has since been deleted.

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materialistic and self-indulgent civilization of the occident. Fairness demands that while the absolute unsuitability of Islam for civilized and intellectually advanced man must be unreservedly accepted, the services that it has rendered to humanity at large by raising degenerate people to the level of its own morality—which however lower than the highest is very much higher than the lowest—must also be unhesitatingly and unmurmuringly acknowledged.

Dr. Flint shows his theological bias when he comes to the treatment of Judaism. He finds the conception of the Deity which the Old Testament presents perfect. Says he :—

> "The unity and eternity of God, His omniscience, omnipresence, and inscrutable perfections, the wonders of His creative power, His glory in the heavens and on the earth, are described by Moses and the author of the Book of Job, by the Psalmists, and the prophets, in language so magnificent that all the intervening centuries have been unable to surpass it. And yet far greater stress is justly laid by them on the moral glory of God, which is reflected in so dim and broken and disproportionate a way through the visions of Mohammed. It is impossible to take a comprehensive view of the Old Testament dispensation without perceiving that its main aim alike in its ceremonial observances, moral precepts and prophetic teaching, was to open and deepen the sense of sin, to give reality to the recognition of moral law, to make known especially that aspect of God's character which we call His righteousness, His holiness. At the same time God is set forth as merciful, *long-suffering* and gracious ; as healing our diseases, redeeming our life, and crowning us with loving kindnesses ; as creating in us clear hearts and desiring not sacrifice but a broken spirit."

Now it is indeed funny that God should be spoken of as long-suffering. Suffering is either the result of

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ignorance or of sin which latter also is a form of ignorance for it proceeds from a false conception of the nature of happiness. The Omniscient and All-Righteous Father, who is Eternal Beatitude and the centre and source of all bliss, can surely not be called long-suffering except by one who consciously or through carelessness is guilty of blasphemy. It is sometimes urged that without complete participation in the suffering of others, there can be no genuine fellow-feeling. One arguing on these lines might even allege that God cannot realize what sin is and therefore cannot show compassion to sinners unless He participates in the moral crimes of His children. A perfect surgeon is he who realizes the sufferings of his patient but himself does not suffer and wields the knife and performs the surgical operation with a steady hand. Frail man might perhaps require to pass through the school of actual suffering before he can realize what it means and feel pity for the sufferers. But surely it is absurd to talk of the Divine Omniscient Father in this strain.

A man of penetrating intellect like Dr. Flint ought to have perceived clearly that the Old Testament is not one organic whole—it is not a book but a volume containing many books composed at different periods and representing varying stages of intellectual and moral progress. Some of the Psalms are no doubt magnificent and full of genuine devotional fervour and uplifting and elevating sentiments. But some other portions present a view of the Deity which no sane theist of modern times can accept. Now God is in some portions of the Old Testament represented as powerful, but in other portions He appears as more impotent than the most helpless of His human creatures. Satan is represented as having been imprisoned by God in a pit for raising the standard of rebellion against the Almighty Father. But somehow or other—in spite of God's Omnipotence and Omniscience—he liberates himself from the pit after the fall and becomes possessed of infinite power and is represented as occupy-

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ing the whole immensity of space. He defeats by stratagem the wisdom and power of God and brings about the fall. Pain says :—

> " They represent him as having compelled the Almighty to the direct necessity either of surrendering the whole of the creation to the Government and sovereignty of this Satan, or of capitulating for its redemption by coming down upon earth and exhibiting himself upon a cross in the shape of a man."

Again the Old Testament speaks at times of God being Omniscient, but the Divine conduct as recorded in Chapter CXVIII of Jeremiah hardly supports the belief in His Omniscience. There the All-Knowledge is representing as declaiming in the following strain :

> " At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it, if that nation against whom I have pronounced, turn from their evil, *I will repent of the evil that I thought to do unto them.* At what instant I shall speak concerning a nation and concerning a kingdom, to build and to plant, if it do evil in my sight, that it obey not my voice ; then *I will repent of the good wherewith I said I would benefit them.*"

Just fancy our Universal Father not being able to forecast future happenings and speculating on the possibility of His calculations turning out wrong and driving Him to repent. Dr. Flint tells us that the main aim of the Old Testament dispensation is to make known especially that aspect of God's character which we call His righteousness, His holiness, but the following extracts from this Book of the Lord directly *contravene* this view :—

> " And there came forth a spirit, and stood before the Lord, and said, I will persuade him. And the Lord said unto him, wherewith ? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, thou shalt persuade

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him, and prevail also ; go forth, and do so. Now, therefore, behold, the Lord hath put a lying spirit in the mouth of all his prophets. And he said ; thou shalt persuade him, and prevail also, go forth, and do so. Now, therefore, behold the Lord hath put a lying spirit in the mouth of all those, thy prophets, and the Lord hath spoken evil concerning thee." (I Kings, 22, 23).

" .....And for this cause, God shall send them strong delusion, that shall believe a lie."

Dr. Flint, however, regards Judaism, with all its superb perfections, as merely preparatory and transitional. Christianity, he tells us, completes it.

Says he :

" In the days of the latter prophets men knew far better what spiritual communion with God ought to be than in the days of the patriarchs, but they did not actually enjoy even the same measure of child-like communion with Him. The law had done its work, it had made men feel more than ever the need of being in communion with Him. The law had done its work ; it had made men feel more than ever the need of being in communion with God, but it had made them realize also the distance between God and them, and especially the awful width of the gulf between them caused by sin. That gulf no mere spiritual vision of man could see across, and no mere declarations of love and mercy even from God Himself could bridge over. The reason of man could only be enlightened—the heart of man could only be satisfied—as to how God would deal with sin and sinners, by an actual self-manifestation of God in humiliation, suffering and sacrifice, which would leave men in doubt that high and holy as God was, He was also in the deepest and truest sense their Father, and that they were His ransomed and redeemed children. It was only when this was accomplished that religion and theism were alike perfected."

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Now it does not appeal to human reason that the Almighty should have been a silent spectator for ages—millions and billions of years—witnessing the drama of sin, suffering, exaltation, righteousness and glory, the submerging of continents like Atlana, the extinction of nations and the sweeping into eternity of whole peoples and should only have revealed Himself about 2000 years ago to a few thousand Jews and Gentiles. Surely it is inconsistent with the character of God as Father to have favoured one nation and to have neglected all the races that perished before His advent. That the Mission of Christ was for the Jews only admits of no doubt whatever. In the Old Testament even the splendid devotional fervour of the Psalms is marred and disfigured by such insensate prayers as the following :

> " They break to pieces *thy people*, O Lord, and afflict *thine* heritage.....Yet they say, the Lord shall not see, neither shall the *God of Jacob* regard it."

Here are a few sayings of Jesus himself relative to this point :

1. These twelve Jesus sent forth, and commanded them, saying, go not into the way of the Gentiles and into any city of the Samaritans enter yet not. But go rather to the lost sheep of the house of Israel (Mathew X, 5, 6).
2. "*I am not sent but unto the lost sheep of the house of Israel.*" " It is not meet to take the children's bread and to cast it to dogs " (Mathew XV, 24, 26).
3. " Give not that which is holy unto the dogs, neither cast ye your pearls before swines lest they trample them under their feet and turn again and rend you."
(MATHEW VII 8).

Again the doctrine of vicarious atonement is abhorrent to human nature and contrary to the laws of the Universe which are the laws of God. A father's fingers are not burnt if the son touches fire nor is the mother drowned if the child unwarily jumps into the water. Herbert Spencer rightly says :—

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"The visiting on Adam's descendants through hundreds of generations dreadful penalties for a small transgression which they did not commit; the damning of all men who do not avail themselves of an alleged mode of obtaining forgiveness, which most men have never heard of; and the effecting a reconciliation by sacrificing a son who was perfectly innocent, to satisfy the assumed necessity for a propitiatory victim, are modes of action which, ascribed to a human ruler, would call forth exprestsions of abhorrence; and the ascription of them to the ultimate cause of things, even now felt to be full of difficulties must become impossible."

No one can deny that it is sheer blasphemy to exalt a man, however holy, saintly, to the position of God, to represent God as suffering crucification because He finds Himself helpless and impotent to release His Divinest Creation from the clutches of a rebel owing his existence to His own creative power.

We may state here our deliberate conviction that Jesus Christ was a holy sage—the greatest Jew of his age and one of the loftiest embodiments of human possibilities in the way of exalted unselfishness and supreme self-effacement. He was a true redeemer of his people who never claimed Divine honours and never gave his countenance to the doctrine of vicarious atonement. He did, no doubt, in a moment of spiritual ecstacy exclaim—

"I am the way, the truth and the life, no man cometh unto the Father, but by me."

But this is only the fervent expression of devotion by a Bhagat. Did he not say to the person who called him good?

"Why callest thou me good? There is none good but one, that is God." (Mathew XIX, 17).

He did certainly call God his father, but then he believed that He was the father of all. Says he :—

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"And call no man your father upon the earth for One is your Father which is in Heaven."

(St. Mathew XXIII—9),

How can one who publicly uttered the following sentiments be believed to have preached the repellent doctrine of vicarious atonement.

"Be not deceived; God's not mocked; for whatsoever a man soweth that shall he also reap (Galatians, 17). For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and the Pharisees, ye shall in no case enter the kingdom of Heaven.—*Sermon on the Mount.*"

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven. *Sermon on the Mount.*"

We shall now show that Vedic theism—which Dr. Flint does not even deign to discuss—completes, amplifies, enlarges and therefore adequately explains the Fatherhood of God preached by Jesus who was an oriental and an Essene and was, therefore, indebted to Vedic sources for his enlightenment. Just as a stream must be traced to its source if its water is to be seen in its purest state, so Christian theism can only be understood in the light of Vedic teachings from which it is derived. The Vedic God is Infinite Justice and therefore does not promulgate the doctrine of an eternal heaven and an eternal hell for all classes of sinners but rewards and punishes man in just measure according to his deserts by setting in operation the Law of Retribution and Compensation technically called the Karmic Law. He is Infinite Mercy without ceasing to be Infinite Justice and, therefore, does not favour any particular nation and does not cease from punishing any wrong-doing. He is Omniscient and therefore never alters his Divine resolves and never repents. He is All-Righteousness and has, therefore, been called the God of Truth. He is Infinite Love and Infinite Beauty and therefore reveals Himself in hte

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hearts of all true devotees. He, therefore, is not only a Father enforcing obedience but also a Mother and Friend before whom the devotee may unreservedly lay bare his lacerated heart. He is infinite beatitude and, therefore, never suffers. He is Omnipotent and, therefore, can punish all rebellion and evil doing without being reduced to the necessity of mounting the scaffold. Here are a few texts from the holy Vedas embodying a statement of these Divine traits :—

God as Infinite Power :—

"Giver of breath, giver of strength and vigour, He whose commandment all the Cosmic forces acknowledge, He who is Lord of this, of man and cattle—What God shall we adore with our oblation ?

Who by his grandeur hath become sole ruler of all the moving world that breathes and slumbers, Whose shade is death, whose lustre makes immortal :—

What God shall we adore with our oblation (*The Atharva Veda*, IV, 2).

God as Infinite Knowledge and Omniscience and as Infinite Righteousness :—

"The Mighty Ruler of these worlds beholds as though from close at hand.

The man who thinks he acts by stealth: All this the gods perceive and know.

If a man stands or walks or moves in secret, goes to his lying-down or his uprising,

When two men whisper as they sit together, King Varuna knows : he as the third is present.

This earth, too, is King Varuna's possession, and the high heaven whose ends are far asunder.

The lions of Varuna are both the oceans, and this small drop of water, too, contains Him.

All this the Royal Varuna beholdeth, all between heaven and earth and all beyond them.

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The twinklings of men's eyelids has he counted. As one who plays throws dice, he settles all things.

These fatal snares of thine which stand extended threefold, O Varuna seven by seven.

May they all catch the man who tells a falsehood, and pass unharmed the man whose words are truthful. Varuna, snare him with a hundred nooses! Man's watcher! Let not him who lies escape Thee.

There let the villain sit with hanging belly and bandaged like a cask whose hoops are broken.—(*The Atharva Veda*, IV, 16.)

"Sin of the mind, avaunt! begone! Why sayest thou what none should say?

Go hence away, I love thee not. Go to the forests and the trees. My heart is in our homes and cows.

Whatever wrong we have committed, sleeping or waking, by ill-wish, dislike or slander.

All these offences, which deserve displeasure, many Agni take from us and keep them distant.

Indra and Brahamanaspati!

Whatever foolish deed we plan.

May provident Angiras preserve us from the sin and woe. (*The Atharva Veda*, VI, 45)

Brahspati lead us safely over troubles, and turn His evil thought against the sinner, Repel the curse, and drive away ill-feeling, and give the Yajman peace and comfort.—(*The Rig Veda*, X, 182.)

God as Infinite Justice :—

"Him who hates prayer thou punishest, Brahaspati, quelling his wrath; herein is thy great mightiness.

Him too, who threatens us without offence of ours, the evil-minded, arrogant, rapracious man,—

Him turn thou from our path away, Brahaspati.

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Thee as protector of our bodies we invoke, thee saviour, as the comforter who loveth us.

Strike, O Brahaspati, the God's revilers down, and let not the unrighteous come to highest bliss.

Who so with mind ungodly seeks to do us harm, who deeming him, a man of might mid lords, would slay. Let not his deadly blow reach us. Brahaspati; may we humiliate the strong ill-doer's wrath.

Guilt-scourager, guilt-avenger is Brahaspati, who slays the spoiler and upholds the mighty Law.—(*The Rig Veda*, II, XXIII).

Go forth, go forth upon the ancient pathways whereon our sires of old have gone before us. Meet Yama, meet the Fathers, meet the merit of free or ordered acts in highest heaven. Leave sin and evil, seek anew the dwelling and bright with glory *wear another body.* (*The Rig Veda*, X, 14, 7, 8).

God as Immanence :—

Vishnu, the unconquerable presence strode three steps and thereby established fixed laws—(*The Rig Veda*, VI. 22, 18).

Prajapati moves in the womb. Being unborn, he is born in many shapes. The wise behold his womb. In him all the worlds stand.—(*The Yajur Veda*, V, XXXI, 19).

He before whom nothing was born, who pervades all worlds is Prajapati, who rejoices with his offerings.—(*The Yajur Veda*, XXXII, 5),

Brahma is the greatest who presides over the past, the future, the Universe, and whose alone is the sky" (*The Atharva Veda*, X, 8, 1).

God as Infinite Love, Beauty and Mercy :—

O children of Immortal God! Listen just as beatified souls have attained to salvation by prayer, so do you.—(*The Yajur Veda*).

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Agni, I deem my kinsman and my father, my brother and my never-failing friend.—(*The Atharva Veda*, X, 8, 26, 27).

Agni ! men seek thee as a Father with their prayers. They win thee, O source of light, to brotherhood by holy actions. Thou art a son to him who duly worships Thee. *Thou guardest him from injury as a trusty friend*—(*The Rig Veda*, II, 1, 9).

He is our Kinsman, father and begetter : he knows all beings and ordinances. *He only gave the Gods their appellations :* All creatures go to him to ask directions—(*The Atharva Veda*, II, 1)

Like a fair path is He, where grass is pleasant, though hard to win, a Friend beloved most dearly.

Those who unharmed by enemies behold us while they would make them bare, stood closely encompassed.

He to whom songs of praise go forth like torrents, as rivers eddying under banks flow seaward.

Brahaspati, the wise, the eager, closely looks upon both, the waters and the vessel.

So has Brahaspati, great, strong and mighty, the God exceedingly powerful, been brought hither.

May He thus landed give us kine and horses. May we find strengthening food in full abundance (*The Rig Veda*, 1, CXC, 6, 7, 8).

God as the Illuminer of Human Understanding and the Enlightener of Human Hearts :—

Come thou again, Vachaspati, come with divine intelligence. Vasoshpati, repose thou here. In me be knowledge, yea, in me. Vachaspati hath been invoked ; may He invite us in reply. May we adhere to Sacred Lore. Never may I be reft thereof.—(*The Atharva Veda*, I, 1).

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He without whom no sacramental act e'en of the wise man, prospers; He stirs up the series of thoughts.—(*The Rig Veda*. I, 7,8,18).

God as Beatitude :—

We bow to Thee, who art all joy, all happiness, the dispenser of ease and fulfiller of our righteous desires, all calm and all peace.—(*The Yajur Veda*, 16, 41).

We may, then, say almost in the words of Dr. Flint :—

"Vedic theism alone gives us a perfect representation of God. It precedes and surpasses reason, especially in the disclosure of the depths of fatherly and motherly love which are in the heart of the infinite and dearly beloved Mitra; but it nowhere contradicts reason—nay it incorporates all the findings of reason. Being the Fount of knowledge it presents as one great and brilliant light all the scattered sparks which originally flowing from it scintillate amidst the darkest of world religions; it is the primeval organic unity form which have been originally derived all the separate elements of positive truth which are to be found in systems like pantheism, deism, rationalism; it naturally is free from all the falsities that crept into later systems when they lost touch with it. Whenever reason maintains a truth regarding God, it finds, that it is defending a principle of Vedic theism; whenever it refutes an error regarding Him it finds itself assailing some one of the many deluded seceders from Vedic "theism."

Again Dr. Flint says :—Every increase of other knowledge—be it the knowledge of truth, beauty, or goodness—ought also to increase our knowledge of Him."

This can only mean that all knowledge should be regarded as Divine and all departments of life should be consecrated to God and sanctified by His blessings. Now every student of comparative religion knows that Chris-

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tianity constitutes only one isolated sphere in the life of its adherents ; its priests are expected only to direct church affairs and superintend Sunday services ; they may, if these choose, keep themselves aloof from the main currents of national life. The Vedic Religion, on the contrary, incorporates all branches of knowledge. Astronomy is a Vedang, so is Medicine including chemistry and surgery. Military science and the science of language are also incorporated in scriptural literature. Logic and Philosophy are the revered Shastras of the Aryas. Sacramental altars were constructed in ancient India according to geometric principles and, therefore, a Brahman was required to study geometry and kindred sciences. While Christianity persecuted Galileo, Arya Bhat was an orthodox Brahman and Kapila a Muni. Sanitation formed an important part of ritual and the purification of the atmosphere and the killing of germs by means of *Yajna* was a religious duty.

In the Vedas these are injunctions about the right guidance of the whole activity of man. Man requires the guidance of religion in all spheres since no work done with the object of unselfish service is secular. All work, according to the Vedas, is sacred—even the discharge of civic functions and the exercise of regal, judicial and legislative authority. All judges and electricians and most ministers are called Brahmans in Vedic literature.

The Vedic God being immanent and not transcendent, dwells not in Heaven alone. His Kingdom is universal and there is no distinction between temporal and spiritual. Spirit being mighter than matter and the source of all power and initiative, all genuine work is spiritual in the truest sense of the word. Yajna is the holy name that sanctifies all so-called "temporal and secular work." This all-embracing term was applied to coronations, exhibitions, matrimony, disinfection, fumigation, school, college and university life, entertainment of guests, feeding of the poor,

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kindness to animals, honour bestowed upon scientific learning and various other items. In Book VI, Hymn XLI of the Atharva Veda we read :—

" For mind, for intellect, for thought, for purpose, for intelligence ;

For sense, for hearing, and for sight, let us perform Yajna ;

For expiration, vital air, and breath that amply nourishes, Let us with Yajna adore Saraswati whose reach is wide.

Let not the learned seers, the divine, forsake us, our own, our very selves, our lives' protectors. Do ye ; immortal, still attend us mortals, and give us vital power to live the longer."

The King, if good Government is to be secured, should completely identify himself with the interests of his people and instead of adopting the policy of *Divide et Impera* and holding the balance between various factions should try to promote unanimity in his Parliament. This is how he should address the legislators of his realm.

" Agree and be united, let your minds be all of one accord,
Even as the cosmic forces which have existed from eternity always work in harmony.

The rede is common, common the assembly, common the law, so be their thoughts united.

I (the King) offer up your general oblations ; together entertain one common purpose.

One and the same be your resolve, be all your hearts in harmony.

One and the same be all your mind that all may happily consent."—(*The Atharva Veda, Book VI, LXIL*).

We, thus, see that Christianity instead of perfecting theism presents a composite conception of it some features of which having been derived from the primeval

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Vedic Revelation are sublime and others inherited from a bigoted church and synods of fanatics are revolting and instead of tending to the Lord's Glory detract from it. Let Christianity, if it is to continue to be an effective force, be revised in the light of the eternal Vedas and brought into greater harmony with the teachings of the Essene Jesus, the disciple of Vedic missionaries.

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Divine Wisdom.

THE VEDIC IDEALS OF HOME LIFE AND DOMESTIC HAPPINESS.

Introductory.

The following extracts from the Vedas clearly show that the teachings of these eternal scriptures on some sociological questions and questions of sanitary engineering coincide wonderfully with the latest views on these subjects. Well may Max Muller exclaim. "There are ideas in the Rig Veda which sound decidedly nineteenth-century like." What a blow to the Spencerian view of evolution ! As will appear from a perusal of the texts that are translated below, the Vedas teach in clear and unmistakable terms "Monogamy" as the only form of marriage consistent with domestic happiness, inculcate perfect equality of the rights of the sexes as the basis of the marriage contract, tell us that the chief function of woman upon earth is that of a ministering angel, accurately describe in artistic psychological terms the symptoms of jealousy and warn the benedict of the necessity of banishing it as soon as it makes its appearance, state in unambiguous and poetic language the importance of the temperamental factor in the consideration of the problem of connubial felicity, effectively and forcibly preach to mankind that reconciliation is effected much more promptly by dint of volititional effort and resolute purpose than puny, weak, simpering apologies and weak halting, doubting, hesitating and pasillanimous adulation, and that true religion concerns itself as much with bodily health as with the development of spiritual streugth—rather it spiritualizes and sanctifies hygiene by insisting upon the truth that the spirit has the power to heal and strengthen the body.

As regards sanitary engineering the Veda unequivocally lays down that the dwelling house should be "lofty-roofed," should have a separate habitation for cows, and that suitable arrangements for the supply of clear drinking water to cattle should be made. The Word of God indicates three possible sources of disease—bad food, bad milk and bad water. It warns the householder to see that water

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supply and milk supply are not tainted and that the store of corn is kept clean. The water should be free from the bacilli of tuberculosis and its property of curing consumption when it is exposed to the chemical action of solar rays should be properly exploited for hygienic and medicinal purposes. We have heard it often remarked that the Veda is concerned solely with metaphysics, philosophy and ceremonialism and does not afford guidance to man in the details of individual and corporate conduct. These Mantras will show that the charge is baseless and foundationless.

The Maid has the Right to Select her Husband.

Call out to him, O Lord of Wealth! Make thou the lover well inclined. Set each on thy right hand who is a lover worthy of her choice. Here is the Bdellium and the gold, the Auksha and the bliss are here! These bring thee to the suitors, so to find the man whom thou wouldst have. May Savitar lead and bring to thee the husband whom thy heart desires. (*The Atharva Veda, II, XXXVI*).

The Wife's Position and Her Rights; a Monogamous Union insisted upon.

Let Aryaman and Bhaga lead us: perfect, O Gods, the union of the wife and husband. Go to the house to be the household's mistress and speak as lady to thy gathered people. Happy be thou and prosper with thy children here: be vigilant to rule thy household in this home. Closely unite thy body with this man, thy Lord. So shall ye, full of years, address your company. I take thy hand in mine for happy fortune that thou mayest reach old age with me thy husband. Gods, Aryaman, Bhaga, Savitar, Punandhi, have given thee to be my household's mistress. O Púshan, send her on as most auspicious, her who shall be the sharer of my pleasures. Her who shall twine her loving arms about me, and welcome all my love and my embraces. Not inauspicious enter thou thy husband's house: bring blessing to our bipeds and our quadrupeds. Not evil-eyed, no slayer of thy husband bring weal to cattle, *radiant, gentle-hearted;..... Over thy husband's father and thy husband's mother bear full sway. Over the sister of thy Lord, over his brothers rule supreme.* (*The Rig Veda, Book X, Hymn 85*).

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(HUSBAND TO WIFE).

My tongue hath honey at the tip, and sweetest honey at the root! *Thou yieldest to my wish and will, and shall be mine and only mine.* My coming in is honey-sweet, and honey-sweet my going forth! My voice and words are sweet! I fain would be like honey in my look. Sweeter am I than honey, yet more full of sweets than licorice! *So mayst thou love me as a branch full of all sweets, and only me.* Around thee have I girt a zone of sugar-cane to banish hate. *That thou mayst be in love with me, my darling never to depart.*

(The Atharva Veda, I, XXXIV).

Let this man he again bedewed (refreshed and made stronger than before) with this oblation for success and comfort with the sap of life the bride whom they have brought to him. *With life's sap let him comfort her, and raise her high with princely sway.* In wealth that has a thousand powers, this pair be inexhaustible!

(The Atharva Veda, VI, LXXVIII).

Husband:—Sweet are the glances of our eyes, our faces are as smooth as balm. *Within thy bosom harbour me; one spirit dwell in both of us!*

Wife:—With this my robe, inherited from the wise, I envelop thee, *so that thou mayest be all mine own and give no thought to other dames.*

(The Atharva Veda, VII, XXXVI, XXXVII).

Healthy Progeny the Objective of Marriage.

So lauded by our newest song of praise bring, O Lord, opulence to us, and food, *with heroes for our sons.* (*The Rig Veda, I, 13*).

The House-wife to be a Ministering Angel. Let her create an Atmosphere of Love and Benevolence round her.

Yea, many a woman is more firm and better than the man who turns away from Gods, and offers us not. *She who discerns the weak and worn, the man who thirsts and is in want. She sets her mind*

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upon the Gods. And yet full many a one, unpraised, mean niggard, is entitled man: only in weregild is he such.

(The Rig Veda, V, 62).

Let not Jealousy mar Domestic Happiness.

The first approach of jealousy, and that which followeth the first. The pain, the fire that burns within thy heart we quench and drive away, even as the earth is dead to sense, yea, more unconscious than the dead, *even as a corpse's spirit is the spirit of the jealous man. The thought that harbours in thy heart, the fluttering doubt that dwells therein, yea, all thy jealousy, like heat born of the dance I banish. (The Atharva Veda VI, XVIII).*

Let Peace and Concord Reign Supreme in the Household.

Freedom from hate I bring to you, concord and unanimity. Love one another as the cow loveth the calf that she hath borne. One-minded with his mother let the son be loyal to his sire. *Let the wife, calm and gentle, speak words sweet as honey to her lord.* No brother hate his brother, no sister to sister be unkind. Unanimous, with one intent, speak ye your speech in friendliness. That spell through which the cosmic forces sever not, not ever bear each other hate. That spell we lay upon your home, a bond of union for the men. *Intelligent, submissive, rest united, friendly and kind, bearing the yoke together. Come, speaking sweetly each one to the other. I make you one-intentioned and one-minded. Let what you drink, your share of food be common, together, with one common bond I bind you.* Serve Agni, gathered round Him *like the spokes about the chariot nave.* With binding charm I make you all united, *obeying one sole leader and one-minded. (The Atharva Veda III, XXX).*

Reconciliation after a Family Quarrel.

I loose the anger from thy heart as' 'twere the bowstring from a bow. That we, one-minded now may walk together as familiar friends. Together let us walk as friends! thy wrathful feeling I remove. *Beneath a heavy stone we cast thy wrath away and bury it. I trample on thy anger thus, I tread it*

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down with heel and toe! So dost those yield thee to my will, to speak no more rebelliously.

(The Atharva Veda, VI, XLII).

Relations of Love and Harmony with Kinsmen.

Long may this fire send forth its splendour, lighted by kinsmen uttering no word against me..... We bend together all your minds, your vows and purposes we bend. We bend together all your minds, your vows and purposes we bend. We bend together you who stand apart with hopes opposed to ours. *I with my spirit seize and hold your spirits.* Follow with thought and wish my thoughts and wishes. *I make your hearts the thralls of my dominion: on me attendant come the way I guide you.*

(The Atharva Veda, III, VIII).

Perfect Bodily Health Prayed for.

May I have voice in my mouth, breath in my nostrils sight in my eyes, hearing in my ears, hair that hath not turned grey, teeth free from yellowness, and much strength in mine arms. May I have power in my thighs, swiftness in my legs, steadfastness in my feet. May all my members be uninjured and my soul unimpaired. May my self remain in my body: may I enjoy the full term of life. Rest thee pleasantly: pour forth abundance, purifying thyself in Svarga.

(The Atharva Veda, XIX, LX, LXI)

Glorification of Cows.

The kine have come and brought good fortune; *let them rest in the cow-pen and be near us.* Here let them stay prolific, many-coloured, and yield through many morns their milk for Indra. These are ne'er lost, no robber even injures them: no evil-minded foe attempts to harass them.....These cows, the cattle of the pious worshipper, roam over wide-spread pasture where no danger is. O cows, ye fatten e'en the worn and wasted and make the unlovely beautiful to look on. Prosper my home, ye with auspicious voices! Your power is magnified in our assemblies. In goodly pasturage, bright-hued, prolific, drinking pure water at

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fair drinking places. Never be thief or sinful man your master..... *(The Atharva Veda, IV, XXI).*

Consecration of a Newly Built House.

Here, even here I fix my firm-set dwelling! flowing with fatness may it stand in safety. May we approach thee, House! With all our people, unharmed and *goodly men*, and dwell within thee. Even here, O House, stand thou on firm foundation, wealthy in horses, *rich in kine and gladness. Wealthy in nourishment, in milk and fatness, rise up for great felicity and fortune.* A spacious store, O House, art thou, *full of clean corn and lofty-roofed*.....House! *Let not those who dwell within thee suffer. Live we with all our men, a hundred autumns* ..... Bring hitherward, O dame, the well-filled pitcher, the stream of molten butter blent with nectar..... *Water that kills consumption, free from all consumption, here I bring. (The Atharva Veda, III, XII).*

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Ancient Aryan Civilization and Culture.

TOWN PLANNING IN ANCIENT INDIA.

The Committee of Town Planning experts appointed by the Government of India has just submitted its report. The Government is considering it and the final decision has yet to be arrived at. The views of an ancient Indian lawgiver and philosopher on the subject of Town Planning, cannot, therefore, fail to be of interest to the Government and the public. The directions as regards the building of the Council-Chamber in the centre of the town and as regards the provision of separate houses for honourable members of Council at State expense are especially commended to the attention of His Excellency the Viceroy (verses 484—501.) The following long quotation is from Chapter I of the Sukra Niti. (Professor B. K. Sarkar's, translation, Panini Office, Allahabad). The name of its Author Sukaracharya is mentioned with honour in the Mahabharata. But even in its present form the compilation belongs to the pre-Budhistic era.

It has been quoted as an authority in the Harivansa Purana, the Kamandkiya and the Panchtantra.—*Editor*, V. *M.*

IN a place that abounds in various trees, plants and shrubs and is rich in cattle, birds and other animals, that is endowed with good sources of water and supplies of grain, and is happily provided with resources in grasses and woods, that is bestirred by the movements of boats up to the seas, and is not very far from the hills, and that is an even-grounded, picturesque plain, the ruler should build his capital.

429—30. Which is to have the beautiful shape of a half moon or a circle, or a square, is to be surrounded by wells and ditches, and must contain sites for Grámas or other divisions.

431—34. Which is to have the Sabha or Council Buildings in the centre, must ever be provided with wells, tanks and pools, which is to be furnished with four gates in the four directions, and which is to have good roads and parks in rows ; and well constructed taverns, temples, and *serais* for travellers.

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435—37. The palace is to be in the midst of the Council Buildings must have stables for elephants, horses and cattle, is to be well adorned with spacious tanks, wells and *water-pumps*, is to have sides of equal length in all directions and to be high southwards and low northward.

438—39. The palace is to have many and odd number of sides excepting the ordinary buildings. For ordinary buildings, unless they form a square among themselves, do not look well.

440—41. The police is to have wells guarded by sentinels equipped with arms out weapons and defended by strong machines, should have three courtyards and four beautiful gates in four directions.

442—43. The palace is to be watched both during day and at night by four, five or six well-armed guards placed in each court-yard and acting in rotation every *Yama* (*i. e.* 3 hours).

444. The king should furnish the palace with various houses, tents, rooms and hall.

445—46. Towards the east, the king should have houses for the washing and cleaning of clothes and other things, for baths and for worship, and for dining and cooking.

447—49. For sleep and entertainments, for drinking as well as for weeping, for grains and grindstones, for servants and maids, as well as for committing nuisances, houses should be built in order towards the south.

455. The king should build the court house and the museum to the north of the palace.

468—69. The floor of the room is to be made one-fourth of the height. But others say that in the cases of palaces and temples it should be one-half.

470. The window also must not be obstructed by another man's window.

471—72. The roof made of tiles is to be high in the middle to the extent of half of the length. So that water falling on it may go down easily.

473. The roof should not be weak or low, so also the floor of the room.

474—475. The wall of the town is to be uniform in depth and should have its foundation to the extent of one-

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half of its height or one-third of its height and have its width one-half of its height.

476. The wall must be made so high as not to be jumped across by robbers.

477. The wall is to be always guarded by watchmen each for three hours and to be provided with guns.

478—79. The wall should have many strong shrubs and have a system of well built windows and if a hill is not hard by, should have a *pratiprakara* or a second wall but less than itself in height.

480—81. Thence the ditch is to be constructed, having its width double the depth, not very near the rampart, and having plenty of water.

484—85. The Council House is to be constructed by the King beautiful and strong and divided into three, five or seven rooms.

486—88. The Northern and Southern sides are to be long, twice, or thrice the Eastern and Western sides according to liking and the house may be built with one floor or two floors or three floors, and having tents as houses on the top.

489. The Council House is to have windows in each room on all sides.

490. The width of the central room is to be double that of the side rooms.

491—92. The height of the hall is to be one-fifth more than its width or is to be equal to it.

493 (?) The floor as well as roof of the rooms are also to be constructed.

494. The two side rooms have each two floors but the central (*i. e.*, the hall) is to be of one floor.

495. The Council House is to be a beautiful edifice having good rooms within separate pillars and accessible by all routes.

496—98. The *Council house* is be furntshed *with instruments for throwing water upwards* (pipes) musical instruments, *instruments for distributing air* (Pankhas) and also for indicating time (clocks), mirrors as well as pictures.

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499. *Such a Council House is for the deliberations of proposals and consideration of problems.*

500—1. *Dwelling Houses for ministers, clerks, members of Council and officers should be built separately to the North or East.*

502—3. Leaving a space of 100 cubits towards the North and 200 cubits towards the east of the palace, military Cantonments are to be laid out.

520. The best *Rajamarga* should be thirty cubits wide, the average twenty cubits and the worst fifteen cubits only.

528—529. In a forest of six *Yajanas* (*i. e.*, forty-eight miles) the best *Rajamarga* is to be constructed; in the middle, the average, and between the two, the worst?

531. *The roads are to be made like the back of a a tortoise (i. e., high in the middle) and provided with bridges.*

532. *And the roads should be provided with drains on both sides for the passage of water.*

533—34. All houses must have their faces (*i. e.*, doors) on the *Rajamarga, and at their backs there should be bee—this and places for committing nuisance.*

535. The houses should be arranged in two rows.

556—37. The King should have the roads repaired every year with gravel by men who have been sued against or imprisoned.

538—39. Between every two *gramas* a serai is to be built. It is to be daily cleared and well-governed by the rulers of *gramas.*

540. The master of the serai is to ask the following questions of the travellers coming to it.

541—43. *Whence are you coming and why? Whither are you going? Speak truly. Are you or are you not with attendants? Have you any arms in your possession and have you any conveyances with you? What is your caste? What are your family and name? Where is your permanent residence?*

544—45. *Asking these questions the master of the rest-house should note them down, and in the evening having taken away the travellers arms should advise him "Take sleep carefully."*

548—49. *He should give back the arms, count the men and then let them off by opening the gate and accompany them up to the boundary line.*

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Our Library Table.

SPEECHES OF LORD HARDINGE, OUR BELOVED VICEROY.

GANESH AND CO., MADRAS.

To all lovers of Viceregal utterances this book would indeed be welcome not only because it constitutes a Chapter in current Indian history but because the personality of the man behind the utterances is so humane and lovable.

Go over the speeches delivered at the very first farewell dinners given to His Excellency by his country and by his *alma mater* and you feel the soul of the man coming out midst all those encouraging, inspiring, affectionate partings. The words ring with a keen sense of duty and responsibility and what is more with sturdy unaffected sympathy and interest in India's welfare.

To the ideal of Viceregal duty ennunciated by S. R. Peel, *viz.*, 'to keep peace, reduce expenses, extend commerce and strengthen British hold on India by inspiring, confidence in British justice and kindness and wisdom.' Lord Hardinge would add 'conciliation of all races, classes and creeds' and through profound sympathy and regard for Indian fellow subjects 'an earnest desire to contribute at least something to their natural welfare and development."

'The heart aye is the past aye
That makes us right or wrong.'

How true this of Lord Hardinge. Here is a Viceroy who feels for Indian fellow subjects, who feels for their welfare and who would simply not believe ill of them. And so he gets at the truth of the situation. He sees and says out boldly that the dastardly crimes disfiguring the record of last two or three years before his arrival 'seem entirely foreign to the nature and natural temperament of

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his (our) Indian fellow subjects.' This faith he keeps upto the last, keeps even when he is himself the victim. How noble ! Sympathy alone gives true insight and this alone leads to mutual understanding. " I am full of hope that the unrest in India will disappear under the influence of sympathy and kindness combined with firmness." His hope has come true—the people have been pacified.

To this initial avowal of faith in the Indian people, sympathy with them as fellow subjects and regard for their material welfare—avowals so amply borne out by subsequent conduct we may add another characteristic of His Excellency that bursts out here and there in utterance—the characteristic reliance on first hand personal knowledge rather than piles of red-tape official reports. What a lesson for the officials themselves ! Give up seeing through other eyes—the eye of narrow-minded interested underlings and even the eyes of partisan press wherein sensation is put in to secure more sale and a heightened appeal to passion is the straight road to popularity. Get straight to the heart of the people not through exclusive distrust or secluded superiority but through kindly trust and winning sympathy —that is the statesman—like heart-dictate of the Viceroy. Thus ' a personal knowledge of local surroundings even though it be a slight one is worth a great many volumes of notes in dealing with local problems.' Here too His Excellency's actions bear out his words.

Further speeches disclose that His Excellency is rather glad than otherwise at free and frank expression within due bounds and that his sympathy and conciliatory spirit make him glad to meet views of responsible persons half way and so far as possible explain publicly any difference of opinion and not show a contemptuous depressing disregard. Therefore carry public opinion with you as far as possible and don't rouse its fury through unwise disregard.

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The Viceregal conception of a Ruler's duty is thus enunciated in words addressed to H. H. the Nizam: "The business of Government requires constant and strenuous effort and without the personal interest such as only the Ruler of the State can show there is always danger of abuses creeping into the administration. You will be wise to look into things for yourself, to be easily accessible, to be ready to hear all sides, to choose your advisers with the greatest care and when you are satisfied with your choice to give them your fullest confidence and support." How true these words: yes doubly true because uttered by one who himself tries to live up to them.

Such the man who utters 'The Indian people are, I believe absolutely loyal to the Core. Loyalty to the King is with them instinctive.' And such the Viceroy fittest to announce on the very day of his landing the glad news of their Imperial Majesties' visit, and plan announcements that will render the visit ever memorable. The speeches published in the present volume cover the period between landing announcement and the fulfilment of the promise of the Royal visit right upto the 1st Viceregal Speech at the Imperial Legislative Council, Delhi.

Full text of the Coronation Reform and discussions thereon appears as an appendix. Beautiful half-tone photos of Their Excellencies appear in Art paper as the frontis-piece. The whole volume is handsomely got up, beautifully bound. It should certainly command a good sale not only because the utterances are Viceregal but because more than the Viceroy the man within the Viceroy, the sympathetic heart behind the utterance is dear unto the Indian people.

"Rank is but the Guinea stamp,
Man is the gowd for a' that." S. R. P.

THE LAWS OF MANU BY B. BHAGWAN DASS, M.A.

The English knowing public has been laid under great obligation by Mr. Bhagwan Das, M. A. of Benares by his publishing this volume on the Laws of Manu. This book is an expanded form of a series of lectures deliver.

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ed at the thirty-fourth Annual Convention of the Theosophical Society. In these lectures, the learned author has successfully endeavoured to put before the European public the best that is contained in the Laws of the first human law-giver on the face of the earth. Manu Smiriti or the Code of Manu is a kind of Cyclopædia of law and religion. Nothing respecting human institutions has been left untouched. It was certainly a very difficult task to write a handy volume, giving the purport of all the chapters of this big book and then also to explain them. No less able and thoughtful a person than Babu Bhagwan Das could have been equal to the task. In this book all the important parts of the laws of Manu have been explained with admirable method and system. Nothing has been written at random. In the light of this book, the Code of Manu appears to be not a collection of old saying of the sages but one systematic treatise on the art of human life. Everywhere the treatment is exceptionally bright and sympathetic. Especially the chapters on 'Education' and 'Family life and Economics' are the best of their kind. In them we find a convincing plea to look backward if we want to see our motherland holding her own in the struggle for existance of the present world.

In the last two chapters, treating of Education and family life, there is nothing with which we many express our note of dissent. But we can not say the same about the first two chapters, in the 2nd of which the author has explained the world process and problems of life according to the laws of Manu. The first chapter deals with the foundation of Manu's Code of life. Both the chapters treat of subjects which are subtle and important but having a tendency towards producing a wide difference of opinion. This is one reason why these chapters are not so convincing as the last two. The other cause lies in the author's ardent desire to show that every stanza of Manu, of the Puranas, and of every other Smritis, is rational and scientific. The author's tendency towards this kind of con-

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servatism has, at some places marred the beauty of a book, which, otherwise, is a wonderful production of a wonderful mind. Those who want to study the true story of the origin of human law will find this book indispensable.

With these few words we recommend this book to every student of religion, sociology, and politics. Can be had from the Theosophical Office, Adyar, Madras. Price 1 Re. 8 As. ——— *Vedalankar.*

NAO-KUMAR SIKHSHA. TRANSLATION OF DR. GRAHAM'S LECTURES TO YOUNG MEN (4½" × 8" PP. 184) PUSTAK BHANDAR, LAHORE.

Young men are a valuable asset and preserved manhood a just cause of pride for any country. How to guard the young from sexual sins is a problem well worth our best thoughts. The difficulty of delicate handling and false ideas of modesty bar most of our teachers from communicating these topics unreservedly to their young students. Perhaps ignorance on the part of the teachers, incapacity to do justice to a task so difficult and the worst the systematic exclusion of these subjects from the school and college curricula are also contributory causes. Meanwhile the fact remains that what our young men are denied at the hands of their well wishers, their natural promptings lead them to pick up from blundering and vicious quarters with the result that they and we have to repair what perhaps could have been prevented had proper means been adopted. Stimulating diet, over-burdened brain, want of exercise, uncontrolled imagination, free reading of exciting fiction erected almost into a fashion work havoc. The havoc begun, your advertizing quacks take advantage of it and prey upon the fears of the young. Theirs the only free (?) literature that finds its way to the bookshelf of the young. Is it not a pity that our youth and our manhood should be kept in such shameful ignorance of their own vital and productive functions. Why forsooth should an elementary knowledge of health and hygiene, anatomy and physiology be not considered a part of liberal education. That is a

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wonder which can only be explained by the unprogressive nature of our educational system. Till that be done books like the one under review are our only resource of popular instruction and as such they are indeed welcome. Herein you find the resources of oratory employed not for selfish ends but for descrimination of very necessary knowledge. The more such books are read by our youth and manhood the better. To the negative argument of freedom from grave physical consequence, from horrifying weakness and perhaps even insanity one would indeed like very much to add the inspiration of religious zeal and example that erects Brahmacharya on its high pedestal of pristine glory. Remember life is not so easy to mould and to unstimulating food, proper exercise and sense of horror of the consequences one must add an inspiring ideal, open air surroundings and a discipline such as obtains in the Gurukula and then we may get a little nearer the solution of this great source of the waste of Indian manhood. Put your child in the Gurukula and you give him the best chance to be free from vicious literature, vicious suggestions, vicious atmosphere and get the full benefit of inspiring ideals, open air and unstimulating diet and salutary discipline. Thus alone may we solve this problem. Till then much may be done by individual preaching and individual examples of personal purity. Our best effort, the best effort of all feeling souls is needed to train an enlightened youth free from self-sinning waste, free from the debilitating effects of early marriage and most of all a manhood free from licensed licentiousness and mutual self-destruction under the sacred sanction of the marital tie.

HEALING INFLUENCES BY LEADER EDMOND WHIPPLE, AMERICAN SCHOOL OF METAPHYSICS, NEW YORK, SIZE 5½″ × 8″ pp. 227. PRICE 1·25.

The world is slowly veering round to the opinion that the spirit of man and the mind of man have a wonderful power over his physical structure and bodily functions.

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Healthy emotions and healthy thoughts can make a sick man whole. Mind cure and psychotherapy are in no way a myth. It is to strengthen just this phase of thought, to the vast possibilities of which the modern world is awakening, that the above book has been written. Every thought imprints an image and every mental image tends to become actualised in our body and outward circumstances. It is open to the mind to get its cue of thinking from the weakness of the flesh or the illnesses and weakening suggestions of a feeble humanity or what is better to realize the eternal reality of the spirit and get thoughts of wholeness therefrom, and form corresponding mental images of wholeness and thus starve out all illness by giving it no thonght. It is this realization that the author strives to bring home to the minds of his readers. Those interested in this line—and every one should be who want to retain or regain health through the power of the spirit—those interested we repeat, would find much holy wholesome food for thought in the work of Mr. Whipple. We would indeed have wished that the many excellent practical suggestions had been given in bolder print to give them due prominence, a wider chance of appreciation and thus make them of greater use to every reader.

S. R. P.

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Editorial Reflections.

THE PRAYER OF CHRISTENDOM.

COMMENTING upon the appeal of China for the prayers of Christendom, that she may make manifest her regeneration and worthily sustain her new ideals, the *Forum*, one of the leading magazines of America, says :—

> "It does not neccssarily presage a wholesale conversion of China's myriads to Christianity ; but it does open up a rather interesting question, for people with any sense of humour, as to the precise significance of the term Christendom. Do the great Caucasian powers of the world, with their allegiance divided between Mammon and the Lord God of Hosts, constitute the bulk of Christendom ? Their prayers are cast too much in the Krupp mould to be entirely pleasing to the Prince of Peace."

Our contemporary is perfectly right. The allegiance of "Christendom" to Christ is only lip-deep. Christ stood up for the weak, the forsaken, the deserted, the hated, the despised and the down-trodden—for Mary Magdalens, Pariahs of the Jewish Society and fallen women. His mission was a mission of uplift and a mission of hope for the depressed, the weary and the "heavy-laiden." Christendom, an apt pupil of Darwin and Haeckel, worships strength, accelarates by active efforts "the process of natural selection" *i.e.*, the selection of those armed with the most efficient brutal strength and having the largest number of deadliest Krupp guns, speediest Dreadnaughts and the most effective torpedoes. It does not only "let" the weaker "go to the wall" but assists them to this fate with an imperturbable countenance and a benevolent smile. Christ was an "oriental" knowing no European language and would, if he were re-incarnated as an Asiatic once more, be refused admission to many a "Christian" British Colony.

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He believed and preached that all men were the children of his Heavenly Father and had an equal right to His grace and affection. "Racial-Superiority" "Colour-Bar" "White Man's Burden," "Civilization of Dark Races," "Exploitation," are terms which to the unsophisticated mind of the greatest Jew in history and one of the greatest men of all ages would have appeared perfectly meaningless. He who compared the entering of rich men into the kingdom of heaven to the passing of a camel through the eye of a needle would, if there is a re-incarnation of him in "Christendom," indeed be shocked to find his "Vicars" and "Vicegerents" out-sybariting "sybarites" in the magnificence of their drawing rooms and the gastronomical qualities of the delicacies under which their tables groan. Like the "scribes" and the "Pharisees" they care much more for what they describe as doctrinal purity and for placing harmless and inocuous works under a ban by adding them to the "Index" than for the saving of souls and the adding of sheep to the fold of the Divine Shepherd. They have got a "fold" of their own wherein "sheep" are immured in the name of Christ, allowed to batten on the refuse of an intellect perverted and enslaved by self-interest and obsessed by dogmas, "creed," and "Articles of Faith", and then presented as a propitiatory offering at the altar of sectarianism and bigotry. The "Church" of Christ, the son of man, who knew of no nest where to hide his head at night and who was a terror for people wiih sleek countenances and protruding paunches is in the pay of "Mammon," blesses ill-gotten gains provided they are sufficiently large to enable the possessor to build new rooms in the church edifice, waits in sackloth and ashes at the tables of the rich and the "successful," prays for the success of the arms of one "Christian" state against another "Christian" state. The "Christianity" of the "Essene" Christ which was only the Religion of Divine Illumination (Vedic Religion), the Faith of Nobility (Arya Dharama), the Eternal Body of Revealed Truths (Sanatan Dharama),

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and the creed of economic justice and of the predominance of character over wealth (*Varanasram Dharama*) in another garb is dead. May it live long !

THE HINDU UNIVERSITY.

Writing on Pandit Malvaya's "University of Benares" in embryo, which popular error with strange pertinacity continues to call, "The Hindu University," in the *Modern Review* for July 1913 Professor Homersham Cox says:

> "It is repoted that the Indian gentlemen who are endeavouring to found a Hindu University intend, if successful, to appoint an English principal. This decision is important directly since the holder of the post will *naturally be able to exercise great influence over the younger generation of Hindus* It is much more important indirectly as bearing on the capacity of Indians for self-government. If Hindus cannot even govern a University founded and maintained by themselves it is difficult to see what they are fit to govern.....
> It may be said that this attitude is the result of foreign conquest. That might be so, if the superiority of the Europeans were accepted only in administrative appointments. But the same assumption is made in matters which have nothing whatever to do with politics. The Greeks were conquered, but they preserved at least their intellectual self-respect. So far as I know, there were never Roman professors teaching Plato and Aristotle to Greek students at Athens. Egypt is conquered but the Egyptians have not appointed an English principal to be head of the great Muslim University at Alzahar. In India however both Hindu and Mohamedan Colleges have English principals."

In our opinion the learned Professor has confused the issues and has not grasped the real problem. All the instances from contemporary and ancient history are beside the mark. The Greeks never acknowledged that Roman Philosophy was *perse* superior to Greek Philosophy

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and ought to have precedence over Greek thought in the Universities of Greece. On the contrary they were so completely convinced of the supreme excellence of native thought that they converted conquerers into willing and grateful pupils. Not being ashamed of asserting that the Greek mind could attain the highest development only in an intellectual atmosphere surcharged with the Greeek spirit, they found it necessary to maintain the "Greek" tone and therefore naturally the idea of importing Roman "principals" for their academies and seats of learning was as unthinkable and revolting as the idea of placing a Benares Pandit at the head of Balliol College Oxford would be to Mr. Asquith. In the Egytian University of Alzahar Muslim Thought has the first place and, therefore, quite naturally no non-Moslim can be appointed to guide, direct, supervise and superintend studies there. The case of the so-called Hindu University is not parallel. The organisers of the movement surrendered all Hindu intellectual self-respect when they meekly yielded to Sir Harcourt Butler and quietly acquiesced in the suggestion to make the proposed University a "Modern" University by placing "Hindu" Thought in subordination to European Thought, making English the first language and the Hindu classical language the second language, and completely robbing it of its Hindu character by making not Hindi but English the medium of instruction. Intellectual self-respect has been completely surrendered without a murmur. It is no good swallowing camels and straining at gnats. Having given in on the main and vital point, Pandit Malviya and his colleagues are quite right in thinking that in a seat of learning where the European and not the Hindu tone has to be maintained and the "British Spirit" has to be fostered, other things being equal, a European Principal will be more useful and more suitable than a Hindu Principal. Even if, after deligent search, a Hindu could be found who by long residence in England has become thoroughly imbued with the "British Spirit," it is no use foregoing the charter and

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imperilling the success of the project for no higher aim than that of providing a "fat berth" for a "Hindu" Oxonian when Europeans of equal ability can be had who will have the unique advantage of having *inherited* the "British" academic spirit which and not the ancient Hindu spirit it is the object of the fathers of the Hindu University scheme to conserve and foster in the proposed academy.

THE "BRITISH SPIRIT" AND THE INDIAN CIVIL SERVICE.

apropos of the "British Spirit" we have been reminded of the evidence given by some Indian gentlemen before the Public Service Commission. The only justification for the wider employment of Indians in the public service can be that they being sons of the soil are expected to be thoroughly imbued with the spirit of Indian civilization and traditions and to bring to bear greater sympathetic insight upon the consideration of Indian problems.

But a careful examination of the evidence given by some eminent Indians before the Public Service Commission goes to show that they do not base their claims for wider employment in the higher branches of public service and for simultaneous examinations on these grounds but rather on the possession of the "British character." Now what is this "British character." If it means love of fair play and justice, how can it be said to constitute the peculiarly British character? It is the genuine "British" character as well as the genuine "Hindu" "Muslim" and "Parsi" character. Is there anything peculiar in the climate of England which breeds this virtue? Is a tropical climate peculiarity unsuited to the development of this quality? To admit this is, for the Indians, to damn themselves and to brand their national character with the mark of permanent inferiority. If this is once admitted, all claims for equality of position with the Britisher become preposterous. Why then have even eminent Indian witnesses recommend-

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ed for Indian civilians trained and educated in India—in case there are simultaneous examinations—a few year's residence in England before commencing work in order to catch the "British Spirit"? What, we ask once more, is this "British Spirit"? Is it the spirit of industrial civilization which dominates all social relations and all political development in the land of our rulers? Are Indian civilians expected to stand up for capital against labour, to encourage industrialism in their country, to foster inequality of social conditions and to create a "labour party" ever armed tooth and nail against the "unrighteous exploiters." If so, this "British spirit" will prove the ruin of this ancient land where wealth has never been the standard of respectability or the basis of social status and where there never has been a "yawning" gulf between "the classes and the masses"? It may be said that it is necessary for Indians to acquire a sympathetic knowledge of English traditions, manners and customs so that they may *understand* the British character and thus psychological conditions may he created for the tightening of the bonds of love and mutual understanding that ought to bind India and England together. There is reason and sense in this. But the point is that if it is necessary for Indian civilians to study England in a spirit of sympathy, it is much more necessary for English civilians to bring intellectual and emotional sympathy to bear upon their studies of Indian problems for after all the country to be ruled over is India and not England. Surely this could not have been the *raisond, etre* of the recommendation under notice. For in that case these "eminent sons of the soil" would also have recommended that no Britisher should be employed in the higher branches of the Indian Civil Service unless he has passed a severe test in Sanskrit or Arabic literature—these two literatures forming the founts of the two civilizations that have made India their home—and at least one Indian Vernacular and has resided at least two years in the country to catch the "Indian Spirit." Let a severe test in English

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literature and history be prescribed for Indian candidates and a severe test in one of the two classical Indian languages and Indian History—ancient and medieval—be prescribed for English candidates.

But surely this could not have been the meaning of the recommendations of those who seriously put forward the view that Indians were fitted for higher posts and had caught the "British" spirit because Indian civilians generally "lived" in the European style. One can understand the statement that a European civilian living in the Indian style can more easily penetrate the hearts of the people in the midst of whom his lot has been cast than one who cannot shake off "British insularity." By adopting the Indian mode of living he pays a graceful compliment to his Indianfellow-subjects and contributes to the enhancement of their national self-respect. But this cannot be said of the Indian official living in the European style. The Indian style of living is unfortunately regarded a mark of social inferiority in this country by the average "Anglo-Indian" and by denationalized Indians. A man who stiffens himself up in European garments has certain privileges which are denied to those—however high placed and estimable—who have not renounced their national dress. Clean Indian shoes are not allowed in some museums where dirty creaking ugly ammunition boots are permitted. A man, no matter what his complexion social position and attainments, will get into a comfortable third class carriage labelled "For Europeans Only," if he has got a hat on. He will stretch his legs on the berth and with an air of arrogance and a sneering twirl of the moustaches quietly go to sleep when his really respectable fellow-countrymen, the latchet of whose shoes he is hardly fit to unloose, have not got even sitting accommodation in a packed and overcrowded Intermediate compartment the very atmosphere of which is stifling. Very naturally, therefore, an Indian who adopts European

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dress is regarded an unworthy apostate who is ashamed of being regarded an Indian and is desirous of deepening the sense of social inferiority under which his sensitive countrymen are smarting by posing as a European. It is believed that leaving his compatriots in the lurch he endeavours to escape from the consequences of his birth.

LIMITATIONS OF THE ROYAL AUTHORITY IN ANCIENT INDIA.

It is generally asserted by ignoramuses and tyros in ancient Indian polity who oftener than not have axes to grind that India can *never* become fit for colonial self-government because the conception of the Divine Right of Kings is in the Indian blood. Even in ancient times when indigenous Aryan ideas held sway in the land, Indian Rajas, we are told, were regarded vicegerents of the Deity. An Indian King had at his disposal the entire revenues of the state to spend in any way he chose. There was no constitutional check on his power to expend the major part of the revenues in fitting up his palace and gratifying extravagant and expensive whims. We have often discussed in these columns the question of the ideals of Government in ancient India from various standpoints.

To-day we propose to show by quotations from an authentic and ancient work on Indian Polity that the allowance of the king and his family was fixed by statute in ancient India just as it is in modern England.

Says the Sukra Niti :—

> "A prince, who gets a lac of karsas a year, should maintain well with weapons and missiles respectively one hundred men, 300 foot-soldiers with small fire-arms, who are all equal in age, strength and dress, eighty horses and one chariot; likewise two big guns, ten camels, two elephants, two waggons and sixteen bells; likewise also six clerks and three ministers. *The King should spend on provision, largesse and pleasure fifteen*

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hundred Karasas, on clerks one hundred a month, but on ministers three hundred ; *on his wife and son three hundred*, on learned men two hundred, on elephant drivers, horses (cavalry) and foot-soldiers four thousand ; on the straw for elephants, camels and bulls four hundred. The remaining money fifteen hundred karsas should be deposited by the king in the treasury. The king should deduct every year a sum of money from the soldiers for their dress.

The Sukra Niti, Book IV, Section VII verses 23—29. *Translated by Dr. Oppert is his brochure "On the Weapons, Army Organisation and Political Maxims of the Ancient Hindus."*

A MOST WICKED PUBLICATION.

Lord Hardinge poured oil over troubled waters when he came over to India. He removed festering sores, brought a message of sympathy and conciliation from the British People to their Indian fellow-subjects and his personal charm of manner did much to win Indian hearts. His Majesty the King-Emperor honoured India with a visit and announced the policy of conciliation from his own lips. The Arya Samaj was one of the bodies that had been very much wronged, and harassed by a section of the bureaucracy in Lord Minto time. Sir James Meston, presumably with the full concurrence of Lord Hardinge, paid a visit to the premier educational institution of the Arya Samaj —the Gurvkula—and delivered a truly statesmanlike speech—statesmanlike not in the sense of machiavelian but in the spirit of the maxim that what is not true is not statesmanlike. It was a speech that came direct from the heart and, therefore, produced electric effect. Heavy hearts were filled with rejoicing. Sunshine was introduced where darkness had previously reigned supreme. The mists of misunderstanding and suspicion were dispelled, the thick clouds that were gathering in the horizon were dissipated and the air was cleared. This result was acceptable

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to all except the C. I. D. Now the continued existence of the present strength of the C. I. D. depends upon the persistence of the attitude of doubt and distrust on the part of the Government. It is perfectly natural that the more unscrupulous among the C. I. D. people should manufacture sedition in their laboratories and foist it upon the unwary officials as genuine product. The C. I. D. consists of two parts—the regular forces and the irregular forces, the paid agency and the voluntary agency. The voluntary agency does not get regular pay. It is compensated for its troubles in other ways.

It consists of discredited public leaders who have old scores to settle with colleagues whom rightly or wrongly they hold responsible for their present agonising state of disappointed ambition, "learned loafers" with a literary aptitude which an ungrateful public fails to appreciate and reward, briefless barristers who find "loafing" profitable because it secures the maxium of pecuniary gain with the minimum of labour. These "flesh-flies" hover round the tables of the rulers of the land, pry into official secrets, and attend parties at the houses of big officials. They seize hold of stray remarks falling from the lips of the patrons upon whom they have thrust themselves, exchange significant glances and then torture and twist those remarks and extract from them indications of the general drift of public policy. If they suspect "conciliation," they immediately put themselves in communication with reactionary bureaucrats and the C. I D. and swell the cry of "Sedition!" "Blood and Iron," "Martial Law and no damned nonsense." The barkings of these honorary bloodhounds whose chains are in the hands of officials of the "Mai Bap" type and C. I. D. men find a transmitting medium in the Anglo-Indian press. Their "sober" "thoughtful," "temperate" and "reasoned" articles appear in the leading columns of the organs of the monopolists of wisdom and administrative capacity and their "lucabrations" are represented as the deliberate opinions and

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mature views of impartial Indian "thinkers" and "publicists." It appears that one of these honorary sleuth-hounds let loose after the Arya Samajly scented "conciliation" in the air, held urgent consultations with the members of his cabal and resolved upon prompt action. It was decided that the poison injected slowly and subtly would prove the most effective. With this end in view a novel was written and was, as was to be expected from a cowardly clique given to stabbing in the dark, published anonymously in England. Its circulation is being pushed forward in certain circles. The novel is full of distortions, misrepresentations, insinuations and innuendo. It suggests more than it specifically says. The anonymous scribbler who has perpetrated an outrage on honest criticism by writing this book has, like a coward, done his best to save his skin. Although the book has been written with the specific object of damning the Arya Samaj and the Gurukula, a disclaimer was put in at the time of going to press in which it is stated that the Samaj represents "a revival religious and national, which we cannot but admire." This statement cannot absolve the writer from the moral (for which he cares little) and legal consequences of his wickedness. No equivocation and prevarication will save him. In the book itself it is sought to create the impression that the religious propaganda of the Arya Samaj is a mere feint to cover the real aim of the society which is seditious and revolutionary. The *Vedic Magazine* is represented as the favourite organ of the anarchists. It is torn into pieces by the loyalist Puran Singh because the anarchist Sri Ram tore the King's picture belonging to the former. A nice compliment to us. The *Vedic Magazine* must be a unique publication if it appeals alike to the highest officials and the anarchists. Either its editor is a necromancer possessing the power of hypnotising people or it is inexplicable how any one who is neither a lunatic nor a man who has an axe to grind can honesty say that a magazine whose conductors have on several occasions been complimented for combating anarchism

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on the only grounds which will appeal to self-respecting people who are neither revolutionaries nor toadies and *jo hazurs* can be pleasant reading for anarchists. The *Vedic Magazine* includes among its subscribers many Government officials and British civilians. It is read among others by Lord Crewe and Sir James Meston. This will give the reader an inkling of the contents of this wicked book. We understand that the leaders of the Arya Samaj are seriously considering what steps to take to have the person or persons responsible for the manufacture of this deadly poison brought to book. But has not the Government a duty to perform in this matter? It has just proscribed a pamphlet describing Bulgarian atrocities because it is believed to be calculated to bring certain classes of His Majesty's subjects into contempt. Are the Arya Samajists a class of His Maiesty's subjects or are they outlaws? Does or does not the book under notice bring them into contempt? Surely the Government cannot contradict itself by saying in the face of Sir James Meston's responsible pronouncement that the book is not full of wicked lies. If such a mischievous work is not proscribed, the impression will go forth—the real motives of the Government notwithstanding—that the new Press Act is practically a dead letter when the offenders are influential and high placed. Such an impression will work incalculable mischief and undo the good work done by Lord Hardinge and Sir James Meston. This is a result which no well-wisher of the Government and the people can desire. We draw the attention of our readers to a sober and reasoned article on the book that we print today. It is from the pen of a prominent Indian publicist.

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The Gurukula Samachar.

Motto I:—By the force of *Brahmcharya* alone have sages conquered death.—*The Veda.*

Motto II :—The welfare of society and the justice of its arrangements are, at bottom, dependent on the characters of its members.....There is no political alchemy by which you can get golden conduct out of leaden instincts.—*Herbert Spencer.*

So the first working month is over. The teachers, professors and Brahmacharis are all through it. They have all passed it nicely each one doing his share creditably.

There is one amongst us Mr. Sudhir Rudra worthy son of a worthy father. He has proved a good helping hand to the Gurukula staff. On vacation after his graduation examination, with a noble zeal he works here almost as one of the staff. The Gurukulities thank him and recommend his example to other graduates and college students as well. The best way to pass a vacation is to consecrate a portion of it for loving labour in the cause of education. Take up this suggestion, all those who can and we guarantee you will be the happier for it. India needs such volunteer workers.

The colleges outside are closed and some of the students therefrom are in here to pass their vacation. Under the captaincy of Mr. Sudhir a welcome "vagrant team" was carved out of these. These pitched themselves against the Gurukula eleven in a friendly match at Hockey. The result was of course as expected. The Gurukulites put in five goals. The vagrant team had two to its credit to retrieve its

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reputation. All this was simply an hour's play. Oh it was an enjoyable sight—that energetic but unequal play.

The sky wears wonderfully changing aspects these days. The clouds careering all day long assume all sorts of fantastic forms into which every one may read something after his own fancy. Lions, bears, birds, deserts, seas, lakes, continents, oases, heaps of snow white wool—all these you may easily image, revel in and delight if you but look up and gaze.....And the sunsets are simply superb. Lakes of liquid gold, depths of deepest blue, silver fringed abodes of the celestial, rainbow scenes and lines of shooting red may the spectator behold if he hath but a soul 'that watches and receives.'

The grounds all round the Gurukula have had their annual fresh livery of green. There is n't a spot, all round, that is commonplace or uninteresting. Nature's laboratory is out with its newest specimens and every dormant seed obeys the upward push and sprouts forth in lovely foliage and flower. You have grasses of a hundred kind all alike and yet so different. Herbs and plantings, quaint growths and novel arrangement of stem and shoot stand everywhere challenging the onlookers. Drink in delight if you will or botanise if you please but neglect these you cannot. The contagion is catching. Every one wants to have a little garden of his own. Seed store catalogues are busily thumbed and I am sure packets of shooting life-seeds of all sorts, some vegetable edibles and some ornamental creeping, flowering ones will soon be in through the post.

Of the River and Mountain transformed through nature's touch—I shall give you somewhat in my next. Just a peep into the college council now. Something being reshaped there too. Some souls were busy bringing together estranged sister Sciences, Chemisty and Botany. For upto this time we had some who were chemics but couldn't botanise and others who could botanise but were no chemics.

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This has been done away with. In stead there shall be in future a combined Chemistry and Botany course so as to give the student an all round general insight into nature's ways. Thus hath harmony been restored among the estranged sister Sciences.

Full fledged Decemnial Report, portions of which had deservedly attracted so much attention at the anniversary, is now getting through the compositor's hand into solid script readable print. Its publication will doubtless be awaited with interest and we are sure it will have a warm welcome.

For the rest the evening plunge, the hasty dip, the dashing swim and the long distance gourd-ride through the Ganges water all these continue as enjoyable as before. You too are welcome and the tin raft will give you a pleasant foretaste if ever you come this side. Adieu.

S. N. PHERWANI.

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THE Vedic Magazine

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु)

"Of all gifts that of Divine knowledge is the highest and the noblest."—*Manu.*

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A Criticism of Flint's Theism.

LECTURE III.

Arguments from the power, Order and Goodness displayed in nature do show them to be Infinite.

Dr. Flint rightly finds fault with those who do not try to take a comprehensive view of God's handiwork in nature and viewing only one part of the universe fail to detect in it the evidences of infinite wisdom. A part may appear even misshapen and ugly if not viewed in relation to the organic whole. Take an artistically constructed knob of a door. It will look beautiful and its use will be apparent when it is related in our comprehensive view to the whole door. If the whole house has been constructed after a nice plan, the beauty of the knob will be increased a hundredfold when it will be view-

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ed in relation to the whole house and all the doors and windows that it contains. If the whole street follows a central design, the knob will gain still further in beauty and artistic worth if it is viewed in relation to the entire street. Suppose, then, that the whole town follows a carefully thought out plan prepared by town-planning experts. In that case the knob we are speaking of will appear a thousand times more beautiful if it is viewed in relation to the whole town and its place as a part of this larger whole can be definitely assigned. As Dr. Flint rightly says, a man who cannot break a bundle of rods firmly bound together simply acknowledges his absolute impotence if he thinks that by breaking each rod separately he has broken the bundle.

The whole is, doubtless, made up of the parts but yet has an existence distinct from each of them. The finished picture has a beauty and a charm which may enrapture the senses, enthrall the emotions, take the fancy by storm and hold fast the imagination and yet each one of its ingredients may be despicable and negligible when taken separately. The completed picture may be *flawless* no matter what may be affirmed of each part separately considered. Divine handiwork displays infinite wisdom for the more science is progressing and the more the inter-relationship and interdependence between different departments of the universe and spheres of Divine Intelligence is being perceived, the more wondrous appears each part and the more clearly are our limitations and finiteness brought out. Since it is impossible for our finite understandings to hold simultaneously suspended in our consciousness the entire universe with its wondrous varieties of type, genus and species, it is impossible for us to obtain a full knowledge of even a single leaf of the tree—which must be considered as a part of the whole cosmic oder—and to realize the infinite wisdom required in the making of it. Surely infinite wisdom alone is capable of making a tiny leaf as an organic part of this vast, measuresless and boundless system of universes. We may, then, say in the words of our author :—

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"We have *scarcely* a complete and exhaustive idea of anything,....."

This being our author's line of argument, it is difficult to understand why he should adopt an apologetic tone as he does in the following sentence :—

"Faith in the righteousness and moral Government of God must be able to *look over* and look beyond many things calculated to produce doubt and disbelief."

It is also difficult to understand what Dr. Flint means by saying that Nature does not show God to be infinite.*

The very helplessness of our understanding to exhaust the wisdom displayed in the construction of the universe and the beauties of its make reveal it to be the work of an Infinite Power.

The past history of the progress of human learning affords no grounds for the belief that a time will come when man will understand the universe fully—that is have an adequate knowledge of the relations between the parts and of each part to the whole. The progress of science by giving a vision of the unexplored regions beyond is only emphasising the poverty, inadequacy and scantiness of our knowledge and instead of increasing our pride is tending to make us more and more humble in the majestic presence of the Infinite.

Mill's Arguments Examined.

It may not, perhaps, be out of place here to examine a hackneyed argument of John Stuart Mill. Says the great philosopher ;—

"The deity had on this hypothesis to work out his ends by combining materials of a given nature and properties. Out of these materials he had to construct a world in which his designs should be carried into effect through given properties of Matter and force, working together and into one another. This did require skill and con-

* "Now no man who did not imagine nature to be infinite ever adduced them to prove God infinite."

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> trivance, and the means by which it is effected are often such as justly excite our wonder and admiration, but exactly because it requires wisdom, it implies limitation of power, or rather the two phrases express different sides of the same fact."

Now a dangerous fallacy lurks in this argument. Wisdom and Power are not contradictory terms. Power without wisdom would be monstrous. Wisdom, therefore, does not limit power but only invests it with purpose, meaning and beneficence. God acts according to a central design and plan not because He is not Omnipotent but because He is 'All Wise.' If a king who is invested by statute with the power of declaring war does not wage war but attains his end by peaceful means, it is not because he has not the authority to declare war but because he is of a pacific nature. At another place the same philosopher beautifully argues that it is impossible to violate laws of Nature. All that we can do is "to place ourselves to a greater or less extent under one set of laws instead of another."* Just as one law of Nature does not contravene another law and obedience to one does not involve a violation of the other, so the operation of one attribute of the Deity does not involve a limitation of the other.

The man who can fly upwards can do so not because he has suspended the Law of Gravitation but because he has placed himself under the dominion of another law. God is not only Omnipotent, He is also All-Wise, All Goodness and the Eternal Ruler of the Universe. Matter eternally exists not because God's power is limited but because He is the Eternal Ruler of the Universe and how can there be a Ruler unless there be something to rule over. God's handiwork shows perfect foresight and knowledge of past conditions and future developments not because He is not omnipotent but because He is also omniscient. The operation of the Divine Will is not arbitrary because God is also Wise, it is not tyrannical because He is also Righteous, it *never fails because He is*

* Essay on Nature.

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Infinite. Infinite power does not involve the negation of all other attributes. It can co-exist with them. God's power is infinite, because His laws are immutable, because this process of evolution and dissolution has gone on from eternity and has never broken down, because we can *always* predict natural happenings with mathematical certainty. If in certain matters we cannot make such predictions it is because our knowledge is deficient not because natural happenings are not under the dominion of absolutely fixed laws. The laws of Uniformity of Nature and Universal Causation reveal God's infinite power. Surely no finite power can construct a machine which will never go wrong. It may be said that perfect contrivance may be a proof of infinite wisdom but is no proof of infinite power. We say it is, for infinite power is required to carry out all that infinite wisdom plans and designs. Man's actual performances always fall short of his designs and however supremely excellent the design may be, it is impossible for man's creation to work even for a limited period of time with mathematical exactitude. There cannot be absolute and unerring certainty about the exact working of even the most delicate instruments constructed by man, but predictions can be made with mathematical certainty about the working of this stupendous mechanism called the universe the very vastness, immensity and sublimity of which inspires us with awe, reverence and unbounded admiration. The power displayed in constructing and running this vast mechanism is so positively infinite that finite man cannot grasp the full significance of even the minutest part thereof what to speak of conceiving even the remotest possibility of acquiring ability to rival it. The power exhibited is so certainly infinite that the very idea of rivalling it or even of mentally grasping it fully is unthinkable. To say that God is not Omnipotent because the mechanism of the universe can go on only for a limited period—as Mill says—is absurd because it is only another way of saying that the working of

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the universe is regulated by certain fixed and immutable laws or that God is not only Infinite Power but also Infinite Wisdom. Again it is not strictly true that the mechanism of the universe can go on for a limited time. Dissolution and evolution—the eternal *concatenation* of them—are also a part of this going on. The universe has always gone on like this. The solar system was not only once but has been times out of number a vast sphere of *nebula or vapour* and will be so again in the future. The whole process—including the alternate reduction of the universe into nebula and its evolution into the cosmos—constitutes what we call the going on of the machine. Well, the very fact that this arrangement has gone on for billions of years and to all appearance from eternity goes to show that infinite power and infinite wisdom alone can have accomplished the—to us—impossible task—a task the accomplishment of which we cannot associate with finite power and finite wisdom even in imagination.

Ne Quarrel about Words.

It may, however, be said that though this "limitation" rather tends to the glory of the Lord than detracts from it, it may yet be said that God is Omnipotent only so far as his Omniscience does not suffer or in other words his Omnipotence is limited by his Omniscience. We, however, object to this mode of statement. God possesses all His attributes simultaneously and the operation of each is ceaseless. God is All Power? But what is the meaning of power when the term is used in relation to God? Well, it can only mean power intelligently used with a view to promote righteous ends. Taken in this light and stated in this mode the whole position is tantamount to this that God's Omnipotence is made purposeful—not limited—by His Omniscience and made holy by His Righteousness and made absolutely perfect by His Infinity. The word limited cannot be used in this connection at all because it carries with it an idea of incompleteness and imperfection. If, however, some people still insist upon using the word "limited" while meaning

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what we mean and contrary to its accepted significance, they are at liberty to do so. Words are the symbols of thought, one word is as good or for the matter of that as bad as another. So long as no confusion of thought is engendered and the meaning—whether real or arbitrary—which a speaker or writer attaches to a term is clear to himself and to those whom he addresses, he is quite within his rights. If a few eccentric people combine together and resolve and declare that henceforth they shall call "nectar" by the name of "poison," they are welcome to do so, so long as nobody is deceived by them either deliberately or on account of the unusual character of their behaviour. But the worst of it is that people who use the term "limited" do use it in a derogatory sense and they at least have no right to defend the use of the term on philosophic grounds when they find that the retention of the term is impossible if the real sense be accepted as right. It is human weakness to cling to form long after the spirit has departed.

Other Objections of Mill.

We have examined in detail the arguments of Mill in relation to the limitations imposed upon Divine Omnipotence by Divine Wisdom because the argument appeared to us to be plausible and sophistical. His other arguments may be dismissed with a few words only. Most of them are based upon the Biblical conception of God and will not apply to God as He is revealed in His Word the Veda. Most of them vanish into the air as soon as the truth of the Karmic Law is admitted. What appeared purposeless and arbitrary before becomes invested with a purpose. In the light of the Karmic Law an Andaman Islander is an Andaman Islander because he has abused his opportunities and himself reduced his substance, rendered nugatory the Divine gifts and enfeebled, weakened and atrophied his capacities. It is hardly the fault of the father, who has left his son a million pounds, if the latter through his extravagance wastes his entire patrimony and dies penniless in the workhouse. God has endowed us all with faculties

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or "talents." It depends upon our use or abuse of them whether we shall retain them, or lose them, sharpen them or blunt them, crush them or develop them. All inequalities are beautifully explained in this light. As an eminent writer says :

> "Wasted opportunities re-appear transmuted as limitations of the instrument, and as misfortunes in the environment. For instance, the brain will be built defectively thus bringing about a defective physical brain ; the ego will plan, but will find itself lacking in executive ability, or will grasp an idea, but be unable to impress it distinctly on the brain. The wasted apportunities are transformed into frustrated longings, into desires that fail to find expression, into yearnings to help blocked by the absence of power to render it whether from defective capacity or from lack of occasion. The same principle is often at work in the cutting away from tender care of some well-loved child or idolised youth. If an ego treats unkindly or neglects one to whom he owes affectionate duty and protection, or service of any kind, he will but too likely again find himself born in close relationship with the neglected one, and perhaps tenderly attached to him, only for early death to snatch him away from the encircling arms ; the despised poor relation may re-appear as the much-honoured heir the only son, and when the parents find their house left unto them desolate, they marvel at the "unequal ways of Providence, that deprive them of their only one, on whom all their hopes have been set, and leave untouched the many children of their neighbour.

* * * * * *

The development of artistic faculties—to take another type of qualities—will be answered by the Lord of Karma by the provision of a delicate nervous system and often by the guiding of the soul to a family in whose members the special faculty developed by the ego has found expression, sometimes for many generations. For the

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expression of such a faculty as that of music, for instance, a peculiar physical body is needed, a delicacy of physical ear and of physical touch, and to such delicacy an appropriate physical heredity would be most conducive.

The rendering of service to man collectively, as by some noble book or speech, the spreading of elevating ideas by pen or tongue, is again a claim upon the Law. Such help given comes back as help bestowed on the giver, as mental and spiritual assistance which is his by sight " (adapted).

We thus see that the Karmic Law transmutes experience into faculty and human life ceases to be " an unintelligible tangle of injustices and partialities, of unearned genius and unmerited criminality—an intolerable problem to the thoughtful, tolerable only to blind and foundationless faith." The Karmic Law would thus dispose of most of the objections of Mill. He himself perceives, though dimly, the need for this Law to harmonise all inequalities and all apparent injustices. Says he :

" If the Law of all creation were Justice and the Creator Omnipotent, then in whatever amount suffering and happiness might be dispensed to the world, each person's share *of them would be exactly proportioned to that person's good or evil deeds* ; *no human being would* have *a wrose lot than another, without worse deserts* ; accident or favouritism would have no part in such a world, but every human life would be the playing out of a drama constructed like a perfect moral tale "

This the Law of Karma, as explained above, abundantly secures. If Mill had thought over the matter more carefully he would like Bruno, Lessing, Hegel and many others have come to the conclusion that this doctrine completes the evidence for a Deity possessed of Infinite Goodness.

Dr. Flint quotes the following from Carlyle with approval.

Dr. Flint Contradicts himself.

" Recognition of Nature one finds to be the chief element

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> of Paganism ; recognition of Man and His Moral Duty—though this, too, is not wanting—comes to be the chief element only in purer forms of religion. Here, indeed, is a great distinction and epoch in Human Beliefs ; a great landmark in the religious development of Mankind. Man first puts himself in relation with Nature and her Powers, wonders and worship over those ; not till a later epoch does he discern that all Power is Moral, that the grand point is the distinction for him of Good and Evil, of Thou shalt and thou shalt not."

Dr. Flint calls it a historical truth. This would lead one to the conclusion that the true idea of God has been gradually developed by man. But we have seen that in lecture I (Pages 27 and 28) our author has told us that

> " It (*i. e.*, the idea of God) has come to us by a long, unbroken tradition ; and had it not come to us, we should of a certainty not have found it out for ourselves."

Now this is a glaring instance of self-contradiction. It may be said that the mind of man was not ready for the reception of this idea till the advent of Judaism or Christ. We have already proved that the earlier religions have a sublime conception of God—the Vedic conception though the earliest being the highest. But granting this for a moment the question is pertinent why a Merciful Creator so designed the Universe that for countless ages Man, his Divinest creation, should have been congenitally unfit to understand his make and then suddenly one nation—and that not the most obedient—should have this knowledge vouchsafed to them and in so perfect a form that more enlightened nations should subsequently be incapable of improving upon it. Surely this smacks of Nepotism and favouritism ? Now, we have already shown in our criticism of the 2nd lecture that Carlyle's position is historically false. The earliest Pagan religion—the Vedic—has the loftiest conception of God as the Moral Governor of the Universe. But even if Carlyle's thesis were correct, it

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would not help Dr. Flint. For the proposition is a statement of the Theory of Eternal Progressism. And according to that theory Bergson or Edward Carpenter ought to be regarded a higher type of evolution than Christ or Paul and "Creative Evolution" a more trustworthy revelation than the New Testament.

The Hindu Mind has a Marked Inability to think of God as a Cause.

Dr. Flint says that the mind of a nation may be highly cultured and profound in speculation, and yet may manifast a marked inability to think of God as a cause or will, with a consequently inveterate tendency to pantheism. He puts forward the Hindu mind as an example.

Whatever may be said of later degenerate Hinduism, the Vedas do speak of God as a cause or will. He is called **जनिता** or Maker Tavishtara or Fashioner, **कर्ता** or Creator **नियतां** or Ruler and Organiser. In fact we must look for the origin of the argument that Nature leads us to God in the Veda itself. In the Yajurveda (33, 32) we read !

> *All the objects of the world serve the purpose of flags to show Him, the glorious Being, the Maker* of the world and the Vedas and the sun of life, to all His creatures."

Mark the word **केतव:** ! What a beautiful and magnificent way of impressing upon man that just as flags unerringly point the way to the place of destination, so does nature point the way to its Maker.

In the same Veda (7,42) we read again—

> "Although all the objects indicate Thee, yet, O God ! Thou art wondrous, the ever-wakeful eye and the support of all the heavenly bodies, even the sun, the moon and fire. Thou holdest the heaven and earth and the firmament. Thou art the Maker and the Soul of all movable and immovable objects. May we think, speak and act rightly."

The student of comparative religion will in vain look for a clearer assertion of the doctrine of God being the

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cause of the universe in the world-scriptures.

An Immediate Vision of God.

Says Dr. Flint : "Man, say some, knows God by immediate intution, he needs no argument for His existence, because he perceives Him directly —face to face without any medium. It is easy to assert this, but obviously the assertion is the merest dogmatism. Not one man in a thousand who understands what he is affirming will dare to claim to have an immediate vision of God, *and nothing can be more likely than that the man who makes such a claim is self-deluded.*"

Again in the appendix note our author says :—

> "To find intutionists who in this connection really mean what they say, we must go to Hindu Yogi, Plotinus and the Alexandrian Mystics, Schelling, and a few of his followers—or, in other words, to those who have thought of God as a pantheistic unity or a being without attributes."

Now it is, doubtless, true that nature leads to God and therefore the existence of God can be proved to the intellect. The intellectual apprehension of God is certainly a complex analysable act. And only a man who is intellectually convinced of the existence of God will seek direct communion with Him. The point, however, is whether it is possible to know God more directly than the intellect reveals Him. Are there or are there not psychic faculties in man the development of which enables him to see God face to face and have a vision of His Glorious Resplendent and Majestic Presence. Dr. Flint says no. His grounds are :—

(1). Only panthiests believe in this possibility. None who believes God to be possessed of moral attributes has believed in such a possibility.

(2). The evidence of those who claim having seen God is worthless for they were self-deluded.

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A man can thus summarily be put out of Court as self-deluded only if he is a man of unscientific habits of mind, a man who cannot analyse his experiences and is incapable of introspection. Now we hold that both the statements of Dr. Flint are without warrant in fact and are mere dogmatic assertions without an iota of evidence to support them. Our view is that when the learned doctor generalises about "Hindu" Yogis, he talks on a subject he has no business to dogmatise about for he seems to know precious little of it. The ancient sages who believed in the possibility of direct communion with God by means of Yoga were not all of them pantheists.

In the *Katha Upnishad* he read :—

> "Beyond the unmanifested is Parusu, the all-pervading, the bodiless whom having comprehended the man is liberated and goes to the state of deathlessness." (VI Valli, 7 and 8 Mantras).

Here a clear distinction is made between the comprehender (man) and the object of comprehension (God). So it is clear that the author is not a pantheist. This the following Mantra makes absolutely clear.

> "The *Parusu* of the size of a thumb, the inner *atma* of *all* beings, is always seated in the heart of all creatures : one should distinguish him from the Jiva as the pitch is separate from its covering ; with reason not led astray by fallacious arguments. That should be known as the Griefless, the Immortal ! that should be known as the Griefless, the Immortal." (VI Valli, 17).

Now mark what this sage says about the possibility of attaining God :—

> "When the five organs of perception along with emotions are at rest and apart from their objects, and the intellect even does not exert itself, that state they call the highest road (to God-Vision).
>
> That they hold to be Yoga, which is the firm restraint of the senses. Then one becomes not heedless. Yoga

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should be performed with regard to the Lord (Valli VI, 10, 11).

Again in the *Parasana Upanishad* we read :—

"Verily he is the beholder, the toucher, the hearer, the smeller, the taster, the thinker, the determiner, the doer, the Vijnanatma, the Parusa (the human soul). He indeed obtains the Imperishable God." (IV Prasana, 9).

Here a clear distinction is made between God and man and yet this is what the sage says about the possibility of seeing God.

"He who knows that Imperishable is called the knowner of the absolute, he enters indeed into the absolute. (IV Prasana Mantra 11).

In the *Mundaka Upanishad* we read—

"Two birds of handsome plumage, inseparable friends, nestle on the same tree. The one of them (the human soul) eats the fruit, as it was sweet, the other, without eating, illumines all around. Though seated on one and the same tree, the *jiva* bewildered by the Divine Power sees not the Lord and so grieves. But *when he sees* the eternally worshipped Lord and His glory, as separate from himself, then he becomes free from grief." (Mundak III, 1, 1, 2.)

Here in one and the same Mantra. Pantheism is condemned and the possibility of a vision of God asserted.

In the Vedant Darsan we read :—

"The being described in the Mantra portion "Satya Jnana" is not Jiwa, though Mukta, because there is a declaration of difference" (1, I, 17).

Again—

"The soul of the Yogi is not the Antaryannina, because both recensions read it as different from it."

In the same Darsana we read :—

"The sage Asamarthyah is of opinion that Vaisvanara is

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represented as having the measure of a span, because thus He manifests himself in the heart of His devotees in meditation." (1, 2, 30).

We thus see that these ancient sages were not pantheists and yet they believed in the possibility of seeing God whom they regarded as being beyond the reach of intellect (for purposes of direct vision).

Now these sages were the greatest psychologists of their age, men who had analysed the most delicate spiritual and intellectual perceptions of man and epitomised the result of their analysis in the form of aphorisms. Such keen, penetrating and rigorous logicions and psychologists could not have deluded themselves. Again law-givers like Manu, writers of standard works on medicine and chemistry like Charaka, those conversant with astronomy, all alike believed in Yoga and the possibility of direct communion. The accumulated evidence of such reliable witnesses cannot be disregarded. Come we now to foreign witnesses. Now Lao Tze was a powerful thinker. He was a great political philosopher. He anticipated the modern doctrine of Laissez Faire. Now mark, he also believed in Yoga. In the Tao Teh King (Chap LV) he tells us that it is possible to see God and to become secure for ever from fierce beasts, birds of prey and poisonous insects. His disciple Kwangze in Book II actually describes a trance.

Testimony of Foreign Thinkers.

Now take eminent European thinkers, scientists and philosophers. Tht name of Pythagorus is familiar to all students of occidental thought. Says Hegel—

> "But here it is important to remark that Pythagorus may be regarded as the first instructor is Greece who introduced the teachings of science; neither Thales, who was earlier than he, nor his contemporary Anaximander taught scientifically, but only imparted their ideas to their friends (History of Philosophy, Vol. I, page 203.)

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Now this father of Science was a Yogi. He claimed to know his previous incarnations (*Ibid* 234) and to have seen God. We read :

> " Truly has it been said that Pythagorus was an adept and Initiate of the highest type : he enjoyed a direct spiritual vision, and had found the key to the occult sciences and to the spiritual world. He drew supplies of knowledge from the primal fount of truth, and united with a wondrous intellect a high moral nature, which commanded the respect and love of all capable of appreciating real nobility. (Ancient Mysteries and Modern Revelations by Colvill)e page 137.)

The well-known philosopher Jacob Bœhme thus describes his ecstatic vision :

" Now, while I was wrestling and battling, being aided by God, *a wonderful light arose within my soul.* It was a light entirely foreign to my unruly nature, but in it I recognised the true nature of God and man, and the relation existing between them a thing which heretofore I had never understood, and for which I would never have sought."

(F. Hartmann The Life and Doctrines of Jacob Bœhme) *Ency. of Religion and Ethics*, Vol. VI, pp. 696.

The essential mark, however, of this spiritual ecstacy would seem to be a supreme and overwhelming joy in the possession of a new knowledge gained not as the prize of toiling thought, but ' in the upper school of the Holy Ghost.' Certainly such " ecstasy " is no more the product of human sagacity than it is the fruit of an assumed or pretended sanctity.

W. MAJOR-SCOTT,

(*Ency. of Religion and Ethics, pp.* 6 96)

The following from the Ency. Brittanica (11th edition) about Swedenburg, will doubtless, be found of interest :—

" There is no doubt that Swedenburg anticipated many

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scientific facts and positions that are usually regarded as of much more modern date. It was only towards the end of the 19th Century that his voluminous writings began to be properly collected and examined, with the result of proving that there was hardly one department of scientific activity in which he was not far ahead of his time. His work on palaeontology shows him the predecessor of all the Scandinavian geologists, and his contributions in this field alone would have been sufficient to perpetuate his fame. He was also a great physicist and had arrived at the nebular hypothesis theory of the formation of the planets and the sun long before Kant and Laplace. His theory of light and theory of the Cosmic atoms were equally astonishing. He wrote a lucid-account of the phenomena of phosphorescence, and adduced a molecular magnetic theory which anticipated some of tho chief features of the hypothesis of to-day. The great French Chemist, Dumas, gives him the credit for the first attempt to establish a system of crystallography. He was first to employ mercury for the air-pump, and devised a method of determining longitude at sea by observations of the moon among the stars. He suggested the use of experimental tanks for testing the powers of ship models, invented an ear-trumpet for the deaf, improved the common house-stove of his native land, cursed smoky chimneys, took a lively interest in machine-guns and even sketched a flying machine.

In 1734 he also published *Prodromus philosophiae ratiocinantis de infinito et Causa finali creationis*, which treats of the relation of the finite to the infinite, and of the soul to the body, seeking to establish a nexus in each case as a means of overcoming the difficulty of their relation. From this time he applied himself to the problem of discovering the nature of Soul and Spirit, by means of anatomical studies. In all his researches he acknowledged and contended for the exis-

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tence and the supremacy of the spiritual and divine. He travelled in Germany, France and Italy, in quest of the most eminent teachers and the best books dealing with the human frame, and published, as the results of his inquiries among other works, his *Oconomia regni animalis* (London, 1740—1741) and *Regnum animale* (the Hague, 1744-1745 ; London, 1745). In no field were Swedenborg's researches most noteworthy than in those of physiological science. In 1901 Professor Max Newberger of Vienna called attentions to certain anticipations of modern views made by Swedenborg in relation to the functions of the brain. The university of Vienna appealed to the Royal Swedish Academy for a complete issue of the scientific treatises, and this resulted in the formation of a committee of experts who have been entrusted with the task. It is clear that Swedenborg showed (150 years before any other scientist) that the motion of the brain was synchronous with the respiration and not with the action of the heart and the circulation of the blood, a discovery the full bearings of which are still far from being realized. He had arrived at the modern conception of the activity of the brain as the combinued activity of its individual cells. The cerebral cortex, and, more definitely, the cortical elements (nerve, cells), formed the seat of the activity of the soul, and were ordered into departments according to varions functions. His views as to the physiological functions of the spinal cord are also in agreement with recent research, and he anticipated many of the pre-eminent offices of the ductless glands which students of the present time are only beginning to discover.

Up to middle age Swedenborg's position was that of a scholar, a scientist, a practical administrator, a legislator, and a man of affairs. But a profound change was coming over him which led him to leave the domain

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of physical research for that of psychical and spiritual inquiry. Neithor by geometrical nor physical, nor metaphysical principles had he succeeded in reading and grasping the infinite and spiritual, or in elucidating their relation to man and man's organism, though he had caught glimpses of facts and methods which he thought only required confirmation and development. Late in life he wrote to Octinger that "he was introduced by the Lord first into the natural sciences, and thus prepared, and, indeed from the year 1710 to 1745, when heaven was opened to him." This latter great event is described by him in a letter to Thomas Hartley, rector of Winmick, as "the opening of his spiritual sight," "the manifestation of the Lord to him in person," "his introduction into the spiritual world." Before his illumination he had been instructed by deams, and enjoyed extraordinary visions, and heard mysterious conversations. According to his own account, the Lord filled him with His Spirit to teach the doctrines of the New Church by the word from Himself; He commissioned him to do his work, opened the sight of his spirit, and so let him into the spiritual world, permitting him to see the heavens and the helle, and to converse with angels and spirits for years; but he never received anything relating to the doctrines of the Church from any angel but but from the Lord alone while he was reading the word (True Christian Religion; No. 779). He elsewhere speaks of his office principally an opening of the spiritual sense of the word. His friend Robsahm reports, from Swedenborg's own account to him, the circumstances of the first extraordinary revelation of the Lord, when He appeared to him and said, "I am God the Lord, the Creator and Redeemer of the world. I have chosen thee to unfold the spiritual sense of the Holy Scripture. I will myself dictate to thee what thou shalt write." From that time he gave up all worldly learning and laboured slowly to expound

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spiritual things. In the year 1747, to the great surprise of his colleagues, he resigned his post of assessor of the board of mines that he might devote himself to his higher vocation, requesting only to be allowed to receive as a pension the half of his salary. He took up afresh his study of Hebrew, and began his voluminous works on the interpretation of the scriptures. His life from 1747 was spent alternately in Sweden, Holland, and London, in the compositions of his works and their publication, till his death, which took place in London on the 29th of March 1772. He was buried in the Swedish Church in the Princes Square, in the parish of St. George's in the East, and on the 7th of April 1908 his remains were removed at the request of the Swedish Government to Stockholm.

Tne end of creation is that man may have this conjunction and become the image of his Creator and creation. In man are two receptacles for God—the will for divine love and the understanding for Divine wisdom —that love and wisdom flowing into both so that they become human. Bef re the fall this influx was free and unhinderd, and the conjunation of man with God and the creation complete, but from that time the connexion was interrupted and God had to interpose by successive dispensations.

Plotinus says—

"In the vision of God what sees is not our reason, but something prior and superior to our reason. He who thus sees does not properly see, does not distinguish or imagine two things. He changes, he ceases to be himself, preserves nothing of himself and absorbed in God, he makes but one with him, like the centre of a circle coinciding with another *centre*."

Principal Caird (1895-1908) Professor of Moral Philosophy Glasgow University says :

"Whether we view religion from the human side or the

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divine—as the surrender of the soul to God, or as the life of God in the soul—in either aspect it is of its very essence that the infinite has ceased to be a far off vision and has become a present reality. The very first pulsation of the spiritual life, when we righly apprehend its significance, is the indication that the division between the spirit and its object has vanished, that the ideal has become real, that the finite has reached its goal and become suffused with the presence and life of the Infinite."

Mr. James offers some very sensible remarks on this subject. We take the following from his work "*Varieties of Religious Experience.*" :—

"(1). There is a verge of the mind which these things haunt ; and whispers therefrom mingle with the operations of our understanding, even as the waters of the infinite ocean send their waves to break among the pebbles that lie upon our shores." (Page 421).

(2). They (mystical states) break down the authority of the non-mystical or rationalistic consciousness, based upon the understanding and the senses alone. They show it to be only one kind of consciousness. They open out the possibility of other orders of truth, in which, so far as anything in us vitally responds to them, we may freely continue to have faith (Page 423)-

"I called it (mysticism) pantheistic but the great Spanish mystics are anything but pantheists. They are with few exceptions non-metaphysical minds, for whom 'the category of personality' is absolute. The "union of mon with God is for them much more like an occasional miracle than like an original identity..... The fact is that the mystical feeling of enlargement, union, and emancipation has no specific intellectual content whatever of its own" (Page 425).

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It must always remain an open question whethar mystical states may not possibly be such superior points of view, windows through which the mind looks out upon a more extensive and inclusive world (Page 428).

But the higher ones among them (mystical states) point in directions to which the religious sentiments even of non-mystical men incline. They tell of the supremacy of the ideal, of vastness, of union, of safety, and of rest. They offer us hypotheses, which we may voluntarily ignore, but which as thinkers we cannot possibly upset. The supernaturalism and optimism to which they would persuade us may, interpreted in one way or another, be after all the truest of insights into the meaning of this life. In Hinduism, in Neoplatonism, is Sufism, in Christian mysticism, in Whitmanism, we find the same recurring note, so that there is about mystical utterances an eternal unanimity which ought to make a critic stop and think, and which brings it about that the mystical classics have, as has been said, neither birthday nor native land. Perpetually telling of the unity of man with God, their speech antedates languages and they do not grow old. (Page 914)

It is difficult to think of two saner men in the 19th Century than Tyndall and Tennyson. We take the following from Tennyson's Life by his son.

"Throughout his life he had a constant feeling of a spiritual harmony existing between ourselves and the outward visible Universe, and of the actual Immanence of God in the infinitesimal atom as in the vastest system. "If God," he would say, "were to withdraw Himself for one single instant from this Universe, everything would vanish into nothingness." When speaking on that subject he said to me: "My most passionate desire is to have a clearer and fuller vision of God. The soul seems to me one with God, how I cannot tell. I can sympathise with God in my poor lttle way." In some phases

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of thought and feeling his idealism tended more decidedly to mysticism. He wrote: "A kind of waking trance I have frequently had, quite up from boyhood, when I have been all alone. This has generally come upon me thro' repeating my own name two or three times to myself silently, till all at once, as it were out of the intensity of the consciousness of individuality, the individuality itself seemed to dissolve and fade away into boundless being, and this not a confused state, but the clearest of the clearest, the surest of the surest, the weirdest of the weirdest, utterly beyond words, where death was an almost laughable impossibility, the loss of personality (if so it were) seeming no extinction but the only true life." "This might," he said, "be the state which St. Paul describes, "whether in the body I can not tell, or whether out of the body I can not tell."

He continued: "I am ashamed of my feeble description. Have I not said the state is utterly beyond words? But in a moment, when I come back to my normal state of 'sanity,' I am ready to fight for *mein liebes Ich*, and hold that it will last for æons of æons."

In the same way he said that there might be a more intimate communion than we could dream of between the living and the dead, at all events for a time. (Page 268).

May all love,

His love, unseen but felt, o'ershadow Thee,
Till God's love set Thee at his side again!

And—

The Ghost in Man, the Ghost that once was Man,
But cannot wholly free itself from man,
Are calling to each other thro' a dawn
Stranger than earth has ever seen; the veil
Is rending, and the voices of the day
Are heard across the voices of the dark.

(Page 269).

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With great earnestness Tennyson described to me a state of conciousness into which he could throw himself by thinking intently of his own name. It was impossible to give anything that could be called a description of the state, for language seemed incompetent to touch it. It was an apparent isolation of the spirit from the body. Wishing doubtless to impress upon me the reality of the phenomenon, he exclaimed, " By God Almighty, there is no delusion in the matter ! It is no nebulous ecstasy, but a state of transcendent wonder, associated with absolute clearness of mind. " Other persons with powerful imaginations have had, I believe, similar experiences. Walking out with a friend one evening, the poet Wordsworth approached a gate, and laying hold of its bars, turned to his companion and said, " My dear Sir, to assure myself of the existence of my own body, I am sometimes obliged to grasp an object like this and shake it." It was at the Bel Alp, and I believe by the late Professor Bonamy Price, that this incident was communicated to me. The condition here referred to appears to be similar to that " union with God " which was described by Plotins and Porphyry. From this subject we passed on to the present condition of religion in this country.

On the receipt of your request, I looked up the account of my first visit to Farringford, and there, to my profound astonishment, I found described that experience of your father's which, in the mouth of the Ancient Sage, was made the ground of an important argument against materialism and in favour of personal immortality eight and twenty-years afterwards. In no other poem during all these years is, to my knowledge, this experience alluded to. I had completely forgotten it, but there it was recorded in black and white. If you turn to your father's account of the wonderful state of consciousness superinduced by thinking of his own name, and compare it with the argument of the Ancient

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Sage, you will see that they refer to one and the same phenomenon.

And more, my son ! for more than once when I
Sat all alone, revolving in myself
The word that is the symbol of myself,
The mortal limit of the Self was loosed,
And past into the Nameless, as a cloud
Melts into Heaven. I touch'd my limbs, the limbs
Were strange, not mine—and yet no shade of doubt,
But utter clearness, and thro' loss of self
The gain of such large life as match'd with ours
Were sun to spark—unshadowable in words,
Themselves but shadows of a shadow-world.

(John Tyndall Quoted in Tennyson's).

We think we have conclusively proved that Yoga is not a delusion. It has the best possible evidence in support of its genuineness. The Yogic perception may be and is beyond some people, but that is hardly a reason for rejecting it.

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Position of Women in the Vedas.

III

(BY BAWA GURDIT SINGH, B. A., LL. B.)

I have said before that according to the Vedas, the wife is an indispensable companion of her husband in all functions of life whether spiritual or temporal. The Vedic theology propounds that husband and wife together make one "Purush," and one without the other is incomplete and defeats the very end of existence. She is the complement of man. The theory of creation as given in the Vedas and as developed and explained in later times in the Upnishadas lays it down that man and wife were like the two halves of a shell and both together were called by the name of "Purush" in the beginning. The "Purush" **पुरुष** in the beginning of creation got divided into two parts and the left portion thus separated off from the original "Purush" was called **पत्नी** wife from the root **पत** (to fall) and as this half fell off from the other each got the name of **पति** and **पत्नी** * (husband and wife).

(a) The Woman as an Indispensable Companion of Man.

Almost all systems of religion appear to have drawn from this theory and according to the Biblical description of the genesis, the woman is born from the left side of Adam (the primeal Purush, the literal meaning of Adam and

(*) आत्मैवेदमग्र आसीत् पुरुष विधः, सोऽनुवीक्ष्य नान्यदात्मनोऽपश्यत् सोऽहमस्मि इत्यग्रे व्याहरत्, ततोऽहमनामा भवत्, स यत पूर्वोऽस्मात्सर्वस्मात्सवनि् पाप्मन औषत् तस्मात्पुरुषौषति..... सवैनरेमे, तस्मादेकाकीन रमते, सद्वितीयमैच्छत्, स हैवतावानास यथा स्त्रिपुंमांसौ संपरिष्वक्तौ; स इममात्मानम द्वैधापालयत, ततः पतिश्च पत्नी भवतां, तस्मादिदम् अर्ध वृगलामिव स्व इति हस्माह याज्ञवल्क्यस्तस्माद् यथाकाशः स्त्रिया पूर्य्यते एवतंु प्रभवत, ततो मनुष्या अजायन्त ॥ शत १४—४—२—१—२॥

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Purush being the some newly one who is first born or who comes out first, आदिमः in Sanskrit from आदि, and पुरुष=पूर्वो यत् सर्वस्मादौषत्) which shows that Adam and Eve were one in body; and if we carefully interpret the text as given in the Shatpath Brahman which is quoted below, one is led to believe that the Vedic conception of "Purush" * becoming divided into two has travelled to other nations. This furnishes another striking example as to how the Vedic ideas and notions were imbibed by all nations of the world in ancient times. If we compare the root meaning of "Purush" with those of "Adam" deriving the latter from आदि, the similarity in the two descriptions becomes clear.

According to the Prashan Upanishad also, the Lord of creation brought forth मिथुनम † (twins) in the form of "Pran" and "Rayi" (प्राण and रयिः) which accord-

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* In the beginning there was "Atma" in the form of "Purush" he on looking around did not see anything except himself; he said unto himself "that I am", it is hence that man on being asked his name, answers by saying first of all "I so and so." As this entity sprouted off first of all, therefore he is called "Purush." Being alone, the Purush did not find comfort, He desired for a companion, *he was then in such a state as man and woman in sexual embrace.* The Purush when in such a condition, divided Himself into two, thus originated husband and wife (पति, पत्नि), therefore the wife was like one half of a shell, and just as there is a void of shell wherein the drop of water is received (for a pearl to develop) so the void of the woman is filled, and thence men are born.

† प्रजा कामोवै प्रजापतिः, स तपोऽ तप्यत, स तपस्तप्त्वा मिथुनमुत्पादयते रयिं च, प्राणञ्च.....अहो रात्रोवै प्रजापतिः तस्य अहरेव प्राणो रात्रिरेव रयिः ॥ प्रश्न १ मं० ४—१३ ॥

Lord of creation desiring creation conceived and after conceiving brought forth twins "Pran" and "Rayi"..... Day and night together constitute "Prajapati" of which Day is Pran, and night is Rayi. Verily all beings are born in and nourished by, day and night (*vide* नक्तुषासा समनया विरुपे धापयेते शिशुमेकम् समीचीम=) Day and night of different colours but of one mind nourish the one child of this world. Guru Nanak also says similarly (दिवस रैन दो धामी धामा खेले सकल जगत).

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ing to the same authority represent male and female portions respectively. In the **यम यमी** *Sukt* of the Rig Veda * also Twashta "(**त्वष्टा**) *i.e*, God the Creator is said to have created **दम्पती** (twin) in the beginning. The word **त्वष्टा** is there qualified as **सविता** (Savita) which is another name of sun or "kal" (time) and **यम** and **यमी** are said to be the twin offspring of the selfsame sun (**वैवस्वतयो यमयमी**). "Yam" and "Yami" again mean day and night which verily are caused by the earth's rotation round the sun, *i. e.*, the sun is the ultimate cause of day and night. Thus Dampati (**दम्पती**) in the form of "yam" and "yami" are said to be the twtin offsprings of **त्वष्ट सविता** *i. e.*, of God the creator. † The day and night in the Prashan Upanishad are again described to be the counterparts of "Pran" and "Rayi" representing respectively the male and female portions just as they are called in the Mantra of the Rig Veda above alluded to. Thus from the authorities here quoted one thing is quite clear that man and wife are two component halves of one

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* **गर्भे नु नौ जनिता दम्पती कर्देवस्त्वष्टा सविता विश्वरुपः ॥ नकिरस्य प्रमिनन्ति व्रतानि वेद नावस्य पृथिवीमुतद्यौ ॥**

Rig, Mandal 10, Sukt 10, Mantra 5. Translation. "Who is the progenetor of us the Dampati in the womb, the God **त्वष्टा** who is the creator and maker of all forms, there is none who can traverse the Laws of this Power not even heaven and earth can do so; we know him thus. God **त्वष्टा** is here qualified as "Savita" and Vishwarupa" and **जनितः**; in another mantra applied to the **गर्भाधान** ceremony, *viz.*, "**त्वष्टारुपानिपिंशतु.**" A similar function of carving out forms is assigned to "Twashta."

† The sun also is a cause of creation in a subordinate degree. He too makes visible all forms and objects nay it is only due to the sun that creation exists. Hence Savita is called here the progenitor, the epithet implies that quality of God which creates all objects. Day and night being caused by sun are like its offspring.

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whole and one without the other cannot fulfil the great purpose underlying God's creation. According to all systems of religion and positively according to the Vedic religion, woman is the indispensable companion of man. The Vedic dogma that in the (अमैथुनी सृष्टि) creation without sexual intercourse, the twins of each species were born, has been accepted in one form or the other by the propounders of all religions.

I may mention here one more fact from nature which gives me additional support in the same direction. Readers! you might have observed big yellow frogs emerging spontaneously from the rain waters in tanks and pools, and what is most striking is that they too are seen in pairs one over the other united in embrace as it were. This observation in the physical world lends support to the Vedic theory of creation, according to which males and females of each species were born young and united. The very constitution and physical frame of man and woman shows that they were verily the parts of each other and the scriptural description thereof which at first sight looks unintelligible, becomes thus quite verifiable by actual physical phenomena in nature.

And this basic principle of oneness has been throughout kept intact by the Vedic Rishis of yore. In the entire range of Vedic ritualistic literature, the great principle underlying the union of male and female has been scrupulously adhered to; and all the injunctious and ceremonies relating to wife and husband have proceeded from the original notion of "Dampati" namely that husband and wife were one and should never be apart. This notion was carried in practice to such an extent that the fiction of the continuity of the one in the person of the other on the death of one party was also engrafted by the later expounders of the Hindu Law. It was due to this notion again, that among the Hindus, the marriage tie was declared indissoluble. To this idea again are duly traceable many of the excellent traits and anecdotes and beautiful pictures of the married

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life which we so often come across in the Vedic and post-Vedic literature and which happily have upto this day helped the Hindus to preserve their national character.

It is in view of this theory that the pair is, at the time of marriage, united in wedlock and the bride-groom tying the corner of his garments with that of the bride leads her around the sacrificial fire. It is significant that in every domestic ceremony or ritual the pair is enjoined to be so tied up. There is in fact no important event in life in which the wife has not been enjoined to take part with her husband. Be it a bath at some place of pilgrimage or a religious service at some temple or a place of worship, she must accompany her Lord; and I have observed with much pleasure that the Hindu women are very scrupulous in this respect. It is generally their cherished desire to be able to the companions of their husbands. There is a sentiment in them born of long practice that it confers a religious benefit upon them. Many a time I have exulted over this feature of their character and I have wished strongly that a similar sentiment may grow up in men also, who alas! under the influence of foreign culture have gone astray and do not feel the same devotion and piety in following up the ideal, but rather feel it awkward to have their wives with them in the various religious functions.

Not only is this true of religious ceremonies but in temporal matters also women are enjoined to join with their husbands; nay to the Hindus all acts whether spiritual or temporal have a religious significance and have to be performed as a religious duty. So much so that at the time of coronations it was imperative that the consort must also be anointed queen with the king. In all the *Rajusya Yajnas* (coronation ceremonies) of which accounts are extant, the wives of Rajas and Maharajas used to take part as a paramount religious duty. Rama is said to have placed a golden image of Maharani Sita by his side at the altar place when he went through the ceremony of

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his coronation, Maharani Sita being then in exile. Among the Royal Aryan families in ancient India in the Vedic times this custom of associating queens in public functions was much in vogue, and my idea is that all the branches of the Aryan race who separated off from the original stock have carried this custom with them to the countries of their adoption; and it is noteworthy that among the Anglo-Saxon, Teutonic, Hellenic, Roman and other nations of the Aryan descent, upto this day, the queens are also annointed with kings. This fact again points to the depth of the original sentiment. The Vedic injunction originally was that husband and wife should join together in all events of life which injunction the Hindus have, upto this day, been following at least in functions pertaining to religion, and as I have said, they used to follow it in temporal matters also. But when they lost their independance and sovereignty and there were few or no occasions to celebrate coronations, the custom of annointing the queen consorts fell into disuse and was entirely forgotten until at last under the Muhammadan influence they took to Pardah, and if at all some one here and there succeeded in regaining his sovereignty, the Pardah sentiment had grown so strong that they could not go against it, and thus ceased to annoint their queens. The Muhammadan culture that followed in its wake further turned the view of the populace against it, and the result has been what we so much bewail. But one thing that stands out prominent in the midst of all this confusion is that in the marriage ritual every Hindu does perform the ceremony of installing his wife on the little throne of the household kingdom.

Among the western groups of Aryan nations, on the other hand, as they succeeded in maintaining their sovereignties in unbroken succession, they preserved the custom and tradition of Vedic times to annoint their queens on the occasion coronation, although in matters pertaining to religion, many of the practices on account of the change of religious beliefs fell in abeyance and were thereafter wholly

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discarded. But those nations stuck to social customs tenaciously enough as these are the last to be disregarded by any nation. In this respect the coronation ritual as given in the Shatpath Brahman bears a striking resemblance to that of English kings. The fact was that the ancient Aryans held their women in special esteem and respect, they considered their company to be ennobling and elevating rather than degrading and thus in every act whether of the state or of the household, they thought it a religiously meritorious to have their wives by their side.

But unhappily the importance of such companionship and union is being lost sight of on account of the ignorance of Vedic knowledge and traditions. With the march of times, the Vedic injunctions and traditions have been falling into disuse and the remoter a nation has gone from the sway of the Vedas, the greater has been the change in the original ideals, and side by side other influences have also worked which have either wholly replaced those original practices or so modified them that they are not easily recognisable. The Hindus also, in this respect, have not been able to preserve their traditions and customs in their original purity and excellence; and the position of women is the one subject in regard to which the change has been great, despite the fact that in their domestic rituals, there have been left valuable traces and symbols pointing to the original ideals, which however cannot be easily detected by the lay mind wholly unconversant with the Vedic literature and ritual.

The position of woman first of all received a rude shock in the Budhistic period. The Budhistic monks and Budhistic propaganda seem to have been specially hard upon the women. It may be that the prevalence of the "Vam Marg" and the consequent lax morality of men and women influenced their opinion against the women; but there is this undeniable fact, that the ideal

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and position of women henceforth began to suffer a regrettable change. We find in the time of Asoka a special tribunal appointed to look to the indiscretions and illicit practices of women. Their company was therefore thought to be degrading and hence to be avoided. The post-Budhistic and Puranic literature bears ample evidence that women were really so thought of. They were regarded as faithless cheats, and stupid *Sudras* and were never to be trusted in any way. This explains why in the Tulsi Ramayan we see the position of women degraded to the level of beasts :

"मूर्ख ढोल शूद्र पशु नारी।
पांचों ताड़न के अधिकारी" ॥

All this was due to the loss of Vedic culture. But the present times also are not much encouraging. Another danger now confronts us. The exclusive study of foreign literature and sciences without any grounding in their own literature and religion has worked greater havoc and has put the Hindu youngmen on a still more dangerous route which is far remote from the Vedas. Many indeed have begun to think that the routine of Vedic customs and ceremonies is a relic of a barbaric state and is abhorrent to the civilized mind. They are in the serious grip of materialism ; and following in the wake of its tendencies they have begun to regard the union of man and wife necessary only for the purpose of satisfying animal passion. They do no see in it any spiritual significance. The result has been that the ideal of womanhood has suffered another rude shock. In the west, the change in the ideal long ago reduced the marriage sacrament to a mere civil contract, and there is fear that the same may happen here bringing in its train all the ugly and unhappy consequences of divorce, etc. Already in France, the foremost in such tendencies, the people are becoming chary of resorting to any marriage connection at all, with the result that debauchery has increased and population decreased. The flooding of divorce courts with petitions for divorce furnishes a powerful condemnation of the present

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relations of married parties and it is time that our youngmen also should be put on their guard to avoid the contagion. In the occident many men and many women think it utterly useless and burdensome to resort to any permanent connection. The state of affairs is indeed threatening and the leaders in the west have begun to think seriously of the problem and are busy in devising means to put an end to this unhappy state. Sometimes home universities are proposed, sometimes rewards are offered for procreation. I wish to ask "is this a desirable culture which the Hindu youths should care to imitate at the sacrifice of their own." Our nation is doomed, if ever such notions enter into the heads of our young men and youngwomen. I sound a note of alarm to those who are in charge of boys and girls and specially to the Arya Samaj who has undertaken to preserve and revive the original Vedic ideals. Let them devise means how to infuse religious life into the hearts of young men and young women. It is essential that pure ideals of womanhood and manhood should be placed before them. An atmosphere should be created which may invigorate and inspire our social and religious life. It were only such ideals that saved us in the past and they would surely save us in future.

Follow up and act up therefore to the injunctions of the Vedas; join your wives with you in your daily prayers and religious services and ceremonies, take them with you to the temples and places of worship. They are your helpmates in every act. Honour and respect them as the Vedas proclaim, cherish them as the only object of your affection, not for the sake of lust, but for the higher purpose of fulfilling God's great end of existence. Cherish the marriage tie as sacred and indissoluble, cultivate and adhere to the domestic and marital purity, and the peace, prosperity and sweetness of homelife which the world is so much after, would be surely your share. Youngmen! it is you whom the ideal should appeal most, as it is you whom the Western culture has affected most.

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Hindu Realism. *

(By Mr. Ramji Narain, M. Sc.)

EVERY Indian who believes in the past history of his land ought to feel thankful to those Western scholars who by their labour of love, have laid bare before the public eye, the ancient wisdom embodied in the Aryan Shastras. Being very much indebted to these scholars, at the same time we can not constrain ourselves from saying that their labours in many a case have ended in giving a distorted vision of our past. This is not necessarily due to any willful misinterpretation, but to facts which in the nature of things were beyond their control. Nurtured as they were under Christian influences and environment which made it impossible to credit the coloured races with anything higher and nobler than their own civilization, it was but natural that they may fail to understand us. The absence of a complete knowledge of the Sanskrit language with its grammar and the close-fistedness of the Brahmans made their task all the more difficult. So while feeling grateful to these scholars for what they have done, we are of opinion that it is high time, that the task of presenting their Shastras learning, should be taken by Indian scholars in their own hands, for it is quite evident that they can understand their own view-point and ideals better than the foreigners however well-intentioned they may be. The work under notice bears ample testimony to what we say. Mr. Chatterji has succeeded eminently in giving for the first time a rational presentation in a European language of Hindu Realism. The book is written in a style so forcible and yet so simple, free from the use of all technical terms—in itself a stupendous task while dealing with a philosophic subject—that any body with

* Hindu Realism by J. Chatterji. Indian Press, Allahabad. Price Rs. 3.

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a little effort on his part can easily understand it. The chief merit of the book is that while it presents the ideals and thoughts of the ancient Indian thinkers, the method of presentation is surely modern. The author, though placing himself "in the position of a Realist and a genuine follower of Kanada and Gautama," never allows his admiration for these philosophers to run into partiality. We give below a short summary of this all important work.

The book opens with an interesting introduction, in which we find treated the different aspects of Hindu philosophy, its true definition, and its division into three main systems. The short discussion as to the preconceptions with which Western as well as the Eastern mind sets to study Indian philosophy is very interesting. We find Hindu philosophy defined as that 'branch of ancient learning which *demonstrates* by reasoning *propositions* with regard to (*a*) *what a man ought to do* to gain true happiness and (*b*) *what he ought to realize by direct experience* in order to be radically and absolutely freed from suffering. Thus he divides Hindu philosophy into two main divisions: (1) *Dharma Mimansa, i. e.*, the rational demonstration of propositions of duty and (ii) *Tattva Mimansa* or Metaphysical Philosophy, *i. e.*, rational demonstration of proposition with regard to those truths about the fundamental nature of things which a man should realize by direct experience. This latter he further sub-divides into three standards: (i) the Creationist or Realistic, (ii) the Psychodynimic, and (iii) The Polyonimic. It is the first which forms the subject matter of the book. The subject is treated from two standpoints: (*a*) the analytic, which reduces the infinite complexity of things to nine classes of fundamental and ultimate, realities and (*b*) the synthetic, which shows that out of those nine classes of ultimate realities, everything that we experience in the universe is formed. These nine realities are enumerated as :—

1—4. Four classes of minima of those things which

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are discrete and are perceived by the senses. Each of these minima is an eternal and changeless Reality and is called a Paramanu. He takes exception to translating the word Paramanu by atom, for while these latter are conceived by Western Chemistry as things with some magnitude, the former according to the author are *absolutely without any magnitude and non-spatial.*

5. An all-pervading continuum, called *Akasha.*

6. *Kala*, a reality, power or force having universal scope and operation ; it relates things in regard to their activity, movement and change as well as brings them into existence, urges them on, changes them and finally destroys them. As it thus works change in things, it gives rise, in their percipients, to the notions of past, present and future.

7. *Dik*, a reality, power or force, having equally universal scope and operation and holding things in their relative position even while they are being driven on by *Kala.*

8. *Atmans*, an infinite number of Realities in general touch, and with possibilities of a spacial relation, with everything in the universe, each serving as the basis of consciousness and experience in an experiencing being.

9. *Manas*, a technical name, for one of an infinite number of Realities, which are all without any magnitude whatever, and serve as the means by which the Atmans are brought into spacial relations with what the latter experience in succession.

Then follows a lucid and intelligent discourse in support of the existence of these realities. The reality of the sensible as something apart from and other than our own experience is proved by a set of incontrovertible arguments. There are two kinds of sensible things, visible and invisible, but both kinds being sensible are of limited extent and as such discrete.

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The Paramanus are classified into four, according to their special qualities of odour, flavour, luminosity and temperature corresponding to the primary qualities of matter of the European Philosophy and it is these four qualities of paramanus which give us four kinds of *Bhutas* mistranslated as elements, *i. e.*,

(i). Thermal matter ;
(ii). Self-luminous matter ;
(iii). Flavoury matter ; and
(iv). Odoriferous matter.

The rendering of *sparasha* by temperature is surely bold and ingenious but none the less quite appropriate.

This part of the book is surely most suggestive and most interesting. However, we must confess our inability to follow Mr. Chatterji when he tries to prove the production of things with magnitude from things with no magnitude. He says that if two things of the nature of points without any magnitude, standing apart from each other, were to combine by a process of unification, we shall get a line, a thing with magnitude and similarly three things of the nature of lines standing apart from one another and in two different planes, by a similar process would produce, a thing, say prism, with magnitude. Thus we come to prism a thing with magnitude from points things without magnitude. But this is a statement which directly contradicts the dictum of Kanada.

कारणाभावात कार्य्याभावः ॥

To explain how objective reality came out of subjective thought—for such a view is nothing else—is not an easy job and little wonder if Mr. Chatterji too, like all those who attempt the futile task, has failed to carry conviction. We doubt whether Indian Rishis also meant to convey the sense we find here. The author may cite in his support the Modern Electron. Theory which resolving everything in this material universe into negative electricity does away with discrete matter. But it must not be forgotten that the Election Theory has a lot of objections to

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overcome and though it explains good many things does not explain all. And any theory to gain universal acceptance and the position of a *rational proposition* must fit in with all the observed phenomena. The electron theory of matter, on the other hand, besides being a paiseworthy attempt to overome a number of objections of a purely physical nature, is a psychological impossibility.

The existence of Akasha as an eternal, motionless, supersensible Reality with sound as its quality is very convincingly proved. The arguments in support of the 8th reality the Atman are surely, as claimed, further than are to be found in any other book in English. The existence of Manas, which the European philosophers either do not recognise at all or confuse with soul and life is also fully demonstrated.

This closes the discussion of the analytic aspect of Realism.

The doctrines constituting the synthetic aspect are stated to be as follows ; and the validity of each is maintained by an elaborate set of reasonings :—

(1). There is no creation of a universe,—that is to say an orderly arrangement of things into a system —which is absolutely the first creation. The beginning of a universe means the beginning of a system only, which under no circumstances is the first and only one created.

(2). The Sansara consists of various orders of experiencing beings, sensible and super-sensible inhabiting various worlds or modes of specific existence.

(3). Man by nature of being endowed with senses, Atman and Manas has produced in himself.

(i) certain tendencies, faculties or characters, *i. e.*, Sanskars which are general impressions on the Atman, due to its being an

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experiencing being, although the details of these experiences may be entirely forgotten, but being thus forgotten, they are not lost and can be brought back to memory.

(ii) certain potentialities of relation or moral worth, *i. e.*, Adrishta. There are cases where we know absolutely what the right or wrong conduct is, yet we find a man following it does not change his situation one way or the other. It is because the results of his conduct are postponed for sometime. But when these results appear, they alter a man's relation with his body and situation. These may, therefore, be called *potential relations* of a man with his environments and may represent potential worth called *Adrishta* in Sanskrit.

(4). The eternal *Atman* together with eternal *Manas* is born again and again, countless number of times, the body and the situation which it gets being determined by its previous Sanskars and Adrishta.

(5). As Adrishta always means a relation, higher or lower, and as birth in any grade or order is merely the result of Adrishta of one kind or another, to be born in a higher or lower grade, really means either to have control over or be controlled by others, so we have a hierarchy of beings.

(6). The universe is created and exists for a moral purpose.

(7). There is a beginningless and endless series of universes, all linked together casually, the

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essences of the universe alternating between phases of chaos and cosmos.

(8). And as this alternation goes on, the eternal Atmans in successive universes reap exactly as they have sown in the previous ones. Thus there is absolute justice in the universe and nothing is undeserved.

(9). As the Atmans are eternal and all ideas and impressions are retained in these and are even remembered, in their entirety by Rishis and as general memories or Sanskars by others; there is "nothing new under the sun." All types of beings are always present and hence also all types of ideas, and evolution from a lower stage to a higher one is always comparative never of the entirety of beings all starting at the same time from the lowest level.

(10). Hence, the progress and evolution is never a blind and absolutely unaided groping. The history of progress is like that of progress and evolution in education made by a child.

(11). Thus it happens that there is no real beginning of any Science or Philosophy which has in it any true knowledge of facts and laws in regard to the nature of things, or of principles of conduct, *i. e.*, this beginningless knowledge has always been had by some being or beings in this beginningless series of Universe. And it is this twofold knowledge or wisdom, direct and indirect, vast as the Universe and without a beginning, which is Veda.

(12). And as all beings of imperfect knowledge and wisdom are liable to make mistakes in regard to the practice of Dharma and as some of these violate Dharma through weakness, it happens that there is a climbing up and down of

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beings in the hierarchy of the Universe.

(13). The only way out of this suffering is to be freed from the necessity to be born in a specific form of existence, *i. e.*, to attain Moksha or Mukti as this state is technically called.

(14). And this Moksha can be had only when Atman is freed from activity (Karma) of the kind which leads to worth and thereby to some specific form of existence, which is only possible by realization of truth, *i. e.*, true nature of things by direct experience.

(15). A man seeks this wisdom only when he is actually tired of specific forms of existence, the feeling of this tiredness being realized not so much as a clear fact of experience in his surface consciousness but as a deeply rooted Sanskara.

(16). The pupils have always learned and realized the truths by following the three-fold method of

(*a*) "Hearing" (Shravana), *i. e.*, receiving the truths as statements.

(*b*) "Consideration" or 'Rational demonstration' (Manan) understanding of the truths thus received by weighing arguments both against and for.

(*c*) Realisation of these truths by direct experience which is technically called Yoga.

Thus when following Yoga, the learner realizes the truths by direct experience, he himself becomes a Rishi, a freed man and a teacher in his turn.

Such in short is the brief summary of this remarkable book. Its perusal bears convincing testimony to painstaking research and real grasp of the subject on the part of the author. And as such it is a noteworthy and we may say hitherto unique addition to Sanskrit literature in the English language. We congratulate Mr. Chatterji on the production of his valuable treatise and hope that in the second addition he will deal more elaborately with the point we have hinted at.

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Worship.

(By A. Christina Albers).

I

The vast Blue trembling overhead,
A tear of dew by violets shed,
Soft fragrance spilt on flowery bed,
Nestlings whose weak wings falter,
All their ovation upward send,
Their trembling hearts in worship bend,
And in one voice their accents blend,
Around one common altar.

II

The mellow rain of autumn eves,
Windtossed and groping ivy leaves,
Gold crowns drooping on harvest sheaves,
That make the gay fields gayer ;
The waterfall on rocky lute,
Windcarols played on forest flute,
The upward glances of the brute,
All join in one great prayer.

III

On sandy path the winding snail,
The meteor on its fiery trail,
The flutt'ring wood-dove shy and frail,
The blushing rose carnation,
The dismal cry of the lone stag,
The chamois on some dizzy crag,
Ants weary with the load they drag,
All ring forth in ovation.

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IV

All creatures living, beast or bird,
Wher'er the breath of life hath stirred,
Unconsciously obey the word
Of an all ruling Power :
And throughout vast creation sings
A mystic harp ; an anthem rings,
And each its trembling tribute brings
From star to windtossed flower.

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Criticisms and Discussions.

I.

THE SCIENTIFIC STUDY OF THE BIBLE.

To the Editor of the Vedic Magazine.

MY DEAR FRIEND,

I cannot address you, even in the formal pages of a magazine, by any other word ; and I write in the spirit of that word—not controversially ; for I have never yet engaged in controversy willingly in religious matters and I am less and less inclined to do so every year that I pass in India. I would acknowledge, also, at the outset, that I have myself written thoughtlessly and unfairly in the past, and I do not wish to pluck the mote from your eye, before first taking out that very beam of unfairness from my own. Even last year I wrote some words in a book about the Arya Samaj and the Brahmo Samaj which more careful and accurate knowledge would have told me were unfair and ungenerous. It is therefore in the spirit of friendship and of sincere regret for any shortcomings of my own, that I would ask you to be more just towards my own Christian faith than your article implies.

And, first, I would urge that there is always a serious danger (however tempting it may be to risk it) in attacking any living faith in God by quoting against it the assertions of one who is by temperament an agnostic. I honour J. S. Mill as a truthful and sincere man, but I cannot regard him as an authority for Christian belief : for he had no vital experience concerning it. As a matter of fact, the quotation you give shows his extraordinary ignorance of Christianity ; for what he declares to be ' inseparable from every form of Christianity ' is contradicted categorically and emphatically by the first chapter of S. John's Gospel and a hundred other passages of the New Testament. The fact was, Mill

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never studied very seriously and sympathetically the New Testament, but took his opinions at second hand from some gross perversions of its teaching which he saw around him and he had a strong initial prejudice against it. I know how easy this process is ; for I once used to study the Vedas and Upanishads in the same biassed way ; and while this initial prejudice remained, it was not difficult to read back into them the corruptions of later Hinduism and thus be unjust to Vedic religion. So it was with Mill. I have not his 'life' with me ; but as far as I can remember, he was brought up by his father with an inherent prejudice against the Christian faith, and on anti-Christian lines.

You may ask 'why did any Christian hold those doctrines of hell and a wicked God, which gave Mill this false impression ?' I can only reply, that it is difficult to overstimate the perversity of the human mind, especially in matters of religion. In this case, it was the more inexcusable, because the Christian revelation centres in the fact that 'God is Love.' This is so unmistakably the centre of our faith, that it is strange indeed how doctrines, which we call Calvinistic, (and which are clearly immoral) ever invaded the Christian Church. But it is no more just to bind down essential Christianity to these, than it is, for instance, to bind down Vedic Hinduism to certain unspeakable forms of Tantric worship. Texts may be quoted from the New Testament in favour of Calvinistic doctrine, just as texts may be quoted from the Vedas in favour of Tantric doctrines ; but the general trend of the former is against Calvinism, and the general trend of the latter is against certain Tantric uses.

Your main argument runs as follows :—" If every word of the Bible is not infallible, then the Bible is faulty and the Bible goes : and if the Bible goes then Christ goes. 'Christ' and 'the soul's need' become, on Christian lips, mere empty words. If Christianity is scientifically studied we find that none of Christ's sayings are original. The only one thing peculiar to Christianity that remains (when

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science has done its work) is a doctrine which a fair-minded man like J. S. Mill has pronounced wicked and immoral."

This in bare naked language, stripped of all verbiage, is your argument. I have actually quoted, in the main, your own very words. I am sure, when you see it thus boldly stated you will acknowledge its weakness. To me it is like a man taking a beautiful flower and pulling it to pieces, and crushing its petals, and saying "See, all that remains behind is this dirty juice!"

No, my dear friend, I am quite certain (for you have told me again and again with your own lips) that your respect for the Christian religion and the character of Christ is far deeper than that. You also see (to take up one point of your argument) that it does not detract from their value, if Christ's sayings are found scattered here and there in other writers. Your body, for instance, is made up of nitrogen, oxygen, phosporus, etc., (all excellent things in their way) but nitrogen, oxygen, phosphorus, etc., are not *you*. You are a living spirit using these materials. And so in Christ, the simple elements of morality are taken up and become a living spirit, a perfect character, an ideal life, so wholly human that we feel he is not making any exaggerated claim when he calls himself the Son of Man.

Though truths in manhood darkly join,
Deap seated in our mystic frame,
We yield all honour to the name
Of Him who made them current coin.

But, to turn from this single point, and to take up your whole argument, I would say as follows. As a mere controversialist I could, in the same way cut in pieces any religion, which had a long history behind it, with my own cruel knives and hold up the mangled pieces and say 'See, here is a dead corpse!' But what would be the result? First of all, it would be untrue; and everyone, who had found in that religion a living faith, would feel keenly every wound

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of my dissecting knife. Secondly, many who were weak in faith would be caused to stumble and driven to unbelief. Thirdly, it would merely encourage that agnostic attitude towards all religion, which is the crying evil of the day. At a time when we, who have a living faith in God, should be uniting together in face of a common evil, we should appear instead uselessly striving to wound and kill one another.

I would ask you therefore to reconsider what you have written. I quote your own very words—"The Scientific Study of Christianity. . . . *takes away even Christ*" (the italics are mine.) It would need, of course, many volumes to answer those words in italics completely. In a letter I must, perforce, give as brief an answer as possible, and I can only do so by reference to my own personal faith. I have myself attempted a scientific study of Christianity for twenty years, both at Cambridge University and out here in India. I have tested it by every test I know, fearlessly and openly. I have learnt from the greatest scholars living the scientific method of criticism and research, and I have applied this method unflinchingly. What has been the result? Has it '*taken away even Christ*'? Has it left only 'one thing peculiar to Christianity,' namely, a terrible doctrine of hell and a cruel, wicked idea of God? You know me well enough to be certain that it has done nothing of the kind. On the contrary you know yourself that it has made my faith in Christ stronger and deeper than it ever was before.

It is true, that there has been a reconstruction of many of my Christian ideas; (that was really in your mind, I suppose, when you wrote; that was your aim in writing; for I know you too well to think for a moment that you wrote in an unfriendly spirit;) but this is an utterly different thing from saying that the scientific study of Christianity *takes away even Christ*!

I will give one more instance in conclusion. Sir George Gabriel Stokes was the greatest man of science I have

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ever known. Lord Kelvin called him his master and declared that he was second only to Newton. On his 50th Anniversary as Professor in Cambridge, all the greatest scientists of the age came to do him honour. He died at the age of 86, with a brain clear and active to the last. All through his long life he studied the evidences of Christianity as carefully and as conscientiously as he studied the evidences for ether waves. I was with him on his death bed, and he told me that, all through his scientific researches, the Christ of the Gospels had become to him more and more the one living reality of his religious experience. He died with that name of love upon his lips.

The scientific study of the Bible and the scientific study of Christianity will do much for us. They will make us, Christians, have far more sympathy with other living faiths, and especially with Vedic Hinduism ; for it has much to teach us. They will make us regard as poetry and myth much which we, in times past, regarded as literally true and historical in our own religion. How far this process will go no one can say positively to-day, but there are now established results which are accepted by all sane thinkers. One of these is the high historical character of the central records of our faith, and of the personality of its founder. With your friendly wish, that this scientific study should go on, I am heartily in accord. But do not misinterpret the issue. In the eighteenth century the Rationalists and the Deists supposed that they had demolished Christianity. The outcome was, in England, what history has named the Evangelical movement ; to which was due, according to the most impartial historians, the uprise of that practical philanthropy which has revolutionized the Western world. In the Nineteenth Century the wave of militant atheism and agnosticism appeared to be sweeping Christianity away. The outcome has been such a revival of pure Christian faith and love, that it has been likened to a new Reformation. There is much that remains, of evil and corruption, in the very heart of Christendom,

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There is much evil and corruption in our own Christian lives ; and this should make us for more humble and less Pharisaical towards others who have a vital religious experience of their own. But the historical character of the Son of Man remains and abides ; and the Spirit of love which Christ bequeathed to the world, is the most precious gift from our Heavenly Father which His children have received at His hands.

Yours sincerely and affectionately,

C. F. ANDREWS.

II.

To

THE EDITOR OF
The Vedic Magazine.

DEAR SIR,

The two last numbers of the *Vedic Magazine* have just reached me, and have been devoured with the very greatest of interest. I have read the articles on " Vedic Theism," " Our Women," " The Theology of the Arya Samaj," and Scientific Study of the Bible " with especial attention. I wonder if I may be allowed to express some thoughts which have come to my mind especially in connection with the last of these.

I wish to put forward my own position with regard to the study of Bible (and of the Vedas also for the matter of that, though as yet, alas. that study has scarcely begun), and to the broader problems of religious life generally. I am quite aware that many Christian missionaries will probably disagree with what I say ; but I can only reply to their disapproval that this is the faith I have worked out, feebly enough, for myself, and that it is a position shared by many Christians in England and America.

May we start our discussion with the " great hypothesis " of the existence of God ? I suppose to most of us who read the *Vedic Magazine* that is no hypothesis, but the one

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and only fact in the universe of which we have immediate and satisfying knowledge. However to assert this is in a sense to beg the question. Let us then say that we all are convinced of the being of God ; and realize that our true business in life is to know more about His nature and His relationship to ourselves and to the whole world.

As it seems to me there are three main channels through which this further knowledge of God, after which our souls crave, may come to us.

In the first place we may learn about. Him in history, *i. e.*, in (*a*) the record of the lives and words of men who have known Him in the past, (*b*) sacred books, and (*c*) the whole course of the history of the race.

In the second place we may learn about Him from the lives and words of our fellows, and from the joint searching after Him which we share with them.

In the third place we may learn about Him by the direct contact of our own hearts with Himself.

Let us now consider how, for a man living in our modern world, the varied aspects of the revelation of God which come to him through these different channels may blend into one clear vision of the Truth.

We must postulate at the beginning of our enquiry that the individual in question is willing to follow Truth wherever she may lead him.

As he considers the world around him our Seeker will be led to the conclusion that, granted there be a God, by far the greatest of his works is the personality of man ; he will see that personality gradually evolving through untold centuries, and at last attaining to a position in which by its reasoning faculty it can analysize and synthesize every variety of fact and problem and can even inquire into the nature of God Himself ; he will see it enabled through its power of self-directed activity to work out by its own motion the purposes of God Himself ; he will see it capable even of entering into a close relationship of self-

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sharing love, not only with other human personalities, but with God Himself. Therefore he will say "whatever the nature of the infinite God may be, He must at least be Personal ; for to deny this were to set God lower than the meanest of humankind, lower indeed than the dog which shows in its sagacity and fidelity the first glimmerings of personality."

Many may very possibly strenuously deny the propositions here put forward, but this is not the place to discuss them at length ; it must suffice to say that they are confirmed by very many of the most weighty voices of modern philosophy, as well as of religion.

Our Seeker will next perhaps proceed to inquire into the method by which this highest work of God—human personality—has been built up during the ages. He will note two great factors affecting that development, one a principle of self-assertion, and the other a principle of self-renunciation. He will see that the progress of humanity, which is synonymous with the development of the personality of man, has come with the gradual extension over wider and wider areas of human relationship of the second of these two principles—the great law of co-operation, of the subordination of the individual to the good of the community, of altruism and of love. In mother-love he will see the most primitive example of the working of this principle ; but from that beginning he will see spread all the forces in human life which have worked for the reduction of the element of strife and self-assertion and for the extension of that principle of love through which has ever come the true development of personality.

Therefore the Seeker will say that, in achieving His highest handiwork, the hand of God used chiefly the tool of love.

We may then suppose him to pass on in his enquiry to a consideration of the revelation of the nature of God which is found in the sacred books of many races. He

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will come to his study of these books with certain preconceptions in his mind ; for he will demand that the revelation they accord to him be in agreement with what he has already learnt of God from his study of nature and of racial history. In almost all the sacred books of the earth he will find many traces of the revelation of such a God, and he will rejoice to find them and will add them like precious jewels to his store-house of the truth. But, speaking with every feeling of reverence and love for the jewels that may be gathered from other sacred books, it is my belief that nowhere is there such a full revelation as in the Bible. There we see the idea of God gradually expanding from that of an almost non-moral tribal deity to that of the God of all the earth, the God of righteousness and love, who gave the best He had to give in order to save mankind. I stand for no particular theory as to the inspiration of the Christian Scripture ; but this much seems to me incontestible—that it is incumbent on our Seeker, if he *really* desires to find the truth, least of all to neglect the study of the Bible.

Having completed his study of sacred books the Seeker will proceed to a consideration of the lives and sayings of those holy men who in every stage of the world's history have by common acknowledgment attained most nearly to the knowledge of God. Much of his material for this study will of course come from the sacred books with which we have already dealt ; yet it will be well to treat this department of our subject separately. With the preconceptions in his mind, drawn from his consideration of nature and of history, with which he entered upon his study of sacred literature, and which have been strengthened by that study, our Seeker will find that of all the world's holy men there have only been a certain proportion who have formed any definite conception of the personality and the love of God. He will discover many thinkers and saints of India, China and many other lands who have sought loyally after God and have been rewarded in their search by revelations of certain of His attributes ; he will with great joy add the

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truth they have discovered to that which he has already garnered in ; he will listen with reverence and awe to their words and with greater reverence and awe to the record of their lives and actions amongst men. He will however find the most precious materials for his study amongst the religious history of one little people—the Jews—who seem from an early stage of their history to have had an extraordinary genius for the discovery of the meaning of loving and righteous divine personality. To one of their prophets he will especially be attracted, because the records of his life show him to have been conscious of a uniquely close relationship with a God of Love, and because the followers of this prophet discovered, almost immediately after he had been taken from them, that through dependence upon Him nd upon His personality, which they conceived of as still esiding amongst them, they were enabled to come into omething of the same relationship with the God and Father of Jesus Christ. He will moreover find at the heart of the religious conceptions of this prophet and of his followers the idea of Atonement. By this idea I do not mean any hard and fast doctrine, but that great fact, with which as it seems to me every individual has to reckon as well as every system of religion, that in the first place man is not as he should be, and in the second place at the heart of the Universe there is a Love which is willing to pay any price to enable him to be what he should be.

Our Seeker, we will suppose, then turns to the consideration of the revelation of God that is imparted to him through the lives and words of men living in our world to-day. He will find ten thousand who pretend to be religious, and who confess the most enlightened creeds and principles, to one truly religious man. He will find moreover that frequently those whose theoretical conceptions about God seem to him less satisfactory show by their lives that they understand more about the true nature of God than those who have inherited the deeper truths. He will learn to distrust and reject the evidence of all those who

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profess a religion whose moral requirements they do not seriously attempt to carry out in everyday life, whether they are Easterners or Westerners. He will have countless disillusionments and disappointments. Occasionally however he will find a man or a community of men who both profess to know God and show by their lives that their profession is true. Then he will rejoice exceedingly with a joy that cannot be quenched : and in company with them he will be drawn into a deeper knowledge of the Father than he has ever dreamed of before. We will suppose that, in the course of his search, he is brought in contact with a group of people who have not only inherited but assimilated that revelation of God which came to the immediate followers of Christ : who model their lives on his life and know that for them as for their forefathers two thousand years ago the Master is still a living fact instead of a dead legend. In company with these men, as it seems to me, will our Seeker find the highest and deepest revelation of all, because they are the heirs and practisers of a faith whose sacred literature and founder stake everything in heaven and on earth upon the fact of the personality and the love of God.

Following the advice of all the great teachers of religion, both Eastern and Western, the Seeker now turns inwards to prove within his own heart the truth of that which he has learnt from so many outward sources. In detachment from the things of the world, in humility and penitence for his sin, he cries out to God to reveal Himself direct to the soul that would find Him.

The answer to his cry is sure. God *is*, and He loves us ; therefore beyond all shadow of doubt He reveals Himself to us, so that our hearts are filled with the joy and the glory of His Presence. There are many far and near who have found this new life, this union with the soul of the universe, this marvelous realization of the companying of the Eternal God with our own impure and feeble souls ; with one voice they declare that to live in the power and continual experience of this first-hand revelation of the

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Father is salvation. To the Christian perhaps the most wonderful part of the whole experience is the realization that the God of Love who thus reveals Himself is like Jesus Christ; this is of course the realization that the personality of Christ reveals, as fully as is possible for any human personality, the nature of the Infinite God.

Having come to a faith and an experience like this our Seeker will be little inclined to do battle on behalf of the infallibility of any sacred writings Christian or non-Christian; for his religion depends on no scriptures written down thousands of years ago, but on his daily converse with his God. When told that in many respects his faith or his Prophet have been affected by older religious systems he will not be cast down, but will rejoice, because he has thus received one more proof that his God has revealed aspects of His Truth throughout all the ages to holy man of every race who have in earnestness and simplicity sought after Him. He will have little heart to contend with the upholders of other faiths, feeling that in so doing the cause of a God of Love is hurt rather than forwarded; he will rather state to them the truth as it has come to himself, and will invite them to join hands with him in battle against all in the earth that denies God and Love.

We do not all of us have to pass through these varied stages of religious seeking. Yet for all of us this is the prime necessity—that we should follow truth fearlessly wherever she may lead us. If this condition be fulfilled God will assuredly sooner or later draw us to Himself and reveal His fulness unto us.

With love to yourself, and to all at the Gurukula.

Yours sincerely,

JOHN S. HOYLAND.

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Divine Wisdom.

THE VEDIC IDEALS OF BRAHMCHARYA.

Introductory.

BRAHMCHARYA is a sacred term redolent of sanctity imparted by tradition. It at once calls up pictures of ancient Indian student life, of the atmosphere of chastity, obedience, humility, reverence, poverty, discipline and self-restraint. What is more, it calls up pictures of a state of society when the relations between the teachers and the taught were not settled on a mercenary basis and the instructor was in *loco parentis* to his faithful disciple. This is an ideal of education which remains unsurpassed. In fact whenever a residential university is started, this ancient tradition is cited and the spirit of this ancient system is applauded. In fact this feature of the ancient system has never been found fault with even by the greatest votaries of occidental civilization. The best modern seats of learning in the West are those which, like Oxford and Cambridge, approximate to the ancient ideal. Moreover the ancient system of education has very well stood the test of time. It has produced grammarians like Panini, scientists like Charaka, exegists like Jaimini and Yaska, logicians like Gautama, philosophers like Kapila, astronomers like Arya Bhatta, physicists like Kanada propagandists like Kumaril Bhatta and Shankaracharya, statesmen like Krishna, empire-builders like Samudra Gupta, engineers like Nal, Nila and Bhagiratha, and reformers like Dayananda. The following extracts from the holy Vedas will show that all the leading features of the Brahmcharya System of Education are inculcated in this "record of primitive wisdom."

Glorification of Brahmcharya.

This log is earth, the second log is heaven : he fills the air's mid region with the fuel. With fuel, with his zone the Brahmchari contents the worlds, with labour and

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with fervour. Lighted by fuel goes the Brahmchari, clad in black-buck skin, consecrate, long-bearded swiftly he goes from east to northern ocean, grasping the worlds, oft bringing them anear him. Both treasuries of sacred lore lie hidden, one hitherward, beyond heaven's ridge the other. The Brahmchari with his fervour guards them. He makes this all his own as knowing Brahma. (*The Atharva Veda*, XI, 5.)

The Disciple becomes Twice-Born. The Guru is his second Mother.

The Master, welcoming his new disciple, into his bowels takes the Brahmchari. Three nights he holds and bears him in his belly. When he is born again, the learned convene to see him. (*The Atharva Veda*, *XI*, 5).

The Brahmchari's Prayer to the Lord of Speech for Divine Illumination and Help, All knowledge sacred.

Come thou again, Vachaspati, come with divine intelligence, Vasoshpati ; repose thou here. In me be knowledge, yea, in me. Here, even here, spread sheltering arms like the two bow-ends strained with cord. This let Vachaspati confirm. In me be knowledge, yea, in me. Vachaspati hath been invoked : may he invite us in reply. May we adhere to Sacred Lore. Never may I be reft thereof. (*The Artharva Veda*, I, *1*).

The Sacred Symbol of *Yajnopavita* and the Vows it symbolises and implies.

By the direction of God we journey (*i. e.*, we the disciples take a solemn vow to walk in the path of Godliness), He will seek means to save (us from sin and error), and He will free us ; God who hath engirt us with this Girdle, He who has fastened it, and made us ready. Thou (O Yajnopavita), weapon of the Rishis, art adored and served with Yajna, she (the Girdle) hath become Faith's daughter sprung from fervour,.....as such, O Girdle, *give us thought and wisdom, give us religious zeal and mental vigour.*

The Veda the Basis of all Learning.

We worship holy Richam (the Rig Veda) and Sam, by which they carry out their acts.....As I have asked about Richam, Sam, Yajur, strength, force, Yajus text, so never let this lore that I have sought forsake me, Lord of Might. (*The Atharva Veda*, *VII*, 54).

A Text for the Convocation Address to Graduates.

Leaving humanity behind, making the heavenly word thy choice, With all thy friends address thyself to furthering and guiding men. (The Atharva Veda, VII, 105).

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Editorial Reflections.

THE FIRST EUGENICS LAW IN THE UNITED STATES.

WE learn from the *T. P.'s Weekly* of London that the first Engenics Law in the United States has been adopted in Pennsylvania, where in the future every prospective bride and bridegroom must answer 48 questions before they can obtain a marriage license. Applicants must state whether they are *imbecile, epileptic, of unsound mind, or given to excessive use of intoxicants or narcotic drugs*, and whether within the previous five years they have been inmates of either an asylum or a work-house. Bridegrooms must also declare whether they are physically able to support a family.

This shows that in spite of our boast that we are wiser than our ancestors, every step forward that we take is tantamount to going backwards thousands of years. Now this Engenics Law in the United States was the law of the land in India thousands of years ago when Manu's code was the highest authority on Law, Custom and Ethics in Aryandom. Says Manu (III, 6) :—

" In connecting himself with a wife, let a man studiously avoid the ten following families, be they ever so great in political power or rank, or ever so rich in cows, goats, horses, elephants, gold or grain. The family which is not religious, that which is destitute of men of character, that in which the study of the Veda is neglected, that the members of which have thick and long hair on the body and *that which is subject to such diseases as Piles, Consumption, Asthma, Bronchitis, Dyspepsia, Epilepsy, Leprosy and Albinism*; because all these diseases are transmitted to the offspring."

As regards the prohibition of marriage in the case of men who are not in a position to support a family, the

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bridegroom has, if the marriage is solemnised according to Vedic rites, to make a solemn public declaration that he is in a position to support a family of ten children. It is a pity that our people have ceased to cultivate the study of sacred Sanskrit. The result is that every bridegroom of eight who cannot take care of his body and is seated in the lap of his grandfather is made to repeat mechanically the holy Vedic texts which declare that he has selected his bride of his own free will *after learning to love her, that he is in a position to provide her with clothes and ornaments and to support and educate the ten children (the maximum limit permitted) that may be born of the union.* The officiating priests who conduct the ceremony are directly responsible for the perjury which the baby bride and the baby bridegroom are made unconsciously and innocently to commit. It is not merely perjury but also blasphemy for God is called to witness that the parties are on the solemn occasion uttering what they believe to be the truth and nothing but the truth. If the priests themselves are not merely phonographs that recite the mantrams without understanding their meaning —as many of them undoubtedly are—they are amassing terrible Karmas for themselves. When these evil karmas will work themselves out with terrible precision and unerring certainty in the coming incarnations, they will suffer all the tortures of hell. Theirs is an awful responsibility. They are guilty of perjury, blasphemy, profanation and what not. But we have digressed. Now to the Vedic vows of marriage referred to above. The wife must be strong and healthy for in these Mantrams, she is referred to as "वीरसू" that is one fit to give birth to heroes. The bridegroom must also be physically healthy because he declares solemnly in the assembly of the learned that he believes he and his bride will live to a green old age (जरदष्टि). The bridegroom has further to declare **समेयमस्तु पोष्या**, *i. e.*, he is in a position to and will support the wife [illegible] through life—the normal span of life extending

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to one hundred years (जीव शरदः शतम). He has also to promise to supply her with fine clothes and ornaments (वासः शुभे). The couple should not only be strong and healthy enough to produce children (प्रजाम प्रजनयावहै) but also to produce children that will not die in childhood but will be long-lived (जरदष्टयः). The bridegroom must be possessed of virility (मीढ्वः) and capable of producing ten children (दश पुत्रान.

WHY IS THERE DISLOYALTY IN INDIA ?

Under the above heading Mr. Geoffrey Cookson contributes a notable article to the August number of the *Nineteenth Century and After*. The writer of the article has, it seems, taken pains to study India, her past history, her present situation and the genius of her magnificent civilization. He is a patriotic Englishman but his patriotism is of the Spencerian type. He has no sympathy with the slogan of the Jingo Imperialist "Our country, right or wrong." His love for his country is sane and clear-eyed and does not stand in the way of his intellectual and emotional appreciation of the central features of the civilization and culture of a "subject" race inhabiting a "dependency." At the very outset he raises some pertinent and vital questions :—

> "Why is there disloyalty in India ? Have we not given her good things ? Look at our roads, our bridges, our railways, our telegraphs, our irrigation works, our harbours, our hospitals, our universities !..... ..... Have we not secured peace in her borders ? What can she want more ? How comes it, then, that we are confronted with a dark and murderous conspiracy directed by Indians against their benefactors ? We urge upon India the blessings of civilization, and she responds by organised assassination.....Have we perchance wronged her ? In our past there are things for repentance. But what of her own ? At least we are better men than those from whose misrule we saved her.

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.....How wide, how deep is the plot. Since we cannot, if we would, vacate the country to-morrow, what is to be done ? Shall we have to hold down India by force once more, or adopt the policy of appeasing the seditious pack by tossing them from time to time some fragment of coveted privilege ? And why are we hated so ? Can we remove the cause of friction, and yet preserve our supremacy ? Behind the outrages, the fanaticism, is there some just sense of wrong which demands a hearing ; some reasonable discontent which we are not sufficiently disinterested to appreciate at its proper value ?"

Having thus faithfully described the symptoms of the disease from which the body politic in India is suffering and given the diognosis, he proceeds to discuss the etiology and the prognosis. The first cause of the regrettable estrangement between the rulers and the ruled in India is, according to the writer, the behaviour of some disreputable members of the dominant class in ordinary life. Says he :

" Modern manners are offensive enough to the older generation of Englishmen ; in so far as courtesy went to sweeten life we are worse off than our ancestors, and what is merely disagreeable at home develops into a serious danger in our Eastern dependencies. Heat, impaired vitality, overwork, the misunderstandings which arise from a foreign language among an alien people to whom our own ways remain after a century or so of intercourse fundamentally incomprehensible, all operate on our natural impatience—that sense of the burrying of time which to the oriental seems so absurd, so tiresome, so unworthy of wisdom.....We earn a reputation for bad temper, for outbursts of rage, all the easier because we vent them not upon equals but on inferiors ; all the more hateful to them because their religion condemns anger as among the worst of the passions, and their moral ideal associates patience and gentleness with the character of the princely ruler ;

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> because, not only their own national manners, when uncorrupted by Western influence, are perfect in dignity, in simplicity, in disciplined self-restraint and kindness, but they are by temperament acutely sensitive to rudeness, and in their position of inequality the wound cuts deep.....If a man cuts you across the face with a whip you do not care much how noble his principles may be ; his previous benefactions are apt to fade from your memory, but you do not readily forget or forgive the string of the lash."

The writer, then, refers to the Englishwoman's icy *hauteur* and blunt bad manners when she finds herself taken down to dinner by a "blackman." He is right in the view that the Indian judges the morals of European society uncharitably and even unjustly because he is not deemed fit to enter it. What you are not permitted to study at close quarters, you will either regard with reverential awe or with horror. Since in the present state of relations between Europeans and Indians reverential awe is out of the question, even the educated Indian has funny and ridiculous notions about the morality of European ladies. Our own women sing obscene and filthy songs on marriage occasions and we are prepared to swear that this is so not because they are unchaste but because they do not know better and blindly slavishly and mechanically follow immemorial custom. But some of us must quite illogically regard the balls in which the Englishwoman, in pursuance of social usages of her own land, takes part as immoral institutions. Why this glaring difference in the standard of judgment? If an Indian woman is not necessarily unchaste because she sometimes sings filthy songs and bathes in the presence of thousands of men, why is an English woman so because she dances in a flood of light and in the presence of her husband, father, mother and brothers with another man? The reply is easy enough. We know our countrywomen, we have studied them at close quarters, we live in their midst, have daily intercourse with them, have pene-

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trated their innermost consciousness and are intimately acquainted with their springs of action and motive forces of conduct. We know that our women bathe in the sight of strangers not because they are immodest but because they have an overdose of mistaken religious fervour and would rather bathe in public than bathe after the auspicious and fruitful hour prescribed for the sacred bath is over. From English society, on the contrary, we are completely shut out. But human curiosity once roused seeks gratification at any cost. It is a demand of our nature that we should know all about the morality of our rulers. Since first-hand information is not available, we must needs base our conclusions on the reports furnished by bearers and khansamas. In the eagerness to satisfy our curiosity by means of fibs if facts are not forthcoming, we forget that the source is tainted and that on the evidence of these low-class people we would never condemn our own wives and sisters.

The second cause of the estrangement, according to Mr. Cookson, is the sense of social inferiority which galls upon the proud and sensitive spirit of the Indian. Says he :—

> "Master of India ! The phrase rouses in him a blind and irreconcilable antagonism. Has he forgotten the evils that preceded our rule ? No, he has not forgotten ; but his oppressors then were at least Asiatics like himself, nearer to him in colour, dress, faith, manners, methods of Government, virtues, failings than the white conquerors. At least they did not hold him at arm's length ; they did not regard intermarriage as sorrow and degradation ; their kings coveted alliance with the royal houses of India, and were sometimes refused as unworthy of the honour. Not that there are many Indians to-day who desire matrimony with Englishwomen ; but it is one thing to be indifferent to the glory of an English bride, quite another to hear from an English father that he would rather shoot his child than see her become your wife. Such things do not

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help to cement the international union between England and India. It does not matter that there are a hundred good reasons why the two races should not intermarry; the more reasonable the prejudice the wider the breach, the less the hope of a *rapprochment.*

The third and, to our thinking, the most vital cause of this gulf between the rulers and the ruled is that the improvements which British Rule has introduced into India are mainly material. They would have filled the hearts of an occidental people with gratitude. But for the oriental the values of life are moral and spiritual and not economic. He does not care about material progress. His wants are few and the unsettlement and dislocation caused by modern economic conditions cause him much uneasiness of mind. He has no taste for the cheap wares turned out by machinery. Their ugliness and monotony of design repel him. The spiritual alone stirs deep currents in him. In a machine-made cheap thing of luxury he in vain looks for the soul of the maker. It is not there. It has been manufactured by a soul-less iron giant. He cares more for artistic beauty than for cheapness. The prospect of greater comfort at the cost of greater social inequality which modern industrial civilization holds out to the few "fittest" labourers who "survive" the grinding "process of natural selection" does not appeal to him. He looks for happiness inwards and does not depend upon external props for the attainment of that which ought to illumine, vivify and inform the universe within. Says the writer :—

"As for the prospect of greater comfort in his home, happiness to him is not an affair of meat and drink and clothing. The material benefits which we urge upon him are of little relevancy, little importance in the scheme of things. He does not want them much, and he feels with a sort of dim amusement that we are forcing food upon a man who is not hungry; yes, and creating the demand which it is our commercial interest to supply. As for him,

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> the life that he desires is the life without exertion, without care ; life in the old grooves, free from incessant interference ; life simple, frugal, reverent, with long periods of leisure, poor in comfort, not very rich in hope, but dignified even among dirt and squalor by a certain lofty detachment of spirit which enables him to quit it when the time comes calmly and without fear of death."

Descending to the lower plane, the writer discusses the political results of the doctrine of progress—the destruction or debasement of indigenous industries, the loss of native art and the consequent loss of beauty and of tranquil happiness for which there can be no compensation. A lost art is a lost human faculty, an impoverishment of the race. The joyless, exacting, unremitting, grinding and specialised routine for " speeding up " industry does not appeal to the Indian. " This is," says the thoughtful writer, " how men get rich in England, and the oriental feels himself in the grip of economic forces which he is powerless to resist, which he knows have produced in Britain a proletariat the disgrace of Europe ; and he wonders in the flux of restless change how much that he counts happiness is likely to survive." And in the opinion of Mr. Cookson the anxiety is not needless. " We are," he continues, " giving the East the material basis of a civilization like our own, and we ourselves are far from certain that it is consistent with our own ideals, much less that it is best for humanity at large."

After dwelling on the essential antagonisim of ideals and their apparent irreconcilability, he proceeds to discuss the remedy. He looks for the panacea and the elixir in a reformed system of education having a spiritual basis. Says he :—

> "The only way to tame and guide the element of dangerous and uncompromisng idealism which is being fought at the cost of many valuable lives is to meet it with a nobler ideal. *It is in the dawn of a new spirituality for*

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ourselves and for India that light may be expected to break .....We gave India, with our customary blind self-confidence, English teachers and English training, assured that they must be the best because they were English. These two factors—teacher and training—have not combined to make Englishmen of orientals, because the third, the material upon which they operate is un-English ; they have proved too often sterile or productive of unwholesome fruit. It is time to readjust the balance between West and East. Of Western science, of technical training. since India has been forced into competition with the world, it would be scarcely possible to give her too much ; *but the humanities of India must be rooted in India's own past and the centre of gravity of the entire educational system must be shifted to the life beyond this life, which in a sense transcending pulpit commonplace is the oriental's true home. If we let religion die out of our own life, however much we increase in bulk, we cannot grow.* It is in the religious plane and that alone that men rise to the highest of which they are capable. And in that sphere only is there any hope of union between East and West which shall be something more than the uneasy juxtaposition of incongruities."

This is perfectly true. It is clear that that religion cannot be expressed in terms of modern Christianity. Of it the writer himself says :—

"As for our religion, it goes without saying that to the Hindu or Buddhist Orthodox Protestantism is ridiculous; a crude and childish jumble of barbarous Hebrew myths and medieval superstition *in which* the figure of Christ is caricatured. It only serves to confirm the oriental in his by no means ill-founded opinion that we are intellectually his inferiors. And he knows that in practice our worldly ambitions are but sparingly diluted with the sentiments of Christianity. He feels that the intellect of Europe and America is on his side, and that his aspi-

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rations to work out his own destiny are thwarted by our self-interested obstinacy."

The Arya Samaj is the only church that can furnish guidance alike to East and West. Its mission is free from sectarianism and the bias of individual propagandists. It takes its stand upon the body of eternal truths revealed and re-revealed through the cycles to primitive humanity, the fountain of illumination from which all the religions of the world have derived their central lights—the holy Veda. Coming to the character of the educational institutions which India needs at present, the writer says :—

"It would be better to leave education entirely to private enterprise than to cover the whole land with colleges and schools conforming to *one type, foreign, efficient formal, uninspired ; leaviag the soul of youth cold and the imagination untouched.* Better that education should be in the hands of mystics and dreamers than that it should be left to the successful examinee. The universities of India should be the nurse and the shrine of her noble patriotism, unstained by bloodshed in anger and vindictive hate. *The relation of teacher and pupil in the East is specially sacred.* By instinct, by tradition, the oriental student walks in the shadow of his Guru as in the presence of a being almost perfect in virtue and wisdom. That boundless capacity for reverence is a priceless opportunity.

* * * * * *

An inexhaustible enthusiasm not nurtured in officialdom is necessary if he (the teacher) is to sustain to the finish his devotion unabated. An Indian university must embody Indian conceptions of master and pupil, and the bond between them must be religious. Religion must be the soul of the institution, the spirit that animates the common life. And the moral ideal must be not our own, but that of the Indians themselves ; to develop to their highest powers those qualities of self-control, of simpli-

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city, of frugality, of courtesy, of fraternity and filial piety, of other worldliness which the experience of the East rates as most precious in the lives of men."

Our readers need not be told that the ideal of a University sketched in the above extract is the ideal of the Gurukula. It is a matter for gratification that the worthiness of this lofty ideal has begun to appeal to the better mind of Europe. We are convinced that in the measure that the noble ideal for which the Gurukula stands will permeate the social life of India and of England, the two countries will be united by indissoluable bonds of a common heritage of spiritual treasures which each will strive to guard and add to for the common good of both. May these magnificent Vedic ideals spread and may the millennium draw nearer and nearer every day!

"A BENGALEE" ON THE GURUKULA.

As Western education is spreading in the country, the number of men who can wield the English language with wonderful command without penetrating the depths of English thought or reaching the kernel of English civilization is increasing at a rapid rate. If you hear them talk, you are convinced that they are Englishmen in all but colour, race and history. But that last word makes a tremendous difference. The English language—the outer form—can be mastered with the help of novels and a dictionary, but the inward spirit of which the language is merely the outward expression—the code of symbols which must express but alas which so often in India conceals the inner meaning—cannot be caught unless one has lived in an atmosphere surcharged with English traditions. The attempt made by our universities to manufacture dark-skinned Englishmen ends only in the manufacture of hopeless caricatures—of non-descript products that are conversant with the forms of English existence but are as much out of touch with the living springs of inspiration that inform and vivify Western civilization as they are with the

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vital traditions of their own country. They will talk of the "nation's" readiness for democratic institution and of the insistent demands of an "assertive democracy" blissfully oblivious of the fact that the terms "nation" and "assertive democracy" are meaningless when applied to Indian conditions. They will write short stories in perfect faultless English describing Hindu girls in raptures over the songs of the "lark" and the "robin" lounging in easy chairs with novels on their lap and addressing their husbands as "darling" "stupid goose." They speak of the "home mail" and never suspect that by these antics they are making themselves absolutely ridiculous. An article in the "Hindustan Review" under the heading of "Mr. Andrews on Rabindra Nath Tagore" is a lucubration of the character described above. The writer takes exception to the remark of Mr. Andrews in his historic speech at the Viceregal Lodge that "Rabi Babu's" school at Bolepur and the Aryan Gurukula at Hardwar are doing excellent work. It seems that the writer of the article under notice was the one man in the audience upon whom the eloquence of Mr. Andrews was lost. Says he :

> "But the verdict of sociology is against training boys and youngmen amidst isolated conditions, separated from healthy centres of social activity and organisation—shut out from the surging tide of life."

If the writer is not talking absolute bunkum, he means either that Hardwar and Bolepur are worse places than Eiton, Harrow and Winchester which is false—Hardwar is one of the finest places in the world in point of magnificent natural scenery—or that the "surging tide" of public life in England has its whirlpools and vortices not at London and Manchester but at places where these public schools are located which is a manifestly absurd statement to make.

The writer continues to say :

> "To wean so many young minds under a systematic drill

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from the prizes of the world is a futile process. *Love*, emulation, ambition, the inherent desire to forge ahead, *the thirst for glory which after all is the most enduring thing, glory of power, glory of position, glory of standing on the peak*, all that ennobles public life, all that heightens public ideals, the clash of circumstances that *creates* the soul—the shock of new light that moulds the soul's vision—the impact of social influence that annuals the soul's temper—all this will be absent—and their character miss the earthly glamour and yet not attain the heavenlier goal."

All this is a jumble of fine phrases gleaned at random from prize-books and collected together at one place. Later on the writer tells us on the authority of Sir Godfrey Lagden that the system in vogue in the public schools of England makes for the formation of character and the development of the best national qualities. Presumably, therefore, he believes that all these motive forces which are absent in the Gurukula and the Shanti Niketan operate in these public schools. We count among our valued English friends many who have received their training in the excellent public schools of England. What they tell us and—what is more than that—their own lives give the lie direct to the very uncomplimentary picture that "a Bengalee," who has probably never set foot in a public school and praises these institutions merely because they are English and not Indian, draws of them.

The Headmasters of these public schools do not afford their boys any chances for love-making so this incentive to conduct is equally absent in both classes of institutions. Fortunately the writer betrays his own crass ignorance when he insinuates that the inmates of the public schools of England are daily taught both by example and precept that "the thirst for glory" is after all "the most enduring thing." This low and sordid ideal cannot be placed before the rising generation of a progressive nation unless the culture of that nation own to moral

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bankruptcy and spiritual sterility and barrenness. The " most enduring " thing, as was exemplified by the life of Gladstone,—one of the brightest products of the public schools of England—are not " glory of power and glory of position " but things of the spirit, desire for loving service and disinterested alleviation of sorrow and suffering. We have yet to learn that seats in the British Cabinet and the House of Commons are filled in rotation by boys under instruction in the public schools and therefore " the clash of circumstances that *creates* the soul "—the mysterious process need not be seriously inquired into—" the shock of new light " and " the impact of social influence " are only high-sounding and resonant expressions which, if they were at all intended by the writer to express a specific meaning present to his consciousness, cannot mean the academic *esprit decorps* and the social and intellectual activities peculiar to a great centre of education. If only these constitute " the earthly glamour "—the association of glamour with the earth is a new fancy which shows the artistic faculty of the writer at its best—it is not clear how the character of the Gurukulites will miss it. Again we fail to see the force of " heavenlier." Is earthly glamour an attenuated "heavenly goal."

Again we are told by the sapient writer :—

> " They will not have an insight into man-craft, the practical art of dealing with one's fellows. There will be flaccidity in moments of sex-temptation, when oaths and ethics shrivel up like burnt ribbons, there will be a failure in the great crises which demand not acquaintance with scriptural teachings but a strong grip over certain tremendous facts which human experience in its ascent has revealed—there will be hesitation, indecision, fickleness in emergencies when instead of theological lore a severe mental level, a sense of proportion is necessary."

It is impossible to compress together so much ignorant

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assertion, unverified assumption and impertinent dogmatism as has been done in these lines.

The writer assumes gratuitously that theology is the only subject taught at Hardwar and Bolepur. He may possibly mean that the teaching of theology is the only means of moral training adopted there and no heed is taken of "certain tremendous facts" to which he refers. If those "tremendous facts" are not the exclusive property of the writer of the article, we fail to see why the authorities of these institutions cannot make them available for their pupils. Surely Rabi Babu and Mahatma Munshiram are men who are on a higher plane of existence than ordinary men and must have a grip of these "tremendous facts" if they are worth anything. Again is it right to send out raw recruits to the battlefield? The alumni of Hardwar and Bolepur will, of course, have ultimately to justify the existence of their *alma maters* by success in the battle of life, but training in spiritual exercises and Sadhans and the *life* of asceticism will help and not hinder. They will go forth better-equipped and better-armed to meet the foe. The boys of the public schools of England too are, we are sure, carefully guarded from temptations and not sent out before their characters are formed to the back slums of London and the haunts of vice and debauchery. But a formidable objection of the writer has still to be met. He says that even if the Gurukula and the Shanti Niketan have "eliminated the defects inherent in public institutions," they are no good because they do not *fit* and qualify boys for the public services. About the fitness of the boys the writer is not in a position to pronounce any opinion. As for "qualifying" boys, it is hardly in their power to do so. It is indeed a funny remark that civic aspirations are satisfied most not by serving on Municipal and District Boards and Legislative Councils but by becoming servants of the State. No educated person who knows his text-book of Indian politics will seriously subscribe to this view. The writer goes on to say that knowledge "is acquired for three

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main purposes—to win one's bread, to participate actively in the country's cause, to brighten life and kindle thought." The foremost aim of University training is, then, according to the writer, the earning of bread! We would recommend to him the serious study of Newman's "Idea of a University." As regards parental influence in India, we all know the character, amount and depth of the influence of a busy father and an ignorant and superstitious mother. "Home Influences" is another catchword of Western civilization which has no meaning in relation to modern Indian life.

AN ANGLO-INDIAN PAPER ON SIR JAMES MESTON'S VISIT TO THE GURUKULA.

Our readers have probably read in the papers that His Honour Sir James Meston paid a short visit to the Brindaban Gurukula—an institution conducted on the lines of the Hardwar Gurukula and maintained by the Arya Pritinidhi Sabha of the United Provinces—laid the foundation-stone of the Gurukula Building and delivered a speech characterised by sympathy and breadth of view which the Indian public has learnt to look for in His Honour's utterances. The speech delivered at the Hardwar Gurukula was wholly appreciative. The one delivered at Brindaban was a qualified appreciation of the work of the Arya Samaj and traced the history of the relations of the Arya Samaj with the Government from the official standpoint. The *Pioneer* thankful even for small mercies was much pleased with this apparent change in the tone of the gubenatorial utterance and printed the full text of the Brindaban speech although it had not printed the Hardwar speech the full text of which was wired to it. The *Capital*, however, has been completely put out even by this speech and has given expression to its annoyance in the following terms :—

> "In the course of a visit to Agra on Saturday, last, Sir James Meston found time to lay the foundation-stone of a new building projected by the Arya Samaj, and subsequently to deliver an address to the members. The

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spectacle of a Lieutenant-Governor hobnobbing with the members of an organization of this type is novel enough to excite comment, and, in point of fact, Sir James thought it necessary to explain by what strange process of evolution such a development of friendship had come about. Apparently he has been fascinated by the Arya Samaj movement from its earliest days, but has been prevented from getting into contact with its members owing to the atmosphere of official suspicion generated by its uncertainty of purpose. Other obstacles to communion appear to have been the Arya Samaj's undisguised antagonism with other creeds, and the unwisdom of the speeches and writings of its nominal followers. The Arya Samaj is to be congratulated on having so far purged itself of these impurities as to render possible, without impropriety, a visit from the Lieutenant-Governor of the Province which gave it birth. The rapidity with which we progress in these days is really remarkable. The next step will no doubt be for the Viceroy to preside at the meetings of the National Congress."

The *Capital* was at one time regarded an exponent of liberal Anglo-Indian opinion. But it seems that an Anglo-Indian can be liberal only when his superiority is acknowledged and you approach him as you approach a *Mai Bap*. Now that the Indians are rightfully claiming equality with these white-skinned Brahmans and the attitude of patronising condescention even on the part of these so-called friends of India is resented by all self-respecting Indians, even the *Capital* has exhibited a change of front and has the impertinence to offer a gratuitous insult to the Arya Samaj. The only fault of the Arya Samaj seems to be that it has taught the Hindus that they had a glorious and magnificent past and this does not fit in with the Jingo gospel summed up in the most mischievous slogan—"White Man's Burden."

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The attitude of the Arya Samaj as a body towards the Government and other religions has always been unexceptionable and, therefore, it has not felt the necessity of waiting on Sir James Meston or anybody else in sackcloth and ashes and asking for forgiveness and pardon. That the Arya Samaj has "purged itself" of any "impurities" is not an inference suggested either by the conduct of the Arya Samaj leaders or by the pronouncements of Sir James Meston. Is has its origin only in the turgid imagination of the "*Capital.*" As regards the conduct of nominal followers, well, no community can be held responsible for the excesses of irresponsible members. Will the *Capital* and the community which it claims to represent accept responsibility for the balderdash and tremendous nonsense indulged in by the *Asian* and will good and genuine men in the Anglo-Indian community accept responsibility for this curious and malicious note of the *Capital* about the Arya Samaj? The *Capital* cannot contemplate without horror the possibility of the Viceroy presiding over the National Congress. We, on the contrary, are of opinion that only when under the fostering care and guidance of Britain, the Indian peoples will be united into one nation and India will develop into a self-governing member of the Empire, will British Rule have justified itself completely. The day—it is very distant indeed—when the Viceroy on behalf of the King-Emperor will preside over the first Congress of the United States of India will be a proud day in the history of England and of India. That will be a day which will fill the hearts of all genuine Englishmen and genuine Indians with rejoicing and thanksgiving to the Deity. The tide of progress will carry along on its bosom all the communities that inhabit this vast continent except the extreme wing of the community of which the *Capital* is the present-day exponent. That stranded-section alone will bewail its lot, sulk in a corner and hold out impotent threats under the capataincy of some future Sir Edward Carson. The fate of the Ulster reactionaries ought to teach this section a valuable lesson if it is not determined to shut out all light.

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THE CAWNPUR MOSQUE AFFAIR.

The demolition of the *dalan* of a mosque at Cawnpur used as a privy and a washing place by order of the Municipality has led to a riot and serious loss of life. It is, no doubt, true that the Government is committed to a policy of absolute religious neutraliy. Rightly interpreted it means a respect for the religious susceptibilities of all communities no matter how irrational and even stupid they may be in the opinion of the Government. Our view is that in this case there has been no departure from the spirit of this policy on the part of the Government. As His Honour said in reply to the Mahomeden memorial presented to him at Lucknow, *dalans* of mosques have before this been acquired by the Government and private individuals on payment of compensation with the full concurrence of those in charge of mosques without evoking any indignant protest, provoking clamorous agitation and calling forth cries of sacrilege and bloodshed. The Government acted according to precedent and could not possibly have anticipated the novel interpretation which the present-day high priests of Islam in India—who have been trained not at Mecca and Baghdad but at Oxford and Cam bridge and who minister to the spiritual needs of a section of the English-educated Muslims that have developed a new consciousness of political importance and are experts in exploiting fanatacism bred in the bone of a Mahomedan mob—have put upon Ecclesiastical Law. Since this is a new interpretation, we are entitled to ask if it is in keeping with the progressive spirit of the age and the genuine spirit of primitive Islam. Is every demolition of a portion of the building of a mosque sacrilegious or is the motive of the authority ordering the demolition also a factor in the determination of the question of sacrilege? If the former interpretation be accepted and every brick in a mosque building regarded so sacred after the edifice is once complete that the mere touch of a pick-axe is profanation, the demolition of walls and *dalans* for purposes of repair or architectural improvements will

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also become sacrilegious and all additions and alterations in the mosque building involving demolition of parts will become impossible. Is the enlightened section of the Mahomedan community from which this novel interpretation proceeds prepared to accept this position? If for purposes of sanitation and in the interests of architectural beauty or utility, a *dalan* constructed on one side of a mosque can be demolished and a new one built on another side, why cannot this be permitted when the question of the sanitation or improvement of a town for whose spiritual benefit the mosque has been built demands it? It is indeed an irony of fate that those who profess to be the adherents of one of the greatest iconoclasts of all times should have so far departed from the spirit of the teachings of the mighty prophet as to attach sanctity to the peculiar disposition of the bricks of the assembly-house of the worshippers of One who according to Mahomed is All-Pervading and whose highest temple is the human heart. Why will a *dalan* be less sacred if built on the other side? Does sanctity attach to certain directions and is it determined by points of compass? Is that the message of Islam—the creed of monotheism and simple unaffected communion proceeding direct from the heart—to progressive civilized humanity? Will not the Heavenly Father listen to the prayers of worshippers who before uttering them wash their faces on one side of the prayer-hall rather than on the other? Can people who die in the attempt to enforce restoration of a certain disposition of bricks in defiance of lawful authority not in the least disposed to interfere with the right of worship be truthfully called martyrs in the Divine Cause? Has their conduct been peculiarly pleasing to God? Does He care for the spirit in which a prayer has been offered or for the side on which the lavatory of a prayer-hall has been built? We demand authentic replies to these questions from the genuine standpoint of Islam. These questions have been put in no spirit of carping criticism or jubilation over the misfortunes of a sister

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community. The writer of these lines has nothing but sympathy for the instruments that lost their lives or are rotting in *hajut* for a cause which they were misguided enough to believe was the cause of Islam.

But we have no sympathy for the standpoint of the outside agitators who ought to know better.

We think that for the purpose of vindicating the self-respect of the Islamic world which recent events in Turkey and Persia have shocked, they are robbing Islam of the vital elements which have made it a force in history and which alone make it a grand system of religion and worship. They are sacrificing the magnificent spirit of Islam at the altar of political expediency. They are degrading it to the level of paganism. Verily, it has been well said that the greatest foes of a religion are those that utilize this great dynamic spiritual force for ulterior earthly ends May we hope that our remarks will be taken in the spirit in which they have been offered ?

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The Gurukula Samachar.

Motto I:—By the force of *Brahmcharya* alone have sages conquered death.—*The Veda.*

Motto II :—The welfare of society and the justice of its arrangements are, at bottom, dependent on the characters of its members.....There is no political alchemy by which you can get golden conduct out of leaden instincts.—*Herbert Spencer.*

Quite a family relationship is growing up between the St. Stephen's College, Delhi and the Gurukula. Revd. Andrews and Principal Rudra are two of the greatest friends of the Gurukula. Mr. Sudhir is almost a member of our family (Kula). Professor Young of the same college visited the Gurukula ast month. He impressed us all very favourably with his earning, tolerance, geniality and charm of manner. His stay was very short. There is nevertheless a warm corner for him in many a heart in the Gurukula. We hope he will redeem his half-promise to pay a longer visit in near future.

On account of Malaria, the annual vacation of the college and the school commenced ten days earlier this year.

The college students proceeded to the customary annual trip in three batches under the leadership of Professors Sinha, Sathe and Lachhman Das after the college closed. Their objective this year was Narkanda. They went to

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Simla by rail and from Simla to Narkanda on foot by easy stages. They thoroughly enjoyed the trip and two parties have come back thoroughly refreshed and recuperated. Professor Lachhman Dass's party has not yet completed its peregrinations. The Professor is justifying the reputation of being the most inveterate walker in the Gurukula. May he find many imitators and disciples! Imitation, it has been said, is the sincerest form of flattery.

The nights are now very much cooler than they were before. Winter is fast approaching.

The term examination commences on the 1st of October. The Professors and the students are hard at work.

During the vacation, the professors devoted some time to propaganda work. Professor Balkrishna attended the anniversary of the Quetta Arya Samaj and Professor Rama Deva of the Simla Arya Samaj. Both the anniversaries were successful functions.

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THE Vedic Magazine

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु)

"Of all gifts that of Divine knowledge is the highest and the noblest."—*Manu.*

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Shanti.

"My Presence shall go with thee, and I will give thee rest"
We thank Thee, Lord Eternal,
For blessings day by day :
Thy hand is ever with us
To help us on our way :
Thy promise is our comfort
When we are sore distressed :
" My Presence shall go with thee
And I will give thee rest."

When mists of doubt enfold us
And darkness shrouds the day,
When, in our heart's deep anguish
We humbly kneel and pray,
Thy promise then uplifts us

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And cheers our troubled breast :—
" My Presence shall go with thee
And I will give thee rest."

We know that Thou art with us,
We feel that Thou art near :
Thy loving arms embrace us
And leave no room for fear :
Thy promise still is faithful,
With tenderest love expressed :—
" My Presence shall go with thee
And I will give thee rest."

When this brief life is ended
And all our course is run,
When, through Thy grace and mercy,
Our work on earth is done,
Thy promise in its fulness
Shall make us wholly blest :
Thou art the Life Eternal
And everlasting Rest.

C. F. ANDREWS.

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Swami Dayanand and Bhakti.

(By "Narayana".)

OF the many charges that are repeatedly brought against the Arya Samajists, one is want of Bhakti. 'With an Arya Samajist' so says the critic 'Dharma is synonymous with discussion, Devotion he has none and Shradha finds no place in the programme of his reform work. Vehemently criticising other sects, he spends his time in picking holes in the pockets of his antagonists and depicting in darkest hues the prophets of religions other than his own. Such a man by his very nature is incapable of developing a devout heart and a devoted soul. But the critic stops not here. From the Arya Samajist he turns to his Guru. Finishing with the living members of the Samaj, he engages himself in digging out the bones of the dead and devoted Dayanand. "The Arya Samajist is not a Bhakta because his Guru Swami Dayanand never preached Bhakti. He spent his time in railing against other religious denominations. That appears to have been the sole aim of his life." This perhaps comes from a rather severe critic. But often a man who admires the Swamiji and the Samaj in several ways, heaves a sigh and says "All is well, but, alas! there is no spiritual life, no Bhakti, no devotion in the teachings." It is my belief that the above view of the critics is unfounded and due to the ignorance of the real teachings of the Swami. I therefore take this opportunity to glide with the reader through some of the works of Swamiji to get a true idea of his teachings on higher spiritual life.

Before I do this I shall just throw a glance at the history of India during the post-Mahabharata period. The beginning of this period is one of the most certain dates in the history of India. The battle of the Mahabharata is not shrouded in mystry as several other events of Indian history are. The causes, the effects, and the events of the war

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are well-known to every one. At the time of the war, there was present in India a sage who was respected and revered by all in existence then. Bhishama and Vidura, Yudhishtra and Dhritrashtra, Kirpa and Drona all recognized his merit. Vyas sweetly sings "The side on which the Yogishwra (Powerful Yogi) Krishna stands and on which the holder of bow, Pâratha plays his part, on that side you find prosperity and victory, happiness and firm morality, so I think." Thus then this great sage as described by the writer of Mahabharata is capable of having at once the earthly and the heavenly, the physical and the spiritual good. And why? The simple reply is that his teachings, his beliefs and ideals are all-embracing and harmonious. There is no one-sidedness, no atrophy of one faculty, no hypertrophy of another.

Long after the battle of the Mahabharta, long after the teachings of Bhagwan Krishna were forgotten, the people of India passed through a strange transformation. Instead of the all-sided development of man, meaningless ritual and dead cremonials were taken to be religion. The degradation was very great. The reality was altogether forgotten and the ritual distorted into immorality by the mischief of selfish and passion-loving Vam Margis. India alone did not pass through this stage. There were other lands which underwent a similar transformation. The animal sacrifices of the old Testament and those of Vam Marag are closely allied. The assertion in the Scandinavian Scriptures that "animal sacrifices were invented by the selfish and the wicked" lends support to my view. But this is rather wandering away from the main point.

All morality was forgotten and Karma was mistaken for ritual. To put life in the dead skeleton was required a Messiah, to make the ritual a living force or to sweep it away and replace it by a living morality was wanted a reformer. This came in the form of the Great Budha who to my mind stands primarily as the apostle of action, the preacher of Karma.

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But great movements are often wrecked on the rock of human weaknesses. The followers of the 'Light of Asia' soon learnt to associate Karma with mere austerities and asceticism. The spirit was dying when Swami Shankarachrya began his work. Karma is bound to degrade itself into mere forms if there is no 'Jnan' behind it. To fulfil this want Shankar Swami called the people forth to 'Jnan.' When I say so I am not to be understood to state that Shankar Acharya did not care for Karma and Bhakti. Not the least of it. Jnan stands prominent in his preaching because it was required most prominently in that age. Shankar's work after some time came to be forgotten and a newer movement pushed on by a number of prophets was inaugurated. This movement whatever else may be said of it, has for its keynote 'Bhakti.' Chaitanya or Lord Gauranga went through Bengal singing the praise of the Lord. Kabir and Nanak worked in the Northern India. Tukaram and Dyandeva and several others in Southern India. Complete devotion was what they preached. "No attachment to the world" was what they taught. Justice Ranade speaks of a saint who killed his child by throwing it in a pit when he was accused of loving his child more than the Lord he talked of. Thus had the history run for some time. But during the confusion that came over the land after these saints were gone, the movement inaugurated by them became dead. Some had picked up one idea, others another. Those who had adopted Budhism consciously or unconsciously stood for all kinds of tortures and austerities. The Lamas and the monks of Budhistic temples believed that the path to Nirvana was to live a severe life, to kill the flesh and to follow a certain routine detailing the number of times a man should stretch himself like a stick on the ground before the idol. The practices were imitated and adopted by several of the pure Hindu sects. Those who believed themselves to walk in the path of the great Shankar, came to identify the path of salvation with the cry "Aham Brahmasmi." For them there was neither Karma

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nor Bhoga. Devotion and Bhakti two had no place in their programme of human life. As for Jnan it was all lip deep. There was no realization of any kind. A smattering or a complete ignorance characterised the Sadhus and the laymen were no better. They had developed strange notions of Bhakti. Some held and preached that the repetition of 'Rama' was sufficient to take them to Heaven. Others thought a particular kind of Tilak stamped most sedulously was true devotion. Bathing the idol, keeping food before it and ringing the bells was a model of Bhakti to others. The mistaken notions of Bhakti in some cases led to the degrading institution of Devadasis and of giving over the children to the Fakirs and Saints. In the cases of others Bhakti was identified with over-doses of excited prayers, fumings of heart, simmerings of mind, suspension and destruction of reason. This when carried to excess produced dances and often amorous singing culminating in Krishna Lila and Sufistic love for fair faces.

This was the situation when Swami Dayanand began his work. The keynote to his work is harmony. Yes harmony I say and say it inspite of so many critics. They who think that Swami Dayanand has created a sect and added to the wranglings of the sectarians, have never dispassionately studied his works. They have seen only one side and not the other. Dayanand's work in pulling down these wrong notions of ages is familiar to them, but his labour in building up a newer and manlier race is not known to them. They have seen Dayanand as the destroyer of superstition, but not as the constructor of a higher and better kind of religious consciousness. But the Swamiji's aim of life can properly be realized only when both the sides are seen.

That harmony is in fact the keynote to his mission can be seen from the principles of the Arya Samaj. He clearly lays down here, that bodily, spiritual and social progress should go hand in hand. The idea is emphasised in the following words in the Satyartha Prakasha. "By the

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increase of bodily strength and activity the intellect be-becomes so subtle, that it can easily grasp the most abstruse and profound subjects. It also helps to preserve and perfect the productive element in the human body which in its turn produces self-control, firmness of mind, strength, energy and acuteness of intellect." Taking hold of this keynote we can well understand why Swami Dayanand speaks of Jnan, Karama and Upasana at the same time.

To Swami Dayanand one without the others has no meaning. If a man has to develop himself harmoniously he must cultivate all the three together. This idea of harmony is found in the writings of Swami Dayanand very conspicuously and the reason is not far to seek. A believer in the Vedic revelation—a Revelation that divides itself into 3 parts—Jnan, Karma and Bhakti—Dayanand could not help emphasising harmony and speaking of all the three together. Speaking of all three together Dayanand clearly points out that the realization of the Lord is the highest aim. This can be very clearly seen from the following quotation which Dayanand takes from the Upanishada.

"Oh Nacheketas that God, Who is worthy of being realized and Who is described in the Veda, as free from all pains and miseries, and for realizing Whom, the Veda opens its teachings; for realizing Whom is followed the path of true piety, is observed the vow of Brahmacharya; and owing to the desire of union with Whom, the learned meditate and preach; that Brahma I briefly describe to You. He is Om."

He adds "Thus that Brahma, Who is worthy of being realized is present everywhere." Brahma then is the only object to hanker after, and therefore Dayanand's Revelation—the Veda—"describes especially the Brahma" and has "Brahma as its foremost subject." And why should it not be so, when "His glory is seen in and vividly described by all the Vedas and Shastras, by nature and

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its beauty." The object of all the teachings of the Veda being the realization of the Lord, every human being is required by the Swami "to follow the threefold path of Jnan, Karama, and Upasana to realize the higher spiritual life." What higher spiritual life is, is hard to describe in words. It is a matter of experience and experiment. They alone can fully grasp the import of the words of wisdom, who in their life have realized the reality behind the phenomenal world. To the ordinary mind more often the truths of higher life, have no reality. But the Reformer and the Prophet has to work for the salvation of these ordinary men. This compels him to put in words what has been realized by the soul. And Dayanand the real benefactor of mankind has tried to vividly describe these higher spiritual truths. Let them who doubt the statement peruse the 7th and 9th chapters of the Satyartha Prakasha and ponder over the inspiring and elevating passages in the Bhashya Bhumika. What should invite us more eloquently to this higher life than the following words of Dayanand: "For our protection we pray unto God, Who is the Creator and Governor of the living and the non-living, the Illuminator of the heart and the mind. He is the Giver of strength to all. He is our Support and Protection. Oh God! Thou art the Giver of knowledge, wealth and fame. Have mercy upon us, take us under your protection and look after us.....
.....Verily that God alone is the Support of all and hence is He called Saha.....May we through the mercy of the Remover of all pain realize the truth and may we follow the Dharma—the expression of His will.....Oh Lord! The Master of vows! may I take the vow of following the path of rectitude..... Oh the Mighty One lead me on to this path, give me strength to observe my vow faithfully and sincerely....."

What can bring to our mind more vividly the thought of worshipping the Lord than the state-

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ment :—" The bliss of Salvation can be obtained only by realizing the Lord and by uniting with Him through Dhyan (meditation) performed with all the powers of soul and Antahkarna (the internal power of soul)." What can teach us more forcibly the ideal of resigning the self to the Divine will than the injunction ? " Oh man, in order to realize the Lord, dedicate your whole life—Let all—the breath, the eye, the tongue, the mind, the soul, the Brahma or the knower of all the four Vedas, the performer of Yajnas—the lights—sun, etc., Dharma (righteousness), happiness, the actions such as Ashwamedha, the prayers and praises, the study of the Veda, in fact all the sources of pleasure and happiness be dedicated to the Great God." What else can make our devotion complete and our love all-forgetting, if not the following precept :—" There is neither a second God, nor a third God, neither fourth God, nor a fifth God....." or the assertion " You will get true happiness and fame only when with sincere soul and humility and humbleness you devote yourself to the Sanatan Brahma."

These are but a few quotations taken at random from the works of Swami Dayanand. But they are sufficient to show the spirit of the Rishi and to prove that he was one of the greatest—if not the greatest—spiritual teachers and 'apostles of Bhakti' in modern times. Scientific and systematic in all other things the Swami does not leave the Bhakta to grope in the dark or to work at random. He goes out, seeks the Bhakta and takes him by hand on to the path of higher life. The course of preparation is carefully laid down. The body, the physical part of the man is first trained, trained to be strong and vigorous and able to bear all troubles, so that the devotee may feel no encumberance, no hindrance as he advances on the path of spirituality. Tapa and Brahmcharya are the two great factors. A strong body should also be pure before the soul within can

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find itself in possession of a clean house where to invite the Lord. Daily bath, cleanliness and purity—purity secured by curbing the lower passions—are required to play their part. Thus is the 'Mala' destroyed.

Arjuna said to Krishna 'Oh Bhagwan the *manas* (mind) is *chunchal* (unsteady).' What Arjan felt 5,000 years hence, we feel even now. His difficulty is our difficulty. How many of the admirers of Swamiji might have enunciated their own difficulty in the words of Arjuna? Them Swamiji teaches to conquer the mind by Pranayam. As a tender flower-plant stands in a tank so does the *Manas* stand in the tank of *Hridaya*. (Thoracic region full of air). The plant responds to every movement of the tank. The smallest waves make it vibrate. The plant can be kept in one position by stopping effectively the waves in the tank. The mind can be made steady by stopping the waves of the fluid filling the *Hridaya*. This is to be done by Pranayam. Two hours every day is the "Jigyasoo" required to sit in a retired corner and perfrom Pranayam. One fails to understand why inspite of it the critic speaks of no Bhakti and no devotion in the Arya Samaj? He fails to understand that Swamiji's method is of a silent, serious and systematic character. There is no play of vague sentiments and of restlessness—the things which now-a-days are considered as essentials of Bhakti.

Suggesting how to steady the mind, the great Rishi removes the Avaran (curtain) that separates the Bhakta from the Brahma, the devotee from the object of devotion, the worshipper from the worshipped. Avidya (ignorance) should be dispelled. For this is required a peculiar atmosphere. The clouds never allow the sun to show its glory, till the surrounding atmosphere is favourable. So the cloud in the mind 'Avidya' obstructs the devotee from getting a glimpse of the most Glorious Sun. The atmosphere is to be made favourable by

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constant and fervent prayer. The prayer that the Swami prescribes, the Vedic Sandhya is incomparable. It starts by contemplating God as the personification of Light and Love and as Distributer of Peace unto all. With the mind put in this attitude, the devotee looks to his body, the physical thing nearest to him and prays that its different parts may be strong and vigorous. Praying for power, he forgets not to pray for goodness. He remembers :

(It is excel'ent)
To have a giant's strength. But it is tyrannous
To use it like a giant.

and prays that with the strength of the body he might have purity and excellence. The Mantra is highly elevating and there is a natural connection between the phases of the Lord in which He is viewed and the importance of the organ or the sense that is to be pure. If the prayer is for the purification of the head, the Lord is viewed as the Life-giver and Supporter of of the world. How beautiful and natural the relation. For the purification of the Hridya, the Lord is contemplated as 'Mahan' (the Great)—Great are the powers of heart—great both for good and evil. Regard and admiration, and respect and reverence, generosity and charity, affection and love all flow out of it. It too is the seat of evil passions like dislike and aversion, contempt and scorn, narrowness and stinginess, malice and hatred. Through the heart are the enemies conquered. Its evil passions repel all friends and change them into rebels. It can take man to Heaven, it can pave his path to hell. Verily it is 'Mahan' and well has God been invoked as 'Mahan.' They only can realize the underlying beauty of the Mantra, who ponder over and meditate upon it.

The body being strengthened, the organs purified, the devotee approaches his Lord and tries to realize Him as the Soul of his Soul, as the Giver of Beatitude

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and as the Dispenser of Peace. A close connection is formed. Seeing the power within, the devotee looks without to see its play. The world is the product of that power.

Rit (Knowledge Divine) and Sat (Nature) proceed from it. The mountain like wave of the sea, the thunder of the Heaven, the lightning in the cloud, the moon and the sun, the stars and the constellations, the expanse of the earth and the glory of the Antraksha all are the manifestations of the self-same power. To view the power more closely, to realize it more vividly and to feel it more intensely, the devotee turns all round, seeks it in all directions. To the east he views it in the sun, the giver of light and heat and finds that its rays are a protective force. In reverence bows he to the rays, bows he to the power of the Lord and through them bows to the Lord Himself—free from all earthly connections. To make his environments suitable for the growth of spiritual life, he prays that this protective power—a combination of Light or Jnan (knowledge) and heat or Prema (Love)—might serve to make him friend to all and all friends to him and might put an end to every kind of hate. Similarly is the glory of the Lord seen in all the six directions and every time is the pious wish for protection and peace most piously expressed. The vivid realization of the play of the Divine power in nature and her glory makes him once more go deep down into the recesses of the unseen and lo! passing by the flag-staffs of nature the Bhakta sees now face to face Utam Jyoti (the Grand Light) free from all darkness, everlasting, ruling all and giving light to all. Realizing the bliss he cries "Wonderful art Thou—wonderful art Thou—Thou art the life of all the things; Thou art the source of the strength of the sun and the eye. Under Thy control are the earth and heaven. Verily, Thou art the Soul of the movable and the immovable. May I realize the reality! May I realize the reality!"

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The trance passes and the dead reality forces itself on the Bhakta. for long life, for vigorous body, for sound organs, the devotee prays. But then comes to his mind that most sacred of the Vedic hymns—the hymn with which he was initiated into the path of Dharma and for a pure heart and elevating thought he approaches his Lord. Finally realizing the Peace-giving the Bliss-yielding nature of the Divine completely he resigns himself to the Higher will. This is Dayanand's method for destroying Avidya, this is his Sandhya. Undoubtedly it is a most potent factor in inculcating the true spiritual life. May the critic realize this! May God remove his prejudice.

Before I take leave of you dear reader, I shall mention a few more points. By the side of Sandhya or the Brahma Yajna, stands in Swamiji's system Havan or Deva Yajna. It is not to be mistaken for a mere mechanical process for the purification of the air. It has a deep significance. It throws the individual into the universal. It connects man with the forces of nature and establishes a direct communication between them. It practically teaches man to seek his good in the general weal, to feel his life in the all-embracing life. And look at the 'Mantras' how forcibly and elegantly do they remind the 'Yajman' of the higher spiritual life. Oh how beautifully does each speak of the Lord and His power! Each Mantra reminds the repeater of his own insignificance in the great 'Yajna' of the Lord and so he himself says "I do this for Thy sake—I do this for Thy sake."

It should also be borne in mind that the Sadhana (Process of arriving at the Higher Spiritual life) prescribed by Dayanand is Akhanda (continuous). Through Brahmacharya, Grihasta and Vanparastha stages it is to be continued. Those who choose to have a detailed view of this may well spend a few days in going through the Sanskar Vidhi of Swamiji. I shall con-

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tent myself with merely referring to the Mantras which a Grihasti is required to meditate upon each morn. How eloquently do they teach him to yield his will to the Divine will, to resign himself to the Lord.

Brother Arya Samajist, I have tried to vindicate the Swami. I have tried to remove misunderstanding regarding him. It is now for you to vindicate yourself and to vindicate the Samaj. In my humble opinion, it should be yours to walk on the path chalked out by your great Guru and to try to become a Bhakta yourself. Do you feel for the ignorant masses? Do you feel for the superstition-ridden sons of humanity? Does your heart grieve to see the troubles of mankind? Do you ever shed tears to see the load of sins with which the earth is heavy? Does your imagination ever fire you to be a sincere and devout follower of the Rishi? Do you ever feel that you are called upon to discharge the trust that has been left in your hands? Then brnther! wake up and follow my humble suggestion. This alone will be sufficient to give us Peace within and friends without; to bless us and make the world happy! Amen.

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A Touching Story.

(BY "AN INDIAN.")

The "Press Centrale" publishes the following story from Alsace Lorraine concerning the Kaiserin, who recently stayed in her castle at Urville, near Matz: Her Majesty invited all the little school-girls of the village into the castle, and seeing that one of the little ones was especially bright, the Empress suddenly said to her, "Tell me your wish and I promise you to fulfil it." The girls watched their school fellow with deep interest. She thought a little while and then replied quickly, "I wish that it would be granted us to learn French in our school." The Empress was much taken a back by this request, touching as it did a great political question ever to the front in Alsace-Lorraine. This is the Germanization of the schools and the suppression of French influences, but having given her promise, she said, "Your wish shall be granted." The little girl made a deep bow, and with a glowing face. said: "Thank you very much, Fran Wilhelm." The next day the first lesson in French was given in the village school of Urville since the annexation of the land, and in future three hours' French will be given every week.

We wish our people and their leaders had even a hundredth part of the love for one's own mother-tongue which the brave little French girl bore. We wish our own boys and girls were as noble-minded as the little French heroine! We wish our countrymen, young and old, were as much guided by common-sense as that little one! Had the girl been as thoughtless as the people of India she would have asked for toys and sweets—those thousand and one things of little, momentary,

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value, after which silly folk hanker and thirst. Like our own Nachiketa (नाचिकेत:) of old the noble girl asks for a boon of permanent value, of lasting good, of enduring benefit. Blessed is the land that gives birth to such immortals. And blessed are the people who love and respect their vernaculars. But wretched are those who neglect their mother-tongue. We can never hope to advance with our vernaculars kept in the back ground —in a low despised undeveloped state. If we desire to make real progress, we must develop our own languages. To develop them is to develop ourselves. And how can we do this? The first step is to use them in our schools and colleges so that our children can have their education through the medium of our vernaculars. We must thoroughly recast our educational methods if we want to preserve our individuality. To aim at *practical scientific vernacular* education is, of all things, the first and foremost duty before us. We must give our vernaculars the first place they ought to occupy in our educational institutions. The youth of the country must receive their education (primary, secondary, higher, as well as, professional) in their own vernaculars. At present the first two courses (*i. e.*, primary and secondary) can be provided in the principal languages of our country with very little exertion but with far greater advantage. Gradually the higher and professional courses can also be provided in them if we but love and respect them. So the whole question comes to this: Do we love our own mother-tongues; if not have we commonsense enough to begin to love them now?

Ye People of India! You have before you the noble example of a noble little heroine—if that cannot make you love your mother-tongue, if that cannot teach you the first lesson in practical commonsense—we know not what else can do it. Your poor and neglected and despised mother-tongue does all the more need your love and support and care. Will you turn heartlessly from your first duty

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Remember, your own best interests are bound up eternally with those of your mother-tongue. Remember, your future welfare and past glory, your existence and individuality, your ancient culture and its preservation all, all, depend upon the effort you put forth to raise your poor despised mother-tongue from the slough of cold neglect you have thrown it into. Remember, reader, that all your hopes hang on the care you bestow upon developing and elevating your vernacular! Remember that so long as you despise your own language, you will not be respected by others.

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The Formative Period of the Modern Socio-Religious Life in India.

[Based on materials supplied by Mahamahopadhyaya Haraprasad Sastri, M.A., in the *Journal of the Asiatic Society of Bengal*, Mr. Nogendra Nath Vasu in the Bengali *Viswakosha*, Mr. Vincent Smith in *The Early History of India*, and Mr. Hari Das Palit, Research Scholar, District Council of National Education, Malda, in the Bengali work *Adyer Gambhira* or the History of a festival in connexion with the worship of Shiva.]

(By Prof. Benoy Kumar Sarkar, M. A.)

SECTION 1.

THE AGE OF HARSHAVARDHANA.

Bardhana King, Sri Harsa Deva.

It was Emperor Sri Harsa Vardhana who first glorified the name of the Vardhana line of kings. His father was a powerful King of Sthainwicwara (Thaneswar). He extended his dominions by conquering Malwa, Gurjara and other places and also by defeating the Hunas, who, however, repeatedly overran his country, till his sons, Rajya Vardhana and Harsa Vardhana came of age.

Lacanka King of Gandalaivaism.

On his accession to the throne; Sri Harsa's attention was first given to warfare. Lacanka, Narendra Gupta, King of Karn Suvarna, near Pundra-Ganda, had unjustly put to death Sri Harsa's brother Rajya Vardhana. To revenge himself on him, Sri Harsa invaded Lacanka's territories and in consequence a terrible war broke out. Ultimately a part of Bengal and the city of Pundra-Ganda fell under his sway. It may not be out of place to note here in passing that although Lacanka has passed

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for the King of Ganda he was not in fact such. Even Purva (Evil) Magadha once passed as Ganda. Lacanka ruled over Northern Radha which was very close to Ganda; and very likely the southern part of Ganda was also under his rule. It is for these reasons, we take it that he had generally passed for the King of Ganda. Sri Harsa subjugated Pundra-Ganda.

After his conquest of Ganda Sri Harsa stayed there for some time, and with the object of spreading his conquests, sent his army in different directions. It was about this time that he brought under his sway Pundra-Ganda as well as a part of Bengal.

At the time of the break-up of the Gupta Empire, some valiant members of the family who were ruling neighbouring countries as tributary princes, set up a large number of small independent kingdoms. Lacanka Narendra Gupta was one such king of the Gupta line. He was a Caiva and professed himself to be a staunch follower of the creed. Indeed, these scions of the Gupta family who were scattered over the country as petty chiefs, followed all of them the creed of the last Gupta Emperors and thus came to have firm faith in the Tantrika system of worship. Their professed creed was in reality a mixture of the Mantrayana form of the Mahayana branch of Buddhism and the new Tantrika form that the Caivas and the Caktas had developed among themselves. Nay, it may with fairness be said of the whole Hindu and Buddhistic communities of the time that they had wholly lost sight of the real object of their respective creeds and had come to stand on a common religious platform the planks of which were supplied alike by Buddhism and the Pauranika form of Hinduism. They had but little respect for the injunctions laid down by Brahmanas following the Vedic religion, and hence they may be said to have stood against the Vedic Brahmanas. Long before this

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the takaderipi (hailing from takadripa) Brahmanas had begun to practice Tantrikism. Hence it will be seen that at this time this form of religion had obtained supremacy in the country.

Worship of Siva and Sakti in Ganda.

Tantrikism based on the Saiva and the Sakta creed was accepted as state religion by Lacanka and other Kings of Ganda-Vainga. Hence it was that Saiva Tantrikism largely spread throughout the country.

When Sri Harsa assumed the reins of Government over Ganda-Vainga, Buddhism was re-established there. This Buddhism was not, however, genuine—it was simply the Tantrika form that the Mantrayana sect of the Mahayana branch had lately assumed. However, it was this form of Buddhism that was being re-established about this time in Gaya, Pataliputra and some other places as the principal religion.

Catholicism of Sri Harsa—he worshipped Siva, Suryya and Buddhha alike.

Sri Harsa Deva was a follower of the Mantrayana form of the Mahayana branch. The line of the Vardhana Kings to which he belonged, contained princes of various faiths; some were Saivas, some Sauras, and others Buddhists. Puspabhuti, one of the earliest kings of the line, was a Saiva from boyhood. Prabhakara Vardhana, father of Sri Harsa, was a staunch Saura (Sun-worshipper). He used daily to worship the Sun—god on a crystal plate with red lotuses. During his reign the Saura religion exercised considerable influence. Rajya Vardhana, elder brother of Sri Harsa, and their sister Rajyacri, were again earnest advocates of Buddhism. Sri Harsha himself adopted, one after another, the Hinayana, the Mahayana and ultimately the Mantrayana creed; but when worshipping, he worshipped equally the images of Siva, Suryya and the different Buddhas. He also established these images. In his early life he was a Saiva; in his middle a devoted Buddhist and during his last days he again

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professed himself to be a staunch Mahecwara (*i. e.*, follower of Mahecwara, Siva). Hence it cannot be said with any degree of certainty which of these was the creed of his heart. He performed various religious observances but was not partial to any. It may be inferred from this that it was the age of religious unification and to attract the hearts of his subjects he also followed them in the practice of those observances which had come to find favour with them.

It will thus be seen that during the reign of the Vardhana dynasty, the people celebrated the Saiva, Sakta, Saura and Buddhist festivals alike. As all the different sects had faith in Tantrikism, all the religious festivities began to be unified and identical in character. The Buddhist spring festival and the birth and Parinirvana festivals of Buddha (held in the month of Vaisakha) as well as the Hindu Spring and Saiva festivals were celebrated about the same time ; and, as we have seen before, the worships and festivals in honour of the various gods and godesses by the Mantrayana sect of Mahayana Buddhism were similar to those performed by the Hindus. Hence it will be seen that the festivities and entertainments of the whole people were the same no matter how many different sects and denominations there were superficially. And in course of time the tendency of mutual imitation became so great among the several creeds and sects that the difference between Hindu and Buddhist festivals came to be very slight.

Gradual Development of the Gumbhira festival.

These festivals that were held in the months of Chaitra and Vaisakha gradually contributed to the growth and development of the Gumbhira. Hence it is that the present Gajana or Gumbhira festivities are seen to be very largely influenced by Buddhist ideas. It may be noted here by the bye that Hindu and Buddhist Tantrikisms are so identical in character that even

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a trained eye can scarcely be expected to find out the nice points of difference.

Religious Unification.

From a study of the festivities and entertainments that were held during the reign of Sri Harsa Deva with a view to winning the hearts of the people, it will be easily seen that it was at this time that the age of religious unification reached its climax.*

In the time of Sri Harsa Deva it was not among his subjects only that a harmonious spirit was at work tending towards religious unification. He, too, was influenced by it; and for the benefit of his subjects without distinction of caste or creed, he spent large sums of money in erecting inns and hotels, dispensaries and hospitals, Viharas and Chaityas and the like. Throughout the length and breadth of his vast kingdom he allowed equal rights to his Buddhist, Jaina and Hindu subjects; or in other words, the people enjoyed royal patronage equally. And the result of this was they became devoted to the king and were always anxious to obey his commands. The sincere love of the king for his people made them deeply attached to him. When the king was such, his subjects also could not help driving away all religious animosities and were unconsciously drawn towards a religious unification. Although he was a Buddhist by creed, yet his subjects made no objection to it, rather they gladly took part in the religious festivities of the king and helped him in the practice of his religion; nay, they

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* Sri Harsa Deva was himself a poet and there was in his court the jewel of a poet named Vanabhatta. It was by this court that such dramas of genuine poetical merits, as Nagunanda, Ratnavali, Priyadareika, etc., were published. Jimitavahana, the hero of Nagunanda, was a Buddhist, while his wife Malyawati was a model follower of the Saiva cult. A study of this drama will make one to infer that about this time a harmonious spirit tending towards unification was governing Buddhism and Saivaism.

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even went to the extent of following him in their own festivities. Only an insignificant fraction of them, *viz.*, the Vedic Brahmanas, felt dislike for the king for his Buddhist predilection.

SECTION 2.

TWO FESTIVITIES WITNESSED BY HIUEN TSANG.

Hiu-en-Tsang's Visit to India.

To learn particulars of Buddhism from its followers in India and to collect Buddhist treatises of various classes, Hiu-en-Tsang, the Chinese pilgrim, left China in 629 A. D., and made his way to India through Samarkand, Bokhara and other places. He was a member of the Mahayana sect of Buddhism.

He appeared before the court of Sri Harsa Deva who received him with due respect. Enjoying the favour of the king, the pilgrim remained here for a long time and found his royal host deeply attached towards Buddhism.

The Accounts of Indian Festivals.

It is a matter for deep regret that in no historical, religious or poetical work of the time any detailed and systematic account is found of the festivities that were then in vogue. Fortunately for us, however, a foreigner, speaking a foreign tongue, *viz.*, a pious Chinese pilgrim took pains to record in his language a large chapter of the Indian history of the time; and it has been accepted by posterity as the only accurate history of those days.

Reliable proofs have been found as to the accuracy of his descriptions and thus he may be said to hav illumined a dark Chapter of the past history of India. He saw with his own eyes the festivities that were held during the reign of Sri Harsa Deva and we reproduce below in brief what he said of them.

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THE FIRST FESTIVAL.

The Kanya Kuvja festival described-celebrated with dance, song and music.

It was this Chinese pilgrim that was the cause of the huge assembly that was for the first time called out Kanya Kuvja (modern Kanouj) and was followed by festivities exhibiting the image of Buddha. This happened in the following way. He obtained an interview with Emperor Sri Harsa in Bengal and the latter was so highly satisfied with his religious discourse that on his return to Kanouj with Hiu-en-Tsang, he convened a public assembly to let the people in general have an opportunity of listening to his learned religious talks.*

At this congregation assembled a large number of Jaina and Buddhist Sremanas and Viksus as well as Brahmanas. A huge temporary pavilion was erected for the purpose ; and inside it a hundred feet high temple was built for holding festivities in honour of Buddha, a human-size image of whom was also established there. This festival extended from the 1st to the 21st day of the month of Chaitra, (? see footnote below).

Provision was made here on a lavish scale for the performances of dance and music, vocal and instrumental, and every day the festivities opened with these. The Emperor himself carried on his shoulder a small fold image of Buddha for a bath in the river and after ablution brought it back to the temple.* This Buddhist spring festival was celebrated in the month of Chaitra with flowers, resin and other incense, and dance, song and music. Cramanas and Brahmanas, natives and foreigners, were fed alike with various food in plenty.

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* This congregation took place in the months of Magha (January-February) and Falguna (February-March) of 644 A.D. "From the 1st to 21st of the month—the second month of Spring."—R. C. Dutt.

* Similar ceremonies of bathing and worshipping the image of Buddha are to be met with also in connection with the installation ceremony of the phallus of Siva, the Gajana of Dharma and the Gandhiri of Arya.

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One day the Brahmanas set fire to this huge pavilion and a portion of it was burnt to ashes.

The Chaitra festival of Sri Harsa.

The above festival which was held in the month of Chaitra was henceforward turned into an annual one. And in course of time this Chaitra festival of Kanouj by Sri Harsa has developed or rather degenerated into our Gambhira and Gajana festival. At least it has materially helped in the gradual development of the latter.

In later times to commemorate the burning of the pavilion, various feats were exhibited with fire after the festival was over. This part of the festivities also was not neglected in the Gumbhira. For even now various diverting feats are performed under the name of 'Fulakhela' (*lit.* diversion with flowers) both in the Gambhira and Gajana festivals. The 'Fulakhela' is performed in the following way. The Bhaktas or Sannyasis divide themselves into two opposing parties and kindle a fire with small pieces of wood, etc. They then snatch these burning pieces and hurl at one another. As observed before, this is simply a reproduction of the burning of the pavilion at Kanouj. *

Processions.

In the above spring festival a procession was started with the image of Buddha. The principal tributary chiefs with elephants, horses, etc, and the common people joined this procession and it was attended by dancers, singers and musicians. On this occasion flowers of gold were given away. The procession passed round the city and then returned to the place of festival. This practice of starting processions is still observed in the Gambhira and the Gajana of Siva and Dharma.

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* Even now on the eve of the Doll-jatra festival a fire-festival is held under the name of 'Nedapoda' in some places, 'Medhapoda' in others and 'Agchi' in still others. Probably it was intended to insinuate the burning to ashes of the 'Nedas' *i. e.*, Buddhists by the Brahmanas. Although a reason for the celebration of this festival is to be found in the Castra, yet the above seems to be the original.

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Ancient Schools of Will.

(By Leutovlotovastiki, Esq., Polish Philosopher, Patriot and Saint.)

(Translated from the French).

I.

MANY great spirits, deeply concerned about the problems of the will, are forced to create methods of arriving at knowledge of a free-man's understanding of himself and at a will power which never changes its decisions. Men of this class had their disciples, who have formed their followers into schools of thought which have existed in seclusion since the earliest times, more often closely bound in a religious life. Two of these schools particularly deserve our attention because their influence still lasts, and because they are two contrasting types, which have a permanent interest for all those who study human nature. These two schools are the Hindu Yogis and the Christian Ascetics ; the first of purely Aryan origin, and the second, in spite of its semitic origin, developed chiefly by other Aryan races than those which have given us the Yoga.

In the 18th century the savants of Europe commenced to study Sanskrit and to translate the magnificent works of that literature ; by the commencement of the 19th century the oriental influence of Brahmanism had penetrated European philosophy, thanks chiefly to Schopenhauer. A little too late, it is India which invaded more than two centuries ago by Europeans, has attempted to influence European and American thought, through the instrumentality of missionaries, amongst whom Norendra Nath Dutt, more commonly known by the name of Vivekananda (1863-1902) was distinguished by his eloquence, his knowledge and his ascetic experience and who had devoted himself to Ramakrishna the initiator of this movement.

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The Vedanta Society, founded in New York by Vivekananda, during his visit to the Chicago Exhibition in 1893, has published numerous modern works of Ancient Sanskrit literature. After the death of Vivekananda new missionaries came from India to the West, penetrating into the United States as far as California, where they built temples in the style which recalls those to be found on the banks of the Ganges and the Brahmaputra. These missionaries did not exactly pretend to combat Christianity; nevertheless on conditions their precepts were freely accepted, they could have Christian convert. One of their dogmas, the one concerning Karma, introduced the mechanical causality of an absolute ceremony in the world of morals, in attributing exclusively to the merits of man whatever degree of perfection he might have; for the Christian the more essential thing is the effect of grace which he receives, given freely to man and without being merited by him.

Now, if they accept the law of Grace, they may not believe the law of Karma. These are two irreconcilable conceptions, unless they limit Karma, that is to say the necessary causality, and unless they interfere with human destiny to explain the expiation of certain faults and the acquisition of certain qualities. We are certain we make the cause of all the ills we suffer and also a part of our well-being; but whether we acquire greater happiness than we are able to acquire in certain destinies, the human causality does not alone suffice to explain.

The difference between Hinduism and Christianity corresponds logically to one other fundamental difference. The Brahmin believes that he is at the bottom identical with God, and that the ultimate object of the human will is to realise this identity, and to dispel the illusion of separate individuality. He thinks that being part of an emanation from God, and this explains his desire to cease (earthly) existence as an individual, he identifies himself with God—as to the Christian, he believes himself to be a creature who persists in his existence distinct from God, even after hav-

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ing attained perfection. He does not aspire to identify himself with God, because he knows that it is impossible, and he does not admit his individual existence to be an illusion which he can dispel. Well on the contrary he thinks that this distinct existence is a reality, which for God's sake is so important, that he voluntarily came on earth to save humanity from evil, and which has been introduced into life.

The Vedantist never can admit the unique position of Christ in the history of humanity; he believes in a succession of Avatars, who do not descend from the sky, but who lift and raise up humanity by their example and their doctrine; the so-called acts of social activity as practised by Christians to him appear vain and useless, since human society is nothing but the effect of a series of illusions. It would be easy to enumerate other differences between the Hindu and Christian conceptions of life But for that which is included in the evolution of European thought from primitive materialism, is elevated, through idealism and pantheism to spiritualism; it is sufficient to say that Brahmanism comes from the same intuition from whence it becomes pantheism in philosophy, whilst it is in Christianity that the conception is born, which has given birth to spiritualism. The hope held by Brahmans and their adepts of enlarging the (mental) horizon of Christians and of rooting up their faith proves only that they have not arrived in their personal evolution at the point of view of Christians. And according to the ideas of the Vadantist himself in so much as he admits human evolution, the dominant religion on the earth to-day need not be narrower and less profound than that which has existed for more than its six thousand years, but which has never attempted till now to conquer the world, and which has limited its influence to the country of its origin and to the direct descendants of its first apostles.

There is in the meantime inside of Vedantic teaching which deserves to hold the attention of Christians, but

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which has been singularly neglected by them : that is the systematic practice of certain bodily and mental exercises which themselves train Hindu ascetics in the hope of more easy identification with God. They submit themselves voluntarily to a severe discipline which aids them to subdue the passions of the body and renders them masters of their thoughts ; of their emotions, and of their destinies. These exceptional individuals are called Yogis and Yoga the discipline which emancipates them. Now the Yoga interests us because it is essentially a discipline of the Will.

According to Vivekananda there are in the Yoga four converging paths which lead to perfection. It may be attained by good actions, that is by devotion to fellow-creatures ; it is the Karma Yoga which more resembles the way of the sages who preceded Aryan civilisation and who marked with their imprint the pantomimic manners. These sages (were) promised the virtue of terrestrial happiness, whilst the Brahmans promised to the Karm Yogi liberation from all evils and the eternal happiness of Nirvana, that is to say the annihilation of his personality by identification with God. Good works are not less thought of by Christians ; but the latter believe they obtain a celestial and personal happiness in accomplishing faithfully their duties in only one terrestrial life, whilst the Hindu has always made out that to attain Nirvana he must give himself up to good works during the whole of a series of successive lives.

The second way which leads the Yogi to perfection consists of lonely meditation ; the self has no object in view but knowledge. This discipline is called Gnan Yoga. If Vivekananda is a faithful interpreter of the ancient doctrine, we have here an important proof of a discovery of great import in morals and which places the ancient Aryans well above the Chinese since they recognise the autonomy of Truth, the right to pure speculation, which they admit is sufficient to fill a perfect

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life. The absolute moral value of research in truth, initiated by the ancient Brahmins, is still to-day questioned by those practical spirits of narrow view, who do not see in truth a way of attaining social ends, and an independant ideal, worthy of the perfect will, conforming to the Supreme Will of the Almighty and Omnipotent God.

The third way to perfection, according to the Hindus, is the mystic way, or Bhakti Yoga, that is the rule of prayer or of devotion. The mystic is not obliged to search for similarities in the physical world; solely by union with God, he arrives like the Karma Yogi and the Gnan Yogi at omnipotence and omniscience. The mystic Hindu, who is a pantheist, considers himself as identical with God; he may not then sacrifice himself to God in the same spirit and in the same sense as the Christian, who has the consciousness of only being one of God's creatures. These three ways of perfection are not unknown in Christianity; but we must remember the fundamental differences between Hindu pantheism and Christian spiritualism. The Hindus practice moreover a fourth or royal way called the Raja Yoga and that Christianity almost entirely neglects. It consists in a course of psychophysical exercises which conduct the Yogi step by step to absolute control of his body, of his emotions and of his thoughts. This method has been exposed by Patanjali in the 16th century of our era, and Vivekananda has explained it many times in detail in a book which was many times edited in India, England and America under the title of Raja Yoga.

Many other works have been published in English on the same subject. These are either original writings of contemporary authors, or translations of the classic tracts of Patanjali, Shankaracharya and of other principal masters of the Yoga. These tracts give us the rules of a physical and spiritual discipline.

The Yogi must restrain as far as possible the desires of the body, and endeavour to put these physiological functions under the control of his will. He begins with certain exer-

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cises of diminished respiration. It is often said it is true, in these tracts that the respiration exercises are not essential, but you can easily see that they play a chief part. It is truly a discovery of higher importance than that of the existence of a strict relationship between the master of respiration and the elimination of negative sentiments. The control, which they exercise by these simple means, on the other physiological functions and on the movement of thought is supreme. All the world knows that our different sentiments and emotions influence breathing; we breathe more quickly when exasperated and more slowly when plunged in admiration. But it is to the merit of the Yogis of India, that they have proved the reciprocal action of breathing on the sentiments and particularly of diminished breathing in the elimination of negative sentiments. Try when you are angry or afraid to diminish considerably your breathing. Try for example to breathe once less per minute during one half-hour—nothing is possible in battle without long training—and fear or anger disappears. It is true, to be exact, that the exercises of diminished respiration are not absolutely indispensable for arriving at the final object of the Raja Yoga; they are not found in the first publication of the books. But as, in the some manner, all kinds of publicity and particularly the publication of books has been transformed by the invention of the printing press, so the invention of diminished rythmic respiration, has furnished the Yogis with a means so extraordinarily efficacious for arriving at the control of self, that it would be difficult to replace it. On gaining control of the unconscious respiration in prayer they study all other concentration of attention. and inversely, by conscienciously and methodically diminishing breathing, all kinds of concentration become much easier; (besides) it is then easy to become an adept. For concentrating attention, immobility of the body is necessary, since all movement of the body distracts and hinders us, and compels thought of self. But as organic movements do not distract, immobility is more complete, and between continuous movements the breath-

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ing is more dependant on the will, than the circulation of the blood or the beating of the heart. It is thus evident that amongst the physiological functions that which lends itself more particularly as an interference with the will, is respiration. In retarding respiration we moderate by the same process the beatings of the heart, and by that produce a considerable diminution of the movements of the body.

The discovery of the influence of retarded respiration in the abode of our thoughts and sentiments, implies a vague presentiment of that which fits in with Jame's "Theory of the Emotions." The Yogis in so limiting the movements of their bodies, and in submitting to their wills the physiological functions, have gained more and more the control of the course of their thoughts and that is one of the principal objects of the Raja Yoga.

They call Hatha Yoga the whole of the physical exercises which precede thought concentration and which in reality are the means to an end. When we compare the Hatha Yoga and the Raja Yoga, which they say are two different disciplines, we think specially, that those ascetics who obtain supreme results by purely physical exercises pretending that they can obtain all the effects of the Raja Yoga by the Hatha Yoga, know not the preamble. The true work of the Raja Yoga commences with the exercises which consist, in concentrating their thoughts upon different subjects in eliminating all thought and all vision. These exercises give birth to a series of states of consciousness of which the most elevated is the Samadhi, in which the Yogi attains the objects of his efforts. This state probably resembles that which in the Occident, we call the mystic ecstacy.

These states are exceptional manifestations ; the arrest of self, the suspension of normal life, which isolates the individual from his centre and in consequence suppresses not only certain physiological functions, but also all possibility of social action. Vivekananda himself, who enjoyed,

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like all the Yogis a perfect health at the beginning of his mission to Europe and America, as lost this health and died prematurely before the age of 40 (in 1902). He was borne down under the weight of efforts which were necessitated the social work which he had undertaken and for which he was badly prepared. That which is more surprising is that when addressing his compatriots in the famous Madras conferences, he reproached them with their loss of thought, and recommended them to play more football and do less thought concentration! He recounts also in one of his works how a Hindu prince on a visit to the house of a high English functionary had asked as a great favour that he might be allowed permission to be a spectator at the drill of a company of English soldiers. Our Hindu fell into contemplation before those people who seemed to him barbarians and of whom several were half-drunk, but who represented the power of Western action and the force of a material civilisation which has realised the conquest of the country of sages and of saints.

For him who admits the Karma in all its vigour—who believes that we make for ourselves our own destiny and that the wickednesses of this life like the sickness, the misery and death, are attached in unavoidable manner to the existence of all distinct personalities, and of the Supreme Being—social activity is not an illusion, because each must suffer what he has merited in past incarnations, and the sage can save nobody otherwise than by the example of his renunciation of life and personality. This example alone may excite others to made themselves the necessary efforts for carrying out the inevitable circle of incarnations. And then the study of the ways by which they may avoid the evil of isolating themselves from their neighbours, becomes an urgent want, and they may in this case consider how great a triumph they have over ill in the power of placing themselves in a state of mental isolation, where they feel no more the body nor the existence of others, nor that of ill. There is there at least an individual who has renounced his individuality and who believes himself happy because he knows not ill and knows no more of others.

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Thoughts of Thee.

(By Miss A. Christina Albers.)

I.

I LISTENED at break of day, and lo, I heard the harp-strings of Thy pulse in the crimson flush of dawn; at noon I harked, and Thy voice was strong in the heat of the blazing sun. I listened once more, and the melody of Thy heart rang sweetly through the streaks of amber as the day dropped low. And lo, the veil was drawn over creation, and once more I opened the ear of my soul, and from star to star rang a mighty anthem and vibrated its echo on the walls of my heart.

II.

I was a child, and in the trees of a garden in a far Northern land I heard a voice sounding from the branches. It called two syllables only, and it called them many times. The young soul of my being was stirred, and I marvelled. I listened again, and the voice found my heart and deep into my soul it whispered, "Hearest thou me not? It is I, it is I, speaking through the throat of a bird."

III.

I saw an infant asleep and a ray of sunlight played upon its drooping lashes. In its chest I saw something moving up and down. I placed one hand upon it, and with the other I reached out into space. A strange force drew me upward, and I felt the movements of the planets vibrating in the tender heart of a child.

IV.

"Where is God?" Thus asked I of the stars at the dead of night when none was nigh; but the stars looked cold and answered me not. Then went I to the world at noon, but the world rushed by me unheeding. Still I searched on and came unto the gates of death, and once

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more I called out in great distress, "Tell me, oh Thou powerful one, where will I find God?" But the grim walls of the tomb flung back my voice at me and mocked.

In my sorrow I sought the loneliness, and in the evening shades I found a place in which to rest a while. And behold at my feet a little purple bloom swayed to and fro on a green stalk. I questioned no more, but gazed and gazed until I knew not myself any longer. And then, as if floating on the wings of a dream, there came from those tiny leaves a whisper, "Seest thou ME not? I dwell in the heart of a flower."

V.

Still I spoke not but from the cells of that swaying blossom a great love poured into my being; I gazed upward, and the stars sang a rythmic psalm, and I saw the pulsation of a great Heart throbbing though their golden arbs.

VI.

I returned to the world. and the moving mass of people changed into a waving sea, and I saw the Spirit of God passing through the rythm.

VII.

And unto death I went, and death drew nigh till his warm breath touched my cheek, "Knowest thou ME at last? I open the leaves of the jasmine bloom that the seed might fructuate."

VII.

Oh Thou Eternal, I stand in Thy presence, and my being trembles with awe and delight.

IX.

I saw a pilgrim decked in many gems, but his eye was restless for he knew Thee not.

X.

All that the world calls gold and precious I have thrown into a chaldron and placed it at Thy feet, and Thy love has touched it, and it blazes up into a mighty fire. The light thereof surrounds me till I become consumed in its brightness,

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XI.

I feel my soul melting away like a molten mass into a sea of flame.

XII.

And once more I behold the sad pilgrim under the load of his gold, and lo, I am he, but I cannot see the Right through the shadow of selfhood.

XIII.

Hark hear ye the song of the earth going upward through the spike shaped blades that cover the earth?

XIV.

I sought love in the heart of a maiden and found it in barley corn.

XV.

I heard the hot sands of the desert cry out, "Despise us not, for in our heart sleeps the Spirit of God."

XVI.

I saw that which was putrid and decayed, and lo, Thy hand touched it, and the garden rose sprang into bloom.

XVII.

The warrior raised his dripping sword to the skies; the maiden lisped a prayer at the shrine. Both felt Thy breath in their heart.

XVIII.

The dawn breaks in the East, and the Queen of the Night closes her petals. The rythm of the Law controls them both.

XIX.

The blacksmith raises his brawny arm to strike the iron; in every blow of the hammer is the pulsation of the Worldheart.

XX.

Place your ear to the heart of the honeysuckle, and you will hear the heart of pines and oaks, the heart of forests and mountains, till you are drawn into the embrace of the Worldheart.

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XXI.

My soul cried out in agony, "Reveal Thyself to me, oh God," and my eye caught a spider on the wall, and there I beheld Thee.

XXII.

The hunter raised his gun that he might slay the mountain stag; but Thou revealeadst Thyself in the eye of the brute, and his arm dropped.

XXIII.

Oh Thou Infinite Immeasurable ONE, I rest against Thy Motherheart, and my spirit is at peace. The soul of joy leaps through my being and fills me with its fullness to overflowing, and delight comes from my heart even as the milk drips irom the lips of the nursling.

XXIV.

I saw the lightning flash through the heavens, and I heard the sound of thunder from afar, and still I trembled with fear. But Thou spokest again, and oh, mighty Giver of sound and sight, I beheld Thee. The lightning is but a flash from the movement of Thy hand, and the thunder the whisper of Thy voice.

XXV.

Thou sendest forth the breath from Thy lips, and all the worlds come into being and heave up and down with the rythm of Thy heart.

XXVI.

Oh Mighty One, where is that in which Thou revealeth Thyself not? I look at the coils of the serpent, and I behold the orbits of the planets. I go out into the vast realms of space, and I feel the throbbing of Thy mighty heart. It strikes against the black walls of the chryalis and life buds within that dusky shell; the insect trembles with delight and stretches its crystal wings.

XXVIII.

Oh Heart of Bliss, Oh Mothersoul of Space, let me rest against Thy tender bosom, for there is silence, there is peace.

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Soft is the voice of Thy lips when it speaks through the waves of the Southern seas, breaking on the coral reef.

XXVIII.

The mystic palm rustles her head in the languid nights of southern climes and whispers, "Mother." The sturdy pine on Northern height points upward through the snows and smiles, "Thou gavest the blood of Thy heart into my veins, and my cones are swelling with rapture."

XXIX.

Thou kissed the peach tree in the budding year, and it blushed with rose delight and quickened till its golden fruit appeared and murmured, "I am but a part of Thee."

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Views and Reviews.

I.

THE SCIENCE OF HISTORY AND THE HOPE OF MANKIND

BY

PROFESSOR BENOY KUMAR SARKAR, M.A.

(Published by Longmans Green & Co.) pp. 76. Price 2-6 nett.

The idea of Evolution has certainly caught on. In almost every Science we find glimpses of it now-a-days. Novel applications thereof burst upon us from every direction. Organism, favourable and unfavourable environment, struggle, adaptation, and survival have become the favourite vocabulary of the times. And well should they; for the law of life is seen to work everywhere in this universe pulasting with life. Thus not only living units but groups of living units are found to obey analogous laws. Tribes, races, societies and nations all are found to come within their comprehensive sphere.

The book under review is a masterly application of those Biological laws to the vast collection of facts and events embodied in the world's history of world's nations, societies, etc. Without the application of this magic key the problems of History present one tangled skein of facts and events and the 'affairs of man seem to have no natural and necessary connection between one another.' The author advocates a more comprehensive view of the sphere of History for says he and very rightly: 'No knowledge about man can be complete until and unless it is based on a study of all human passions and tendencies, institutions and activities.' History must, therefore, concern itself with 'the whole of human life and its thousand and one manifestations and be founded on the science of life' else will it not be competent to formulate clear and definite principles about the course of human

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progress, the development of society and the evolution of civilization.

The author then proceeds to enunciate the law of life stating that 'the form and characteristics of every living being depend on the nature and strength of the contending forces,' that make up its environment. 'No organism can realise its individual perfection absolutely independent of all other organisms. All the world forces are jointly responsible for every manifestation of the life of an organism, so that the development, liberty and degeneracy of one are inextricably bound up with the development, liberty and degeneracy of all other organisms. This is the fundamental truth about the sphere of human beings.' Thus for a community or a people the first problem in the struggle is to discover the friends and foes—the favourable or unfavourable circumstances that may co-operate with or mititate against its growth and development.

The author now gives a rapid survey of the world forces in ancient and medieval History and comes to the conclusion that 'subjection and independency, progress and degeneration, national achievement and decay were not the fruit of the activities of individual peoples, and cannot be explained solely by the heroism or degeneracy of the nations themselves. They were not the results of isolated movements, but were the joint products of the whole process of human affairs.' Scholarly sidelights are thrown on historical events such as the influence of international politics and national advancement in modern times. We are told that international relations influence and modify not only the size and boundaries of states but even their administrative systems and forms and methods of Government. 'Enforcement of strict discipline and principles of military organisation is, we are told, the sole means of binding together the members of a new organisation for the furtherance of national interests. The rigorous pedagogic morality among the Calvinists, and repression of individuality among the Jesuitical orders were

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the inevitable consequences of their position and responsibility as the pioneers and organisers of new movements!

Islam, Christianity and Sikhism are beautifully pointed out as instances how religious movements and other aspects of human life are relative to the conjuncture of circumstances and vary their form and function with the varying needs of the times. Thus it was the absence or degeneration of all other institutions and organisations for the furtherance of the social, political and educational and industrial interests of man that necessitated the transformation of these religious associations into secular and military states.

Thus in the words of the author 'the Science of History founded on Biology' teaches us that neither literary movements nor political agitations, neither the acquisition of liberty nor expansion of territories—in fact none of the various aspects of national life are absolutely dependent on the particular people concerned, all are the products and *resultants* of the mutual influences of all nations and national activities on one another; so that types of national character are moulded through constant interaction and intercourses of life and thought. In the second place, these international actions and reactions assume different aspects in different times and thus give rise to different nationalities of the human race and *different types* of national characteristics. In the third place the *manifestations of life* that give rise to various national types and different national characteristics are always varying in form and spirit according to the varying conditions of the world; so that so long as man will be able to adapt his movements to the varying circumstances of the environment, there is no need of despair for the progress of humanity!

Treating of the world's greatest men we are told 'The history of civilization is the record of man's will-power that has achieved unexpected and almost impossible results by

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transforming unfit and inefficient peoples into some of the strongest nations of the world. Religion, industry, state, education and literature have been consciously transformed by the heroic efforts of such great men of the world.'

Ideals and phenomena of civilization, these are not chance creations but are what man mkes them to be. They are the products of environments. in the making and regulation of which human will and intelligence, political rivalry and commercial jealousy, desire of self-assertion and amelioration of national condition, play a considerable part. Man is always utilizing the forces and materials supplied by the physical and social environment, rearranging the particles of the universe, creating new situations out of old, giving rise to new environments for new problems and thus helping forward the opening up of new chapters of universal history !

In the concluding section entitled the outlook we are told "the interests of modern mankind are hanging on the activities of the barbarians of the present day world who are silently disturbing the centre of gravity to a new position. The pioneers of the future progress and advancement are those heroes who will be able to make the most of the inevitable changes that constitute the life history of the world, and create new situations by timely and skilful readjustment of world influences."

The whole book is well thought out and brilliantly suggestive. The author is well at home in all important facts of world history and the wealth of illustrative material at his command has been exquisitly manipulated by him. To go through these thoughtful pages of this book would change one's whole outlook of matters historical and lend a refreshingly new interest to the subject. The horizon of research is bound to be evidenced as the vast sweep and reach of the idea of interdependence and action and interaction of world-forces is realized. The real forces at work in bringing about the manifested changes in facts and events will now be

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singled out with greater zest and steps will be taken more directly in the line of raising history to the dignity of a science evolving therein gradually and steadily, slowly but surely a power to predict the future with greater certainly and lesser hesitancy.

II.

(The Hindu System of Moral Science by Kishori Lal, Sarkar, M.A., B.L., Published by S. G. Majumdar, Calcutta, Price Rs. 2) 88 pp., 216.

Ignorance is the frightful source of most of our mis under standings and prejudices. The spiritual treasures of Ancient Sanskrit literature are cheap only in the eyes of those who are prejudice blinded and having eyes, will not see for themselves. Truth protests against all such decrees of wilful ignorance. Even such a decree is the one that declares that though Sanskrit literature is rich in metaphysical philosophy it has left for the West to define and give a clear compact system of Science of Ethics. This flat of the ignorant is knocked on the head by the scholarly exposition of Mr. Sarkar who gives use. 'The Hindu System of Moral Science' based entirely on ancient Sanskrit texts.

The treatment of the subject is throughout methodical, lucid, true and to the point. Mr. Sarkar is a clear thinker and a clear writer. The book consists of nine chapters, each chapter being again sub-divided into suitable sections. The first two chapters deal with the general principles, nature, character and effects of the three Gunas—Sattwa, Rajas and Tamas. A summary of these appears on pages 53 and 55 of the book. The Sattwas Guna, is said to be caused by Jnana or Buddhi, *i.e.*, a perception of the moral and spiritual order of the Universe. It is peaceful and tranquil in character and produces happiness and tranquility as contradistinguished from pleasure and excitement. Similarly the Rajo Guna is the result of Aham or egotism, is full of struggle and labour and however productive of immediate pleasure leads ultimately to sorrow and regret, The Tama Guna is the effect

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of want of Jnana and confusion even of the sense of Aham, is characterised by lethargy and torpor and produces confusion, destruction and infatuation. Thus we are told man is subject either to a tendency to chaos and confusion (Tamas) a state of perfect submission to lower forces or to the self-centring, self-predominating tendency of individuation and isolation (Rajas), a course of selfish struggle with external forces high or low or to a tendency to draw towards and harmonize with the Great Soul of the universe by controlling self or sacrificing self to higher forces thus avoiding 'disorganisation' of Tamas, the evanescent organisation of Rajas and altering to the principle of perfect organization of Sattwa. The Sattwik man 'looks with an equal eye on all creatures' and 'free from double feeling, self-controlled, he is devoted to the good of all, thus he is without friction and not full of friction like the Rajoguni.' Thus in the Satwik state there is no consciousness of self though there is real development, just as there is no crying consiousness of any part of our body except it be in a disordered state.

Chapter III describes the three states of consciousness, *viz.*, the sensuality engrossedor sense ridden state, the unbalanced mental state, the state of *ahankara* where things are perceived through selfish attachment and selfish desires, and the morally and spiritually balanced state where Buddhi prevails and with faith and love one sees the moral and spiritual order and harmony along with the physical order of things. It is proved from Sanskrit Scriptural texts that 'the highest level of human existence does not mean a demolition of all desires, but a purification of them by one engulfing desire of universal good, in which the other desires are to be merged and to which they are to contribute in a tranquil state.' Thus the Hindu philosophers, distinguish between Kama (passion) and Shradha (purified desires) and Shraddha and Bhakti or desires to do one's duty sacrificing all to the Supreme Will. 'Never set your heart' says the 'Divine Gita' upon any object for the sake of any consideration of your own little self. But work as you must in furtherance

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of the moral and spiritual order of the Universe. The maxim is pursue your duty and not any personal selfish desire and all your desires will be realized unsolicited."

Emotional infatuation and intellectual hopeless blundering show Tamas. Emotional selfish attachment to persons and things, and dwelling in imagination and memory on objects of pleasure and gain and distracted and prejudiced judgment show Rajas. Reverence and love, emotionally, the memory and imagination occupied with contemplation of high and noble objects, the study of moral and spiritual truths and pure and high examples and ideals and intellectually sound comprehension and clear judgment reveal the Sattwik. Section VI describes the Rashas sentiments or susceptibilities. Thus 'the Madhura (or the sense of the beautiful), the Karuna (or the sense of the sympathizable) and Santa (the sense of the serene) belong to Sattwa. The Veera (sense of the brave) and the Hasya (sense of the laughable) belong to the Sattwa or Raja according to circumstances. The Randra (or scorching) belongs to Raja and Vebhasta (disgusting) to Tamaguna. So if you cultivate the higher Eashas with Bhakti and Shraddha you ascend the stair of the Sattwik state.

Chapter IV and V deal with the dual divisions into morally right and morally wrong and spiritually right and spiritually wrong. The class of actions which the Westerners would consider morally right would cover Sattwik actions and such of the Rajasik actions as are beneficial to society inspired by selfish motives though they be. These our author styles Satta-Rajasik. On the other hand, Tama-Rajasik actions or actions where society is injured by selfish activity and the actions of a Tamoguni are the actions that would be held morally wrong. The Hindu philosophy has the names Dharma and Adharma or Nyaya or Anyaya for this dual division. As means to attaining a virtuous life the Sanskrit writers point out Dama or subjugation of passions Yama or regulation of desires and Sama which means serviving harmony between them. Practice, education, self-discipline carried

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out and under instruction of a Guru are necessary for acquiring Dama, Yama and Sama. This much then for morally right and wrong.

Spiritually right and wrong would cover the Sattwik state as distinguished from the Rajasik (whether higher or lower) and Tamasik states put together. "It goes without saying that an act done in an absolutely disinterested manner as a Sattwik duty is purer and higher than an act done from a selfish point of view and as a duty influenced by Rajasik considerations." "In the spiritually right there is utter abnegation of self and an unconditional surrender to the Supreme Will. But in what is merely morally right, there may be selfishness provided it is not hurtful to Society."

Chapter VI the most important from a practical point of view deals with the means and forms of Moral and Spiritual culture. The mode of acquiring Sattwa Guna is here given. "Surrender yourself as much as you can, to the Supreme Will, in right earnest and busy yourself with work without any selfish object, then you will do what is right and Sattwik." The ability to give up a work the moment it appears wrong and freedom from all grief if after doing one's best success is prevented, are the two tests of a Sattwik action. Else are you attached to the work through selfish passion and not through a pure sense of duty.

Next to the above pure precepts from the Gita, the popular method of moral and spiritual culture points out the conquest of the six Ripus (enemies). They are, 1 Kama, 2. Krodha, 3. Lobha, 4. Moha, 5. Mada, Matsarya meaning respectively, 1. sexsual desires, 2. ill-temper, 3. liability to temptation, 4. confusion and infatuation, 5. inflated sense of one's self, 6. ill-feeling towards others. 'The formula of six Ripus is' as the author says 'taught universally among the Hindus. The effect of such teaching is very salutary.'

As against these two pairs of six Sattwik virtues are given in section 4th. Thus according to the Mahabharta con-

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tentment, freedom from grief, attachment or envy; peacefulness and cheerfulness are the six Sattwik attributes. Alongside with these may also be placed: 1. Dama (control), 2. Yama (regulation), 3. Sama (adjustment) 4. Daya (fellow-feeling), 5. Dakshinya (liberality), and 6. Dharma (justice). The description of the Sattwik aspect of the four Bargas and remedies against the three kinds of evils from a fitting-conclusion of this important chapter.

Chapter VII deals with certain topics incidental to-moral and spiritual culture showing how the Gita prescribes that Jnana is to be learnt by obeisance, queries and ingratiating service of the Guru and the wise and experienced in philosophical truths. It proceeds to treat how the Gita couples energy with humility in the ideal man, how the Daivik character is to be attained to, how Sattwik work or disinterested duty knows no distinction of occasions or of forms, how one thereby survives the fatal law of Karma-bandha (selfish activity), etc. Section 8, the ending section shows how thought Egoism (Ahankara) and selfish motives for doing work (Karma phala) are given up yet really this war against self is but for the benefit of the higher self and that therefore self-neglect is not allowed but only a devotion to higher ideals demanded and how self inflicted bodily pains of some misguided ascetics are condemned by the Gita in distinct and unmistakable terms.

Chapter VIII describes the different kinds of Yoga, showing that Abhyas Yoga or bodily and breathing harmonizing practices are but the lowest kind of discipline, how higher than these are the Yoga by faith and love, by concentration and contemplation, by doing works and deeds for Him and unto Him. Chapter IX the concluding Chapter treats of the principle of right and wrong as found in the Vedas and Darshanas, *e.g.*, as in Sankhya, Patanjali or Buddhism, showing the harmonizing link between them all. 'The English expression right and wrong' is we are told not scientifically exhaustive for what is 'not wrong' may not be positively right and *vice versa*. But

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in the Vedas is the moral distinction is accurately and exhaustively drawn by using *Preyas* (agreeable to the Highest Ideals) and *Preyas* (agreeable to one's likings). 'Thus the *Sreyas* (the right) as it occurs in the Hindu mind is an absolute, spiritual righteousness involving not only right conduct between man and man (the limited idea of European ethics) but a right habit of thinking, feeling and living.' Thus it is that life begins according to all the above Schools only where selfish desires absolutely cease and the spiritual order of the universe realized?

It will thus be seen that the book describes the characteristics of the Hindu System of Moral Science as distinguished from the European systems. There is no effort to read notions of European ethics into Hindu sacred texts. The indubitable superiority comprehensiveness and scientific exhaustiveness of the latter are pointed out at every stage. Thus the three Gunas show a fuller conception of mind proceses than the dual division. The Hindu notion of distinguishing between doing a thing as of right (Sreya) and doing a thing because it is pleasurable (Preya) shows the depth of their insight into human nature. Take again the matter of sentiments and we find that Western ethics has not gone beyond three, Truth, Goodness and Beauty. The ancient sages had a more elaborate and exhaustive division of Madhura (beauty), the Karna (sympathy), Santa (serenity), Veerya (courage), etc., etc. Take against the conception of spiritual right and wrong as distinguished from the moral right and wrong. What a sublime subjectively exhaustive conception have we there.

To every lover of this land, to every lover of the ideals of its surpassing spiritual heritage this work will indeed be welcome. At a time when the question of moral instruction has come so much to the fore it is a distinct piece of service to briefly put before our people the ideals of the ancient perfected civilization of the mother land. The book is indeed but a summary of the comprehensive details of

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ancient culture giving just a foretaste of the heights reached by the ancient Rishis of Aryavarta.

III.

Some other Publications of Professor Benoy Kumar Sarkar, M.A.

We have before us some of the publications of Professor Benoy Kumar Sarkar, M.A., whose Science of History, the hope of mankind, we have had the pleasure to review already. Every one of Professor Sarkar's works bears a stamp of sound scholarship. In matters and methods educational the Professor displays a spirit of commendable enthusiasm. His tract 'Steps to a University'—A course of modern intellectual culture—will be useful to all interested in improving education, as suggesting a syllabus that is based on a true estimate of what broad general culture ought to be like.

The Professor's educational creed which prefaces some of his tracts shows the advanced ideals he holds in this line. Education must aim to make one 'intellectually a discoverer of truths and a pioneer of learning and morally an organiser of institutions and a leader of men' to which perhaps we may add the ability to fit somoothly in organisation and to follow proper leaders. The Professor is for personal individual interest, for keeping education free from politics but based on sociology.

He is against too early specializations, against foreign languages being made the medium of instruction, against the use of deductive methods, against periodic as distinguished from subjectural examinations and against long vacations. He would thus have the student's mother tongue as the medium of instruction but wishes to supplement that by study of two foreign languages besides English and two Indian Vernaculars besides the mother-tongue.

The Professor is thoroughly in favour of India preserving her national individuality in education and culture. Thus in his tract on "The Hindu University what it means"

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the Professor emphasises its need for the preservation and promotion of the individuality and separateness of Hindu life and culture, though of course he by no means wishes to neglect the 'modern side' of eduaction and incorporation of the best assimilable ideals of the West with the best traditions and ideals of the East. The Professor is for emphasising Hindu ideals in India and placing these before other Universities by aggressive and adventurous Hinduism creating chairs for Hindu philosophy in Japan, China, Russia, Germany, England, America.

In his 'Pedagogy of the Hindus' a tract well worth perusal and study we have it how the Hindu patriorchal system of Pedagogy '*the domestic system of education*—the system of training through life and work under the direct influence of a single preceptor' in its practical results quite equalled, if indeed it was not superior to, the modified form of the *Residential system* which is gradually finding favour or the Western method of *factory system* of education. India, we are told, must be strengthened in her own ideals and then she may also assimilate the best in Western culture and 'demonstrate to the world that love, reverence and renunciation may be successfuly combinel with science, self-government and democracy.'

'The Man of Letters' (a scheme for fostering Indian Vernacular literatures) is another little brochure from the same author. Nationality, says the Professor, depends upon language. Language depends on thought and thought upon life and life upon ideals. There should therefore be a body of men to preach a new idealism, to look to ultimate success through present failure and build up a new India. Provision should in the opinion of the author be made by the public, for such men.

Besides the above the Professor has to his credit about six odd works constituting a series of aids to general culture. Much valuable information is systematized and embodied within readable compass. History, constitution,

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Political Science, International law, English literature are thus unified and summarised. The broad conception of culture that the Professor entertains would need all such knowledge. This series is published by Mr. S. K. Lahiri of Calcutta. The books are all based on standard authorities and will no doubt be found useful. Some books out of the Science of Education and Inductive Method of Teaching series in Bengali that have deservedly brought the author much renown in his own land will also shortly be brought out in English for the benefit of the English reading public.

Intellectual production and reproduction is the test of life intellectual. We wish the author all success in his literary endeavours and hope he will spare no pains to give his best to a nation that needs it so much and see to it that what he gives is such as will not suffer by comparison with any foreign productions on the same subject.

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Criticisms and Discussins.

THE STUDY OF SANSKRIT, A CRITICISM.

DEAR SIR,

When I read the article on the 'Study of Sanskrit" published in the last issue of your Magazine, I was surprised beyond measure. I could not believe that such fanciful etymologies could be seriously put forward. Believe me, Sir, when I say that many delusive associations are to be met with in this article. Many of the derivations of English words have been confidently put forward without a title of evidence. It would be no exaggeration to say that even ordinary dictionaries like those of Annandale, Oglivies and Webster have not been consulted, otherwise by comparing and checking his results with the derivations given therein, 'a student' would have been deterred from making such an unfortunate effort as this.

Then the writer has also indulged in all sorts of fancies in deriving certain proper names from Sanskrit. It would have been better if the "student of Sanskrit" had looked for the origin of the names of countries and towns in works on ancient history, the Journals of the Royal Asiatic Society or in any one of the numerous dictionaries, say, the Century Dictionary, Volume IX and the Encyclopædia Britannica. But it is a pity that he has looked askance at all these valuable sources and stuck to the opinions of Mr. Pocock and Mr. Jaccolliet as infallible and incontrovertible truths, though untenable in many places. It would have been better for us to know the extent of the beautiful fabric of philology woven by the winter himself. When the writer boldly proposes that England=Angira-*nand*, Ireland=Arya-*nand*, China=*chana*, London=*Nandan*, Orien=*agrahyana*, his fanciful derivation pass all belief. It is well known that England=Angla *land* (and not Angla—*nand*), that Ireland=Ire-land (and not Ire=*nand*), in short that land is not=*nand*. But the writer cherishes

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the belief that *Land—nand* and therefore in his etymological dictionary *Land* of London=Nand and therefore London=Nandan. If we should turn to Apte's Sanskrit=English Dictionary for finding out the meanings of *Nand*, we see it means 'happiness, pleasure, joy, a kind of lute ; a frog ; name of Vishnu, name of a cowherd ; name of the founder of the Nand Dynasty : one of the nine Treasures Kubera.' Pray, let me know how the word *Nand* has come to convey the meaning of *land* ! It is really overenthusiasm which has impelled the writer to fall back upon such conjectures.

Mr. Editor, it may be said that I have been indulging in all sorts of vagaries as unfounded as and perhaps more ungrounded than those of the writer whom I am criticising. But in my humble opinion, I do not believe with the "student of Sanskrit" that kinships and derivations require no history and authority, that dogmatic assertions make them good, plausible, ture and acceptable. In my derivations of each English word beginning with V I have shown all the links of a particular word among the Indo=European languages and then suggested the corresponding Sanskrit word, so that every reader can judge the merit of the derivation. The Western Philologists have not mainly drawn upon Sanskrit and therefore many Latin, Greek, German and Icelandic words which are closely allied to Sanskrit have been left out. Dr. Skeat in his big Etymological Dictionary and other philologists have suggested certain Sanskrit words which are not so appropriate as others yet to be suggested. If we do not transgress the laws of comparative philology and give tangible reasons why we differ from the conclusions of scholars who have gone before us, we cannot be blamed for indulging in fancies and guesses. I know that some of the kinships shown by me are not very satisfactory but it is a research for truth and any and every gentleman can criticise them so that we may ultimately reach the pure truth.

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But the writer of the article on 'Study of Sanskrit' gave a free rein to his imagination in suggesting the derivations of certain English words. I think his choice of words could not be more unfortunate. Some more than two hundred words in English have been shown to be closely allied to Sanskrit in Skeat's Etymological Dictionary, he could have very well taken the same and shown the motherhood of Sanskrit, if it can really be proved by the existence of a handful of words. Or, he might have reached the same conclusions if he had patiently given some time to the study of philology. But now by giving fanciful derivations of certain words he has unconsciously given a hard blow to the position of Sanskrit as the mother of, Aryan languages.

The following examples establish the truth of what I have said above :—

From Mr. Wedgewood's Etymo. Dic. P. 179. I come to know that *cradle* is from the same root as *crate*, an open case made of nods of wood watteled together L. *Crates*, wicker or hurdle-work *crate*, hurdle, grate-Dan *knat* copse, Gr. *Klados*, a shoot, twig, rod. L. *Crates* is from *knath*, to tie (that only which is tied). But the writer derives it from *krida*, to play on acccount of the similarity of the pronunciation of the two words, throwing away the whole history of the word as useless.

Child, As. *Cilde* is from the same root as *kin* and *kind* As. cyn=Coth *kuni*-O. H. G. *Chunni*, kind, family, race=G. *kind*=child. n=r, a similar interchange of n & l is seen in E. *Kilderkin*=Dn. *Kindeken*, a small cask ; Ofr. *aner*=Fr. *aller*, to go. The origin is As. *Cenan*, to *beget*, the root of which, *cen* or *gen*, is somewhat worked in the reduplicate forms. La *genus*, *geno*-Gr. *genos*, offspring, race—*Sans*. ganas.

(g=j) from gan, to beget—Gael. *Gins*, beget.

Ch=k is seen in numerous cases as *Castrum=Cester*, *Kirks=Church ; curl=churl, black=blatch.*

(2). However Dr. Skeat does not accept this deriva-

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tion. He thinks *child=cild* allied to Goth. *Kilthai*, the womb=Skt. *Jathara* for *Jalthara*, the belly, the womb.

Come.—Our friend has derived the word from *agam*, to come. Is there any reason and evidence for the elision of *a* long? Does any cognate Europ. language contain *g* for *k*? His 'Study of Sanskrit,' has not been fruitful to him, otherwise it would have suggested to him the Sanskrit, root *kram*, to approach, to advance to a person. In Pli and Prakrit kram—*kam*, *kamali*; he advances or approaches. For the elision of *R* see Muller's Pali Grammar and Cowell's. An Introduction to the Prakrit Grammar. Dr. Whitney has no doubt suggested *gam*, to go and not *agam*, to come but I think he is mistaken in so doing. *Kama*, the Pali and Prakrit forms of Sanskrit *Kram* has exactly the same sense and pronunciation while in *gam*, we have to reverse the meanings.

Boy.=G. *Bube*=Swiss Bub, Bue=Cimbr, *pube*, boy=L. Propus, a boy, *pupa*, a girl, a doll, (hedge=wood) L. Propus—*pu*, whence *puer*, reduplicated. Now *pur* is akin to Sanskrit *putra*, from Sanskrit *push*, to nourish, and pois, the spartan form of *pais*. (White's English Latin Dictionary). What a fanciful fanaticism it is to derive it from Sansk. *Bala*?

Blood Breed bread. The three words have been dogmatically derived from Sanskrit Vindh, to go increase. It is wrong to do so.

Blood—OE. *Blod*=As. *Blod*=Goth. *Bloth*=Icel. *bloth*; root proof seen in to blow (as a flower, *bloom*, from the brightness of its colour. (Annandale). New *Blua* is allied to Gr. *Bhihen*, to blow, to shine with bright colours, to flourish—L. *floreo* to bloom, flower, *flas* (that which expands, hence) a flower. Akin Sansk. *Phal*, to bear fruit, to fructify or better *Phulla*, a full blown flower, from *Chull*, to bloom, to open as a flower. In Hindi slang *Phulla* means blood.

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Breed—As. *Bredan*, to nourish, cherish, keep warm allied to D. *Broeden*=C. Bruten to hatch and to E. *Crew*, W. *Crw*. Warm. Cf. *Broed*,=G. *Brut*=E. *Brood* (Sanskrit). The primary meaning is that which is hatched, from the stem *eno*, to hatch *hue* (Crae) to roast. So it is probably connected with *Bhri*, to bear, to maintain, foster, cherish protect, take tare of, nourish.

Bread—The sense of *bread* was orig. 'a fragment, bit or broken piece.' This word does not seem to be connected with Sansk. Although E. *food*, L. *Panis*—food and Gr. Pat, to feed are derived from Sansk. *pa*, to feed, nourish, to protect.

Now I turn to show the wrongness of some of the derivations of proper names.

We know that the Sansk. word for a *Turk* is Turuska which has become Turukkho in Pali, would become *Turukho* in Prakrit and then Turk. In Abulgazi's History of the Tartars we have, on the authority of *Tod*, "Turk, *Turshka*, *Taksham*, or 'Taunak, filsde Ture," Tod's Rajistan P. 69 F. N. How has the writer connected it with Tarak? So far back as the 4th Century A. D. Turks were called Turushaka as is evidenced. *China* comes Oromp Sansk. *chana* (adj) clever, according to by Amarkosha. *Moreover* in one of the dialected of Persian *Turks* were cashed *Tarushkas* How has the writer then derived it from Taraka, when it is really given Tar,' to run fast? What evidence has he got to support his derivation. It is really strange that a student of Sanskrit should forget that the very word *China* is used in Sanskrit Literature to denote the country inquestion. चीन चिन्नक पृषो० दीर्घः is derived from *chi*, to collect, heap up, search, or to cover. *Chinawasas* means China cloth. References to this silk cloth of China are met with in the writings of Kalidas, *i.e.*, Sukuntala, Kunwar Sambhana's Mattinadhava and then in Amarusataka. China has maintained its position in the world market up to this

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time. I have consulted Apte's Sansk.-English Dictionary, the Kalpadarma, Vachaspati, Hemachandra and Amarkosha but have, nowhere found the origin of *China* in China. Would the writer explain why he has renounced the accumulated and unified opinion of the ancient lexicographers and given a new derivation without any title of evidence? *Thames* has been derived from *Tamas*, darkness. In the Century Dictionary, Volume IX, it is said to be of Celtic origin meaning 'Croad water,' There is no distant connection even between the meanings of the English and Sanskrit words in this case.

Japan—In seeking a Sanskrit derivation for this name, the winter has been led away by the similarity of pronunciation without giving any serious thought to the meanings of the words in the two languages under consideration. Japan is a cor-form of *Tipangu* (of Marco Polo) which in turn is corrupted from *Niphon* or *Nippon*, the Land of the Rising Sun.

Europe—The derivation of this word is purely a fabric of writer's own imagination. "It is really from Semetic *ereb*, darkness, evening, properly sunset, the land of the setting sun.' (Century Dictionary) 'On Assyrian monuments, the contrast between *asu* (the land of) the rising sun' and *erebirib*, '(the land of) darkness or setting sun" is frequent, These names were probably passed on by the Phœnicions to the Greeks and gave rise to the names of Asia and Europe.' (Encyclopædia Britannica). What a wonder that a 'land of darkness' has been a called a 'land of light and beauty' by the writer!

Onion—has been very strangely derived from **अग्रहायन**, agarhayan. Really this word is from the same. Latin root *onion=or*. to stir, rise, spring, as in *oriens*, *orient*, *origin*, *order*, etc. L. *or*=Gr. *or*=Sanskrit *ur* to go (*ura* (Vedic) going or a sheep). Thus I can not understand the connection, if any, of *onion* with agarhayna.

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I cannot better close this criticism than by giving a short bibliography of very important books which would be of great haif to the student of comparative Philology.

1. Skeat's Etymological Dictionary of the English Language.
2. Skeat's Principles of English Etymology.
3. Wedgeword's Dictionary of English Etymology.
4. Oswald's " " "
5. Murray's New English Dictionary.
6. Century Dictionary.
7. Bopp's Comparative Grammar.
8. Schleicher's Comparative Grammar.
9. Douse's Grimm's Law. A Study.
10. Ellis's Asiatic Affinities of the Old Italians.
11. White's Latin-English Dictionary.
12. Beames's Outlines of Indian Philology.
13. Beane's Comp. Grammar of the M. Aryan Languages of India.
14. Hoerule's Grammar of the Gandian Languages.
15. Pezzi's Aryan Philology.
16. Sayce's Principles of Comparative Philology.
17. Cleasby's Icelandic-English Dictionary.
18. Mackay's Gælic Etymology of the Languages of Western Europe.
19. Hanq's Old Land-Pahlavi Glossary.
20. Minochehergi's Pahlavi, Gurati and English Dictionary.
21. K. E. Kanga's Avasta-Grammar.
22. Childar's Pali-English Dictionary.
22. Muller's Pali Grammar.
24. Etymologisches " Worterbuch der gricchischen sprache.
25. Apte's Sanskrit-English Dictionary.
26. Liddle and Scott's Gaeek-English Dictionary.
27. Mayon's Greek for Beginners.
28. Vararuch's Pnaknita-Prakasha.

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Divine Wisdom.

THE VEDIC IDEALS OF BRAHMANHOOD.

MUCH has been said of ancient Brahmans. The following extracts from the holy Vedas will show clearly that the term Brahman should be employed for an aristocracy of intellect and character pledged to a life of voluntary poverty and to be the guardian of the national and communal conscience. The Brahmans alone ought to be judicial officers because they are best fitted to discharge the functions peculiar to the sacred office of a judge on account of their incorruptibility and impeccability. Money is the great temptation which causes the ruin of the honesty and conscience of judicial officers. Brahmans are forbidden to grow rich and, therefore, they cannot be susceptible to the only temptation which it is in the power of the rich to offer. All unselfish work of service ought to be in the hands of Brahmans. The three greatest characters on earth are the clergyman—who ministers to the souls of the laity, the teacher—who ministers to the intellectual needs of the community—and the physician and surgeon—who cures the physical ills of humanity. These noble functions can only be discharged by men of independent character and unfettered judgment and independence of character and independent judgment can only reside in men for whom sordid pelf and filthy lucre has no charms. What a noble ideal and what a grand conception! If such Brahmans in the West were invested with judicial powers and with powers of arbitration, the disputes between Capital and Labour would soon terminate, the antagonism of conflicting interests would be harmonised in no time and the coming catastophe and social disaster, which every man possessed of insight clearly, sees, may yet be averted.

The Brahmans owe allegiance to God only.

This is your king, ye Tribesmen, Soma (the Merciful Father) is Lord and King of us the Brahmans. (*The Yajur Veda*, IX, 40).

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The Brahmans are the friends of God.

What have (not) they friends received from thee, the Brahmans who, faithful, rest their hopes on Thee, O Indra ?
(*The Rig Veda V*, 33, 12).

A Brahman is he who is an expert in the art of eloquence.

I (speech) make the man I love exceeding mighty, make him a sage, a Rishi, and a Brahman,
(*The Rig Veda X*, 126, 5).

Better the speaking than the silent Brahman : the liberal friend outvalues him who gives not.

(*The Rig Veda X*, 118, 7).

The Brahman's higest heaven is where speech abideth.

(*The Yajur Veda*, XVIII, 62).

Speech hath been measured out in four divisions, the Brahmans who have wisdom comprehend them.

(*The Atharva Veda*, IX, X, 27).

A Brahman should be absolutely fearless.

As Heaven and Earth are not afraid, And never suffer loss or harm, Even so, my spirit, fear not thou. As Day and Night are not afraid, nor ever suffer loss or harm, Even so, my spirit, fear not thou. As Brahmanhood and Princely Power fear not, nor suffer loss or harm, Even so, my spirit, fear not thou. As Truth and Law have no fear Nor even suffer loss or harm, Even so, my spirit fear not thou. As What Hath Been and What shall Be fear not, nor suffer loss or harmeven so, my spirit, fear not thuo.

(*The Atharva Veda*, *II*, *XV*).

A Genuine Brahman to be distinguished from an Impostor.

When friendly Brahmans associate together and render unselfish service (to humanity) with mental impulses which the heart hath fashioned, they leave one far behind through their attainments, *and some who count as Brahmans wander elsewhere.* These men who step not back

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and move not forward, nor Brahman nor preparers of libations, Having attained to Vak (speech) in sinful fashion spin out their thread in ignorance like female weavers. All friends are joyful in the friend who cometh in triumph, having conquered in assembly. He is their blame-averter, food-provider, prepared is he and fit for deed of vigour. (*The Rig Veda*, *X*, 71, 8, 9, 16).

A Brahman alone entitled to be a Physician.

With Soma as their Sovran Lord the plants hold colloquy and say, O King, we save from death the man whose cure a Brahman undertakes. (*The Rig Veda*, *X*, 97, 22.)

A True Brahman is to be conversant with the Physical Sciences.

He who gives light and heat to bright forces of nature, first, foremost agent of these forces, Born ere the forces—to Him—to Him, the Bright, the Holy One, be reverence! Thus spoke these forces at first....The Brahman who may know Thee thus shall be possessed of a knowledge of natural sciences (lit shall have the natural forces under his control.

(*The Yajur Veda*, *XXXI*, 20, 4).

Duty of Kings and Householders to Honor Brahmans and to bestow gifts upon them.

In his own house he dwells in peace and comfort! to him for ever holy food flows richly. To him the people with free will pay homage—the king with whom the Brahman hath precedence. He, unopposed, is, master of the riches of his own subjects and of hostile people. The cosmic forces uphold that king with their protection who helps the Brahman when he seeks his favour.

(*The Rig Veda*, *IV*, 50, 8, 9).

(Surely he who does not patronise science and art cannot expect prosperity that comes from the application of scientic methods to the exploitation of natural resources.—Ed.

If a hundred other Brahmans beg the cow of him who owneth her, The learned have said, she, verily belongs to

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him who knows the truth. Whoso to others, not to him who has this knowledge, gives the cow, earth with the cosmic forces, is hard for him to win and rest upon.

(*The Atharva Veda*, *XII*, 4, 22, 23).

He who hath given a cow unto the Brahmans winneth all the worlds for Right is firmly is set in her, devotion, and religious zeal.

(*The Atharva Veda*, *X*, 16, 37).

Wronging True Brahmans a Heinous Offence.

If any king who deems himself mighty would oppress a Brahman, Rent and disrupted is that realm wherein a Brahman is oppressed .....As water swamps a leaky ship so ruin overflows that realm wherein a Brahman suffers death and harm. The very trees repel the man, and drive him from their sheltering shade, Whoever claims, what a Brahman owns.

(*The Atharva Veda*, *V*, 19, 6, 8, 9).

(All schools, colleges, laboratories and other sorts of endowments consecrated to learning are inviolable, exempt from texation and from forfeiture by the State. If a prince lays his hands upon them, he courts his ruin.—*Editor*).

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Ancient Aryan Civilization and Culture.

ADMINISTRATION OF JUSTICE IN ANCIENT INDIA.

The following extracts from the Shukra Niti, Chapter IV, Section V, show that in ancient times the system of judicial administration was highly elaborate. There was a regular code of Procedure. plaints, depositions and evidence were recorded. There were lawyers as in modern times with this difference, however, that they were expected to know not only the law but also the Dharma. Their duty it was to assist the presiding judge—not to lead him astray.

106.—The King should administer Nyaya in the noon and Smriti in the morning.

The Time for Holding Court. 307

107—108. But for cases of murder, thieving, robberies, felonies, there is no fixed time. These *should* be adjudicated at once.

109—111. Seeing the king seated on throne together with his ministers, the plaintiff should go to him after carefully considering or writing out what he has to inform or what has been injured by somebody.

A written plaint to be filed.

112. He should bend low and submit his petition by folding his hands in submission.

113—114. The king with his ministers after receiving him duly should first console and appease him and then commence the trial (discharge his duty).

Preliminary hearing.

115—117. He should then inquire of the plaintiff standing before him submissively ' what is your business ? what is your grief ? Do not be afraid. By which ruffian, when and under what circumstances have you been oppressed ?

118. Having thus interrogated him the king should hear what he says.

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119. The clerk should write down his statements in the character and language which are prevalent.

The statement of the complainant to be recorded in the court language.

120—121. The clerk who writes anything different from what is said by the plaintiff and the defendant should be chastised by the king boldly as a thief.

122. The councillors should not speak or accept what has been thus (wrongly) written.

123. The king should punish like thieves those persons who extort written statements from anybody.

Written statements not be extorted.

124. In the absence of the king the chief justice should put these questions.

The Chief Justice.

125—126 The Pradvivaka is so called because he asks questions (and is therefore Prat) and analyses cases, judges disputes or states what should be done and what not (and is therefore Vivaka).

130. The king should never himself fabricate a false case, nor even his officers.

False cases not to be fabricated by the crown.

131—132. The king should not through passion, greed, anger or his own information try cases that have not been presented for judgment.

133—134. But he should even without any complaint take up for adjudication cases of chhalas (misdemeanour) Aparadhas, felonies and cases in which the king himself is a party, on hearing of these through Suchakas, Flatterers and Stobhakas.

Offences cognizable by the Police.

135—136. A Stobhaka is he who not appointed by the king, gives first information of a crime, for the sake of money—a conduct censured by the Shastras.

Guardians of the Law.

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138—139. The Suchaka is he who has been appointed by the king to know of other's offences and after knowing them informs the king.

Some Criminal Offences.

140—141. Destroyers of roads, slanderers, those who jump across one's walls, destroyers of water reservoirs and of houses.

142—143. Those who fill up the ditches, publishers of king's imperfections, trespassers into inner apartments, trespassers into bed-rooms, trespassers into store-rooms, trespassers into the kitchens, those who stand by dinners without appointment.

157—158. Those who come before the king with head covered (by a turban), those who are skilled in picking holes in the pockets of others, those who are addicted to gambling, drinking, etc., and those who try to see their noses, ears and eyes.

Contempt of Court to be punished.

172—173. The complainant should be punished if he be insolent, vehement in speech and ferocious in dress, vain and rough, sit on the seat of the judges and is boastful.

Plaint Defined.

174. An Avedana or plaint is that which is said to the king by the plaintiff.

175. The language in which it is said to the Pradvivaka should be very intelligible.

Issues to be framed by the Court.

176—177. The Councillors having got that case should interrogate the plaintiff duly, should have more evidences (than presented by him) or curtail their number.

Deposition to be signed by Complainant.

178. The king should have the depositions signed by the complainant and then seal it with his seal.

Judges to be Honest.

179—181. The king should by exemplary punishment deprive those judges and officers of their jurisdiction who without carefully considering the cases pass sentences through fear, greed or passions.

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182. The king should first discriminate the cases as to their cognisability before (accepting them for trial).

When a plaint is not to be entertained

183. The king should dismiss the plaintiff after his plaint has been duly framed and accepted.

184—188. The plaintiff should by royal order appoint truthful, honest, active and well-armed men to keep under detention the defendant (who refuses to make certain statements and ignores his complaint), until he is summoned for trial and examination.

The Defendedant Hajut.

189—190. The detentions as regards to certain places, times, foreign countries and activities—these are the four kinds of Asedha or detentions. The man, who is thus forbidden, must not go beyond them.

191—192. The man who goes beyond the limits of Asedha, in binding down the defendant by restraining his calls of nature or harsh words and treatment should be punished.

193—194. The man who violates the Asedha and the periods of Asedha *i. e.*, breaks the restrictions imposed upon his liberty should be punished. If doing otherwise, the man who imposes the Asedha should be punished.

195—196. The king should summon by warrant or by officers the man against whom people complain as having committed or threatened some wrong.

Warrants, to be issued by the Court.

199—201. The king should not summon diseased people, children, old men, men in danger, men with many activities, those who fear the failure of works undertaken, those who are busy with the king's affairs and festivities, drunk, mad, foolish and sick servants.

Ineligible witnesses and those exempt from the necessity of giving evidence.

202—203. The young maids who have no relatives, high class ladies, women who have just delivered children and are in the lying-in-room, high-caste girls, women whose masters are not unknown.

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204—205. Persons about to be married, the sickly persons about to undertake sacrifices, persons who are accused in other cases, persons doing work for the state.

206—207. Cowherds tending the cattle, agriculturists in the harvest seasons, artists and artisans at work, and soldiers in times of war.

208—209. Minors who are not yet masters of their affairs, messengers, persons engaged in charitable works, men in danger—these men are not to be bound down and not to be summoned as witnesses.

212—213. After knowing the circumstances of the case, the time, place, as well as the importance of the events, the king may summon the diseased (and others who have been mentioned above as not to be summoned) by conveyances in important cases.

214—215. The king should also summon in serious cases those who have retired to forests after knowing of the complaints against them.

Lawyers and their Fees.

216—218. Representatives have to be appointed by the plaintiff and defendant who do not know the legal procedure or who are busy with other affairs, or who are not good speakers, who are foolish, mad and old and females, children and the diseased.

219. Friends also may be appointed to answer queries.

220—221, The king should accept cases even if they are brought forward by father, mother, friend, brother, and other relatives.

212—223. If some body has a thing done by some body appointed by him, the work done by the latter is known to be done by the former.

224. The lawyer's fee is one-sixteen of the interests involved (*i. e.*, the value defended or realised).

225. Or the fee is one-twentieth or one fortieth, or one-eightieth or one hundred and sixtieth portion, etc.

226. Fees to be small in proportion as the amount of value or interest under trial increases.

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227. If there be many men who are appointed as pleaders in combination they are to be paid according to someother way.

228. Only the man who knows the law and knows the Dharma should be appointed (as pleader).

229, The king should punish the pleader who receives fees otherwise.

230. The pleader is to be appointed not at the will of the king.

231. If the pleader acts otherwise through greed he deserves punishment.

When personal attendance of the accused is necessary.

238—241. In cases of murder, thieving, adultery, taking forbidden food, abduction, harshness, forgery, sedition and robbery, there are to be no lawyers as representatives (of the defendants). The perpetrators are to answer personally.

242—243. The king should punish according to offence the man who does not respond to summons owing to the vanity of his men and money.

Security to be taken.

244—245. Having noticed that the defendant who has been brought by the messenger has other engagements the king should take suitable security for his appearance.

242—248. 'I shall pay what is not paid by this man, I shall present him before you (at certain dates), I shall make him present a pawn. You have no fear from him. I shall do what is not done by him. Such and such is his occupation (and means of living) He does not swear falsely.

249—251. The Pratibu प्रतिभू or security is to be taken from both parties. He is to be non-slothful, a good speaker, trusted by the people, renowned, wealthy, and capable of investigating cases.

The Statement of the accused to be recorded.

273—274. After the Purvapaksa or plaint has been determined, corrected according to what is acceptable and what is not, and well discussed, the Uttarpaksha or defendant's version is to be written.

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Cross-examination permitted.

285—286. By cross-questioning should be disclosed those facts which may have been suppressed by both parties in their statements through wickedness or ignorance.

The Four Divisions of a case.

305—306. The four divisions of a case are : first, the Purvapaksha or plaintiff's statement, secondly, the Uttar or reply of the defendant, thirdly, the Kriya or actions of the two parties in the conducting of the suit and lastly, the Nirnaya or decision and judgment.

The Order in which cases to be tried.

310—312. The cases should be tried in the order of their arrival or of their importance, or of the gravity of injuries suffered and losses sustained, or of the castes.

Assessors.

313—317. The assessors after considering the defence should give their opinion with regard to the party on whom lies the burden of proof. He on whom lies the burden of proof should prove the point at issue with all the evidence at his command, documentary and otherwise. In a dispute between two the evidence of both cannot be true. The evidence of one must be false, if the other is right.

Evidence to be recorded in the presence of parties.

330—331. The king should record the evidences (Sadhanas) in the presence of both parties, should not receive them in their absence.

Prosecution Evidence to be met by the Defence.

The defects of the evidences have to be pointed out by the defendant.

Authorities in Law.

332—333. The deeper meanings of the evidence are to be made clear by the councillors by referring to the Shastras at the proper time.

Perjury to be punished.

The producer of false evidence should be punished according to the offence.

336—337. The man who bears false evidence and the man who suppresses evidences are to receive double the punishment (of the producer).

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Editorial Reflections.

THE *ROUND TABLE* ON THE ARYA SAMAJ.

IN the last issue of the *Round Table*—a Quarterly Review of the Politics of the British Empire—appears an article on the Arya Samaj, 'that most anti-Christian (?) of Hindu reforming sects.' The writer begins by referring to 'the curious statistics contained in the reports of the 1911 census,' notes the expansion of the Samaj drawing attention to the figures of the United Provinces (where the numbers have increased from 22,053 in 1891 to 65,282 and finally in 1911 to 131,154) and being afraid lest the significance of the progress of Aryaism be overlooked or misunderstood, he pointedly states that 'the Samaj by far the most interesting as well as the most successful of modern attempts to reform the Hindu religious and social system from inside' .....demands the most serious notice of all those who are interested in studying the trend of affairs in India of to-day. To excite the curiosity and to sustain the interest of his readers he refers to the organization of the Samaj—the most complete thing of its kind in India, the Sawadeshik Sabha with Mahatma Munshi Ram as its president, the provincial committees and the large donations announced on occasions such as the anniversary of the Kangri Gurukula.

To make the reader understand the circumstances under which the Samaj has progressed so well, the writer takes him a generation or two back in the history of India. He refers to Swamiji's awakening on Maha Shiva Ratri and his escape from the trammels of the world and says :—'The world in which the young enquirer emerged was in a ferment and that during the years that Dayanand was wandering and studying, the menace

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presented to the religion of their forefathers seemed real enough even to many orthodox Hindus. Western ideas imply Christian conceptions of life and Macaulay policy appeared to connote not merely the anglicising, but also the Christianising of their country.' The only effort made by Hinduism 'to breast the flood' had failed. 'The Brahmoism (of Ram Mohan Rai) as developed by his successors could be represented to be little better than an adaptation of Christianity.' 'Such very briefly' adds the writer, 'appears to have been the situation when Dayanand stepped into the arena. With his coming a new force appeared. He was not only a pious and earnest thinker: he was also an ardent patriot, and his whole mission is as eloquent of the one strain in his character as of the other. As a truly religious man he was appalled by the degradation of Popular Hinduism, its gross superstitions, its lifeless ritual and its barbarous customs; as an educated man he recognized the inevitability of the claims of Western learning; as a patriotic Hindu he contemplated with horror the possibility of denationalisation.'

'It is asserted that Dayanand found the remedy in his study of the ancient scriptures of his faith and the early records of his race. He therefore wanted men to remove the accretions and after additions to arrive at truth. Dayanand's call was 'Back to Vedas—to the only spring and unpolluted fountain-head of all knowledge and truth, the priceless legacy to India from the Arya Varta of golden days when all things were perfect and when by direct inspiration the All-wisdom made known the divine mind to the holy Rishis for the enlightenment of all nations in all time to come.' The writer adds that this position incidently involved the assertion; that the Vedas enshrined the discoveries past and future of all science and research, and Dayanand boldly made it. Here the writer has missed the truth, which is the reverse of what he states. Daya-

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nand left his house in search of immortality and in that search he came across the learned men of various descriptions and studied innumerable books, till he saw Rishi Virjanand and studied the Vedas—the eternal source of all that is good and glorious in man. His Guru having taken him into this treasure house commissioned him to lead all men to it and share with them the treasures.

Having stated the position of Swami Dayanand, the writer describes the difficulties with which the path of a reformer in India is beset. 'The earnest reformer stands forth as an enemy of Society, and even those whose conscience accepts his message shrink from seeing sacreligious hands laid on the foundations of their family and national life.' Dayanand—the new Luther—is shown as making headway by compromise. Now it is certain that if Dayanand hated anything, it is compromise. His life, his teachings and his writings clearly prove this. His scathing criticism of evil whether in Hinduism or Islam, in Christianity or Budhism, his clear and unvarnished statements about everything, his bold denunciations even in the presence of his professed enemies and finally his refusal to modify his principles so as to enable men like Sir Sayyad Ahmed and Keshab Chandra Sen to co-operate with him clearly show that Dayanand never was for compromise. The writer of the article under review feels this unconsciously and therefore, shortly after, he states: "It is unnecessary to suppose that he deliberately pandered to popular prejudice in order to secure adherents to an otherwise unpalatable creed." To explain his conflicting statements he speaks of Dayanand as 'a curious medley of astuteness and simplicity, of learning and ignorance, of enlightenment and prejudice.' It is reasserted that 'it was the compromise which made success possible for Dayanand—a man of curious limitations.' To support this theory of compromise he speaks of Swamiji as adding to the four Vedas—

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originally stated to be the only true non-human revelation—Brahmanas, Upanishads, &c., as authoritative expositions of the Veda and thus admitting a mass of ritual and metaphysical philosophy of greatly varying value; he refers to the Karmic theory as post-Vedic and as a theory incompatible with the conception of an All-merciful God; he asserts that Swamiji never broke with the four castes and simply swallowed the sanctity of the cow. He further gives an analysis of the Ten Principles and adds. "How far these propositions can be derived from the records of the primitive nature—worship embodied in the Vedas, will not bearenquiry.' The statement involves very wide and important issues. We shall try to explain each proposition as far as the space at our command will permit.

It has already been shown that compromise was repugnant to Dayanand's spirit. What is represented as unconscious compromise is a deliberate step and it establishes a real harmony between the various principles of the Samaj. The statement that the Brahmans and the Upanishads were added later on is historically false. Swamiji's position has always been very clear on this point. He plainly writes:—

"The authenticity of commentaries on the Vedas, called in Sanskrit Brahmanas.....composed by Brahma and other sages, lies in their adherence to the text, the least departure from which annihilates their authority."

This position he held throughout his life. This is what his Guru bequeathed to him and for this he fought the great Shastrartha of Kashi.

The antagonism pointed out between the teachings of the Veda and latter writings regarding ritual can be true only in the case of absurd and meaningless latter day ceremonies. Dayanand has not involved the Samaj in these, but he has preached the scientific Karma Kanda

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for which the very name of the Yajur Veda is a sufficient sanction.

The metaphysical philosophies are of varying value only to those who have not gone into the spirit of Swamiji's teaching. He holds up one philosophy and shows that the 'Upangas' are the organs of one and the same organism and as such are not contradictory. A philosophy of life is of the utmost importance for a religious system and its inclusion is justified.

Here is the sanction of Veda for the Karma theory: "Go forth, go forth upon the ancient pathways whereon our sires of old have gone before us. Meet Yama, meet the fathers, meet the merits of free or ordered acts in highest heaven. Leave sin and evil, seek anew the dwelling and bright will glory *wear another body.*"

The theory is not incompatible with the conception of an All-Merciful and Just God. It is the only theory which scientifically explains the diversities and inequalities of the world.

The principles of the Samaj are based on the sanction of Veda. For instance, the 6th principle has been derived from such of the Vedic Mantras as impress upon our mind the necessity of developing body and soul and of improving our environment and society. Some of these Mantras occur in the daily prayer of the Aryans. Prayers are uttered for increase of bodily vigour and longevity, for the possession of a keen intellect and pure heart. At least six Mantras of Sandhia forcibly bring to our mind the necessity of working in harmony with our neighbours. The burden of these is "May we leave him who happens to hate us to Thy judgment and may we make up with him through the instrumentality of Thy powers."

The suggestion of the writer that the conception of one God is foreign to the teachings of Veda is not an old and exploded idea. There is no Nature-worship in Veda. The so-called names of the 'elements'

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represent the various phases of the Lord. Let us hear what the Rig Veda says:—

"Though one he is called by the learned by many names such as *Agni*, *Yama*, *Matrishva*.

Mighty in mind and power *Vishvakarman*, Maker, Disposer and most lofty Presence. Their offerings joy in rich juice where they value one, only one, beyond the seven Rishis. Father who made us, He who, as Disposer Knoweth all races and all things existing, even He alone, the Deities' name-giver. Him other beings seek for information."

That Swamiji practically broke with caste is proved by the fact that he himself admitted into the fold of Aryanism a born Mahomedan.

The sanctity of the cow was not swallowed but proved. The distinction between the utilitarian and the religious belongs to the West. With us whatever is useful for mankind is religious and what is religious cannot but be useful for humanity. The writer of the article should carefully peruse the Gokarnanidhi, otherwise known as the ocean of mercy—a book containing Swamiji's views on the subject.

Having done with Swami Dayanand and his mission, the writer explains the causes of the popularity of Samaj. He says: "An immense strength has lain in the blessing Aryaism bestows on social service..... .....The Arya has responded manfully to the call to be up and doing for the good of humanity, and as might be expected from a body drawn from the most enlightened section of the community, his outlook is wide and his efforts well directed..... .....He is a strenuous opponent of child-marriage, that source of so much sorrow and suffering and so many disabilities, physical and moral, of the race.....

He sets his face against such horrors as temple prostitution, preaches clean living generally, and has

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elaborate theories on the safe-guarding of the young from demoralising influences.....He did much good work in connexion with the Kangra earth-quake, and in times of famine has both relieved sufferers and taken charge of a number of orphans.....In short, in matters of social service the Arya is to be found an active worker on the side of the angels,.....In Educational matters the energy of the Samaj is especially worthy of record. 'In every town of importance,' says the Punjab Census Report, speaking of elementary education, 'the Arya Samaj has opened a school for boys.' It possesses also a number of High Schools, and in the Dayanand Anglo-Vedic College at Lahore a college attached to the University.....Especially noteworthy also in the fact that in the two provinces together the Samaj, is credited with a female college and some eighty girls' schools.....
....."

From the general work of the Samaj the writer turns to the Gurukula—'the fine flower of Aryan enterprize, and indicative of both of its good and evil potentialities.' Says the writer: "This academy is controlled by the Punjab Provincial Committee and its Governor and moving spirit is Mahatma Munshi Ram.....That the system adopted in the Gurukula should be a direct challenge to the official or Macaulay policy in regard to higher education was only to be expected from the whole nature of the movement which gave birth to the Samaj." The writer proceeds to draw the picture of the product of the present system of Education as frequently held up and acknowledges that "much of the charge is unfortunately true."

It would perhaps be interesting to hear the writer at some length on the Gurukula: "Pupils are taken at the age of seven or eight, after a solemn initiation ceremony, and their parents are under a promise not to withdraw them till the expiry of a sixteen year's

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course,.....Discipline is strict, but those who have had the best opportunity of seeing the inner life of the institution invariably speak of the atmosphere of mutual confidence and affection which pervades it.....

No one who has stood in the Gurukula playing fields, where they lie between the forests of the Siwalik hills and the Ganges, swept by the keen winds blowing off the Himalayan snows just visible in the north, with no human habitation in sight and no sound but the babble of the river or the calls of the jungle, can fail to praise the wisdom that chose such a delectable spot for the location of the school or doubts the benefits which such surroundings confer. A visit to the buildings leaves nothing but admiration for the internal arrangements..... .....The Gurukula ways appeal to the Englishman. In the main they are ways of the public schools he knows and understands and he is prepared to believe that they must be efficacious in the east as in the west in building up of health, character, manliness and *esprit decorps*. It is where the Gurukula differs from the public school that he finds himself at sea. He is inclined to discover weakness in the complete separation from home and womanly influences.....He sees danger in the absolute control over the boys' development and outlook being in the sole hands of a clique of enthusiasts..... .....That the Gurukula is calculated to produce healthy, clean living, disciplined, patriotic and enthusiastic exponents of Aryaism is obvious. The question that arises is whether it will produce open-minded, loyal, practical and useful citizens of the British Empire."

The writer, a Westerner, is not able to sympathise with the Indian ideal of Education. If the complete separation from home influences was productive of good results in ancient India, it will be so even now. Swamiji as elsewhere, so here has placed before us the ancient ideal and we are striving to give it practical shape. The

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complete control of the teacher over the pupil is necessary for the full development of the child. The master is the maker of the future man and he should not be interfered with in any way. The Arya Samajists are enthusiasts undoubtedly, but they are men of sound judgment and wide culture. Let the writer be assured that his fears are unfounded. It is a hope of the Arya Samaj to produce good and useful citizens of the Empire and this hope has been well justified by the present products.

In the last section the writer treats of the attitude of the Samaj towards politics and other creeds. The writer has the fairness to admit that 'no one believes that the Samaj was merely organised for the spread of particular political views, or that all Aryas are politicians, or that Arya politicians are necessarily disloyal.....So long as good and wise men control the activities of the Samaj there is no ground for apprehension....."

The remarks are applicable to every movement religious or otherwise. A possible perversion of a movement can be no argument against its continued existence. In the case of the Arya Samaj there is no real danger whatsoever. The leaders are fully alive to their duty and they need hardly be reminded of it. As to the *rapprochment* between the Government and the Arya leaders perhaps none hails it so warmly as the Aryan public.

Now the views of the writer on the attitude of the Samaj to other creeds require consideration. Says the contributor to the Round Table : "And finally, if it is to be a really civilizing agency, it must reconsider its attitude to other creeds. No leader ever left a more embarassing legacy to his followers than did Dayanand in the chapters of invective contained in the Satyarath Prakash, his authoritative exposition of the new religion, which is now the Bible of the Samaj." The writer would not have referred to this but for the fact that a recent Samajic publication defends "Dayanand's attitude, large-

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ly by extracts from the egregious Tom Paine and a number of obscure modern English assailants of Christianity ..... He then says : "All this flogging of dead horses is sadly wasted energy and can be productive of no good in as much as it is an obscuring of present issues and in so far dishonest."

To these remarks we answer that the statement that Dayanand has left an embarassing legacy is hardly fair. In fact there is nothing embarassing in his writings. It may also be pointed out that the Satyarath Prakash is not the Bible of the Arya Samaj, but that for an Arya Samajist it occupies the same position as the writings of any other Rishi. In the recent publication referred to—*The Arya Samaj and its Detractors* Dayanand's attitude has indeed been justified. But it should be noted that nothing has been done to obscure present issues and hence the writing is perfectly honest. If the horse is dead now, indeed we shall flay it not, but we shall surely claim that the flogging of Dayanand and others, who have been described as 'a number of modern obscure assailants of Christianity' and amongst whom are men like Charles Beard, Ingersoll, and Moccabe, has succeeded in killing the horse.

The writer of his article in the penultimate sentence asks the question : "Will the Samaj eventually be swallowed by Hinduism, like so many previous attempts at reform before it, or will it succeed in freeing itself of its limitations and in welding the incoherent units of Hinduism—for better or worse—into a true Association of Aryas ?" The reply is that the Samaj will succeed in welding in one coherent mass not only the Hindu community but the whole race. The Hindu community may possibly be moulded first.

———o———

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The Gurukula Samachar.

Motto I:—By the force of *Brahmcharya* alone have sages conquered death.—*The Veda.*

Motto II :—The welfare of society and the justice of its arrangements are, at bottom, dependent on the characters of its members.....There is no political alchemy by which you can get golden conduct out of leaden instincts.—*Herbert Spencer.*

THE OPENING SESSION.

Tick at 6-30 A.M., the 24th September the Brahmacharis of the Vidyala and Mahavidyala sat in orderly sequence under the spacious and neat yellow pandal erected in the school-college open square. Thus met all after the vacation. Mahatmaji was in the chair, the chairs to the right and left being occupied by the Professors and the teaching staff. The ceremony was impressive. Mahatmaji in a few chosen words explained to the Brahmacharis the object of vacations as regular periods of review of progress made. The making up of personal deficiencies in any subject and rest and recuperation. Thus at the beginning of this new session let those rejoice who have thought over their own progress have made up their deficiencies and have through wise rest recuperated their energies for the sustained effort of the new session. Let those who have not put the vacation to the best use take a new resolve to make the best of the opening term and thus come up with the rest. He then intimated to the Brahmacharis assembled that he had a message to deliver unto them—a message from the Viceroy the

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representative of His Majesty our King & Emperor King George V. In suitable terms he explained the private and personal nature of his interview with His Excellency the Viceroy and the kind and noble personal words of advice he was entrusted to deliver unto them on behalf of the Viceroy. The statements and ideals expressed were very uplifting and we are sure the students went thoroughly impressed with the proud privilege they enjoyed of studying in such a unique institution where safe from all degrading influences they were trained in their Dharma besides receiving an advanced intellectual education. Many a young soul must have registered a resolve to acquit himself like man inspired by the glorious past of his country and the devotion to Dharma and truth that was expected of him. The Brahmachari was exhorted to do his part as the institution was trying to do its own and with combined effort, attuned to truth and self-sacrifice bring about the dawn of a fair day. The students may fairly be a-glow with enthusiasm for the coming Viceregal visit—the visit of such a feeling Viceroy.

None may show signs of physical improvement after the fever season and so the Brahmacharis and the staff wear just the same fresh faces and no fresher. But the fever season is over. The cold season, the time of picking up, is fast a coming and we trust all will make up and add to their weight and strength in the coming months.

The examinations are in progress. The Brahmacharis are busy with their books, ready for their various tests. Yet hockey and swimming continue with as much and perhaps greater vigour. Physical exercise may never be neglected here, the Brahmacharis are fond of it and take heartily to it after their day's work with their books. I wish all the dear readers of the Magazine remembered the Gurkula for its Brahmacharya, and for its regulated life which does not omit even physical exercise though it be examination time.

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Brahmacharya, regulated life, regular physical exercise and ordering of our effectional and emotional nature would add at least ten per cent. to the life period of most of us. These factors really add to one's life. But will you practise and avoid the sad spectacle of a prematurely worn out and early dying Indian manhood? Let the Gurukula and the Gurukula Brahmacharis inspire you and in their sweet memory be daily at some manly exercise. We hope you will.

Our dear Editor Professor Rama Deva was out at Meerut engaged to convince a big audiance that salvation is a matter to be earned through one's good deeds and not a favourable decree to be got by special pleading. He did his part with consummate ability. The controversy was both fair and friendly and the audiance went deeply impressed with the Truth. More about this we may have from the Professor's own pen. But let us not forget the point he made good the great daily question whether our daily deeds are such as will earn us salvation or throw us farther from it. How many really good deeds do you daily put in, in your living life record? A daily increasing tale—let us hope.

S. R. PHERWANI,

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OM

THE Vedic Magazine

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते। (मनु)

"Of all gifts that of Divine knowledge is the highest and the noblest."—*Manu.*

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The Laws of Manu, an Appreciation.

(BY "R. N.")

THAT human nature is the same all the world over is being gradually recognised even in the West. This feeling of essential similarity is forcing itself on all thinking minds, inspite of the ominous forebodings of the shortsighted apostles of separatism and discord that East is East and West is West and the two can never meet. No doubt, a huge wall of misunderstanding, which prevents the two from clasping each other in bonds of love and sympathy, has been raised by certain narrow-minded and shortsighted people, but it is bound to disappear in the long run, no thoughtful person can doubt for a moment. All efforts to hasten the advent of that glorious day when humanity will understand itself and learn to live in peace and harmony must be most welcome. The present work* is the out-

* The laws of Manu by Bhagavan Das, M. A. Theosophical Society. To be had from the Theosophist Office, Adyar, Madras, S. Price Rs. 2-8-0.

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come of such an effort and we may say an successful effort The author has admirably succeeded in interpreting the East to the West, in a manner which is simply charming and convincing. In these days of an ever-vomitting press, it is very rarely that one comes across a stimulating and thought-compelling book. And to say that 'Laws of Manu' is such a book is to say the least of it. One may not agree with the learned author in all that he has to say, but one cannot but be struck with the simplicity of his explanations, vigour of his style, the terseness of expression and the sublimity of his purpose. His attempts to explain the stories of the Pauranic Mythology in the light of Modern Scientific research may not appeal to all—and this attitude of his can be easily explained if we remember his connection with the Theosophical Society—but it may be readily passed over in view of the helpful suggestions, sound axioms and high ideals the book abounds in. To put it in a nutshell, it is interesting, instructive and inspiring. As such it deserves to be widely read. All those who are interested in the welfare of humanity must make room for this valuable production on their book shelf. As it is not possible to do justice to the views of the learned author and his learned production in a short notice, we would crave the indulgence of the readers of the Vedic Magazine for a rather exhaustive summary, assuring them meanwhile that the time and patience spent will be amply repaid.

Restlessness, agitation, struggle are the characteristics of human beings all the world over. The number of those who are contented with their present lot is infintisimely small. Our surroundings fit us not, our environments are quite out of harmony and we are out of tune even with ourselves. All this discontent and restlessness shows distinctly that the human soul is aspiring for something higher and nobler than what it possesses. The food that it now gets, satisfies not its

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cravings. Leaving semi-civilized Asia out of consideration for the present and turning our gaze to Europe alone, the boasted seat of learning and advancement, we find quite a chaotic state of society there. Europe is proud of its thinkers and workers ; statesmen and warriors ; of its scientists and philosophers. It believes in the theory of human progress, the evolution of all that is good and noble in arts and sciences, in society and morals. It thinks that the position it now occupies has been unsurpassed. Mankind was never advanced so much physically, intellectually, morally or spiritually. The barbarism of the pre-historic times developed into the enlightenment of the Middle Ages and still further until it reached its culminating point, its climax in the present day civilization and culture, wherein hate has given place to love, selfishness to utilitarianism, greed to charity and ignorance to knowledge. But below this gloss and glamour, this show of comfort and luxury, we see the human society suffering from a plethora of ills. The degradation and dissipation and misery it has reached is simply indescribable. The articulate few may speak what they like about the luxuries and comforts which they enjoy and the progress they have made in all the departments of human activity ; but the fact remains undisputed, that the majority of mankind, the masses, the real backbone of society are plunged in deep misery and unhappiness. Otherwise how to explain these every day strikes and 'locks up,' revolutions and insurrections, appeal to the arbitrament of fire and sword. The rise of anarchism and nihilism, socialism and 'labourism,' inspite of all legislative measures passed after lengthy discussions and due deliberation in the legislative assemblies of European nations to check misery and bring health and contentment to all, vividly show that they touch not the real plague-spot. The interference of the state to check one evil brings forth a hundred others still worse, which in their turn lead to thousands and so on, till the administrative machinery becomes so complex and burdensome that by

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the sheer weight of its own parts it crumbles to pieces. But why all this? In the words of the author of "The Laws of Manu," because of the change of the *spirit*, from humanism to egoism. Humanity yearns for happiness. But happiness, like knowledge, is a thing which increases only by being given to others. What happiness can the wretch enjoy who being conceited of his own power and wealth, becomes quite oblivious of others' interests; protects himself in water-tight compartments from the sight of his brethern steeped in ignorance and a prey to a thousand and one kind of ills. But the modern spirit is egoistic. Hence we see that everybody intent on adding to his own joys and comforts, makes the rest of his fellow beings unhappy. When so many forces join hands to make one miserable, how can his single-handed efforts make his life enjoyable. And what is true of one is true of all. The one great lesson which the ancient law giver impresses on the minds of his readers is to carry out all actions in the right spirit of self-sacrifice love, devotion and self-surrender, not for the sake of individual self, but for the common weal. If every one were to act in this spirit, it would indeed be a marvel why anybody should be unhappy. When every soul, in this world would feel happy only through the happines of others, then one blind self here and there will not be allowed to have his ignorance run riot, which alone is the cause of all kinds of miseries, but the sympathy and love of his fellow-beings would lead him on to the path of rectitude and bliss. But this spirit of sacrifice and love can only be the possession of him who knows the knowledge of the Self, the **अध्यात्म विद्या**, the knowledge which gives him a true insight into the purpose of this universe, which tells him of the relationship between the self and its environments, of the interplay between Self and Self, between Self and Matter, between Self and God. This is the only science, the royal science. "The other sciences and arts and learnings all exist, and also feel and partly know the objects that they deal with

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But they do not know themselves. And knowing not themselves, they do not know the relationships existing betwixt themselves of each one to the others, and betwixt the various objects that they deal with respectively. And thus they do not know even their special objects wholly. Because all sciences and arts and crafts exist but for the sake of the Self, for the use and service of life, therefore the Science of the self alone, knowing itself, knows all the others in their very essence, and can set to each its due proportion to the rest ; and so make all harmonious and fruitful. It is now being recognised, even quite generally, that the roots of all the most concretely physical Sciences are lost in metaphysics, and can be found only by diligent searching there.....Because it is the King of Sciences, it is the holy Science that all true Kings should know, and all men ruling over other men should learn assiduously, if they would govern well and win the love of men and gods here and hereafter, and happiness on earth and in high heaven." Manu says :—

सेनापत्यं च राज्यं च दाण्डेनतृत्वमेव च ।
सर्वलोकाधिपत्यं च वेदशास्त्र विदर्हति ॥

Only he knows the science of the true and all embracing knowledge, only he deserves to be the leader of armies, the weilder of the Rod of Justice, the King of men, the Suzerain and Overlord of Kings.

All the laws of Manu, his teachings, his philosophy are directed towards this end, the attainment of the Science of Self, through which only real happiness is possible. And before we can fully appreciate the methods which Manu enjoins to be employed for this end, we must have a clear notion of what his Theory of Life is. This may be summed up in two words *Pravrtti*, the putting on by the spirit of a body of matter, *i. e.*, the coming outwards of the spirit and *Nivrtti*, the putting off that body through its return within itself. Says Manu :—

" The activity dealt with by the scriptures is of two kinds : Pursuit of prosperity and pleasure, and Renunciation and retirement from these, leading to the highest good.

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the bliss than which there is no greater. Action done for one's own sake, out of the wish for personal joys in this and the other world, is of the former kind. Action done without such desire, with unselfish desire for the good of others, and with such conscious and deliberate purpose, and not merely out of instinctive goodness, is of the latter kind. Pursuing the course of the former, the embodied self may attain to the joys of the Lords of Nature among whom sense—pleasures are keenest, so that they think not of liberation. Pursuing the latter he crosses beyond the regions of the five elements.

The latter is only possible when the Self has passed through the former. Hence for real happiness to be appreciated both are essential. The path of pursuit is not to be despised, but is to be judiciously and diligently followed by all who would enter the *nivrtti marg*. The only thing necessary is that one must be able to maintain due proportion between its three branches, *i. e.*, *Dharma*, wealth and desire. In order to satisfy desires here must be means for so doing, and wealth is the chief f these. But one desire gratified leads to another and thus ndless craving for the satiation of desires is never silenced, unless we know where to stop, and this is only possible by the help of Dharma. Thus alone the gratification of desires can give any happiness. Hence it is that Manu lays great stress on maintaining due proportion, an equilibrium between **धर्म, अर्थ** and **काम,** by all those who want to follow the Path of Pursuit. So that we may be fully able to appreciate the happiness which is to accrue from following the Path of Renunciation, we must have first passed through the Path of Pursuit with its admixture of pleasure and pain. But we are not to give ourselves blindly to hedonistic pleasures, for such a course of action will lead us away and still further away from the *nivrtti marg* and hence bliss supreme. As long as we are on the Path of Pursuit, we must go on enjoying the attendent pleasures, never forgetting, however,

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that this is not the end but simply the means to purer pleasures and serener delights. This, in a few words, is Manu's theory of Life, which the author has dealt with so forcibly and beautifully. And how to translate this theory into action. The methods are quite simple and practicable, and we shall come to these anon.

The scheme of life expounded by Manu is not only suited for an earlier stage of human progress or for a particular kind of people, but as Babu Bhagwan Das shows conclusively, is applicable in its entirety to the regulation of the modern society with all its evolutionary civilization, in fact that is the only possible solution of the present day problems which are agitating the human mind. He then proceeds to make a list of these problems which are, the struggle between Capital and Labour; regulation of population, defining the rights and duties of the sexes; problems of sanitation and education, of the rights of man individually and socially. But does Manu deal with these problems and are his methods any better than those of others? Manu's classification of these is based upon the psycho-physical constitution of human beings. By nature of this psycho-physical constitution every human being begins life as an individual with an increasingly separative sense of egoism. This, generally speaking, grows for, and attains its culmination at the end of the first quarter of the normal life-term. Then, because of the same constitution the individual becomes a family. He now begins, in turn, to think for others; he finds with growing intensity of realization, that he is not only an individual among individual, but that he is also a family and his family stands in a relation of organic interdependence with other individuals and families *i. e.*, he is also a community, a society, a nation. By a further growth along these lines, he finds that his nation or country is interdependent with many other countries and nations; briefly he finds out that he is the whole human Race. The egoistic tendencies which had so long kept his vision confined to a narrower circle of self now begin to give way and he

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begins to regard the whole wide world as his kith and kin. Finally he realizes that he is even more than the race. His vision is not to be restricted by anything limited. He must realize, nay feel, the real aim of human existence and feeling it must attain the end. All these four periods of human life last, roughly speaking, one quarter of a century each, *i. e.*, one-fourth the span of human life.

These are psychologically and universally the four 'orders' (or ashrams), in which Manu divides the human life. The problems connected with the best and most perfect accomplishment of the first quarter of life—in its relation to and as a preparation for the other three—are the problems of education, in all its departments, Pedagogics in the most comprehensive sense. They belong to the student order (Brahmcharya Ashram) and are to be dealt with by the teaching caste or class (Brahmana) principally. (2). Those connected with the fulfilling of the needs of the second quarter, are the problems of domesticity, population and sanitation and as subservient to these all questions of economics. They belong to the Householder—order (Grahstha Ashrama) and are to be dealt with by the merchant caste or class (Vaishya) principally. Those connected with the third quarter may from one standpoint be said to be the problems of administration and forms of Government. They belong to the service order (Vanprastha Ashrama) and are to be dealt with by the warrior caste or class (Kshattriya) principally. (4). Those connected with the fourth and last quarter of life, are the problems of Religion in the sense of superphysical developments and experiences and ultimately of the life of spirituality proper. They belong to the ascetic order (Sanyas Ashrama) and are to be dealt with by all those of three twice born castes or classes who develop sufficiently to be able to take the third birth of Initiation into the high mysteries. The manual labor caste (Shudra) subserves the physical side of all three. This shows that all men, all over the earth, naturally fall into one or other of

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these four classes according to their inner and outer characteristics.

Thus for Manu all human affairs become grouped under the four orders and four castes.

ब्रह्मचारी गृहस्थश्च वानप्रस्थो यतिस्तथा ।
एते गृहस्थप्रभवाश्चत्वारः पृथगाश्रमाः ॥
ब्राह्मणः क्षत्रियो वैश्यस्त्रयो वर्णा द्विजातयः ।
चतुर्थ एकजातिस्तु शुद्रो नास्ति तु पंचमः ॥

The four Ashramas are those of the student, the householder, the forest dweller and the ascetic who has renounced the world. And all these four arise from the householder; (that is to say from the peculiar sex-constitution of the present-day man).

The four castes are the three sub-divisions of the twice-born, *viz.*, Teacher, Warrior, and Merchant, and the once born Laborer (Brahmana, Kshattriya, Vaishya and Shudra); and there is indeed no fifth anywhere.

Such is the Varan Ashrama Dharma of Manu, whose remnants in the most degraded form we find in the Modern Hindu society. Surely the stream is purer when it is nearer to its source, but further it moves, it begins to be effected by the soil it flows upon, the winds that blow over it and the minor streams that add their waters into it, until when falling into the ocean it becomes well nigh impossible to say whether these muddy and turbid waters represent the same Bhagirthi which we see issuing from Gangotri or a little further off near Haridwar. Similar has been the case with the stream of Vedic civilization and culture In the Vedic period represented by **कृतयुग** when nearer the spring, it was limpid, unsullied, rejuvenating and inspiring, as is amply demonstrated by the lives during those times. But after a lapse of so many centuries—so much away from the source—if we turn our eyes towards the modern Hindu, the degenerate custodian of that hoary wisdom, ah! what a contrast. The one strong and healthy possessor of spotless character and noble physique; inspired with high purpose and firm resolve; leading a life of healthy ambition and innocent ease; basking in the sunshine of intellectual freedom and uplifting philosophy; grasping the true aim of human existence and striving hard for its attainment,—while the other weak and emaciated degenerate and ignoble; without any purpose and any ideal; possessor of a fatalistic and pessimistic inertia; moral and

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intellectual slave of the powers of ignorance; grovelling in the dark to eke out a miserable existence and looking forward towards Death—a veritable God-send to put an cessation to all his woes. The only hope of regeneration for this ancient race, nay the whole humanity, lies in making strenuous efforts to reach the fountain head and drinking deep the pure waters of Vedic Culture at its very source, strengthening, inspiring and ennobling and in the end leading to perfect happiness and supreme bliss, away from the arena of ignoble strife and bitter jealousy, restless action and miserable struggle. And how is all this possible? Let us turn once more towards our guide, philosopher and friend, the ancient patriarch Manu.

बिभर्त्ति सर्वभूतानि वेदशास्त्र सनातनम ।
तस्मादेतत्परं मन्ये यज्जन्तोरस्य साधनम

The ancient Science of True Knowledge beareth and nourisheth all beings. All welfare dependeth upon Right Knowledge. Right Knowledge is the living creature's best and only and most certain means, helper and instrument to happiness. Thus under Manu's classification education has to be dealt with first of all. It is coming to be recognised, though slowly, in the present times, that the prosperity and happiness of a community, of a nation and thus of the whole human race, depends not on a possession of invincible armies and navies, strong legislative assemblies, flourishing commerce and scientific achievements, but on the individual worth of the members of that community or nation, *i. e.*, the citizens. But this depends on the psycho-physical constitution of the individual. That constitution is thus the foundation of all national and racial superstructure, and hence Manu first of all turns his attention towards the development and perfection of this. This directly leads to the question of education.

Before any system of education can be successfully employed, it is imperative that it must be known clearly as to what its aims are, for education is simply a means

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and not an end in itself. The failure of the modern system of education can be traced mainly to this aim being ill-defined or rather not defined at all. Those who are entrusted with the stupendous task of imparting education to the children of the community move only in beaten grooves and hide-bound traditions. Having fixed the worship of Mammon, Bachus and Cupid as the object of human existence, it is natural that all efforts must be directed towards the realization of this. Hence whenever an educational institution based upon some different lines is started, the promotors ask themselves the question: How much through its alumni will it be able to enrich the coffers of the state, the parents ask: what amount of money and physical gain will it bring to the boys. That the true aim of education is to bring the human soul to a haven of sweet beatitude and serene bliss never enters their minds. Being given over to sense-enjoyment they think of nothing else but sense-pleasures as the aim of human existence and that too without any limitations or license. But with Manu it is not so. Never losing sight of the end even for a single moment, all his efforts are directed towards this. Thus in his case education becomes quite a different system of training. Problems of education can be solved according to him by the right and practical answers to the questions (i) why (ii) whom, (iii) what, (iv) when and (v) where to teach. Having answered the 'why,' the next question is 'whom' to teach. As all are entitled to the free gift of sunshine, water, air, etc., so all except those who by the nature of their pycho-physical constitution have been rendered unfit for the purpose by nature itself, are entitled to a free gift of knowledge.

सर्वेषामेवदानानां ब्रह्मदानं विशिष्यते ॥

The best form that charity can take is that of imparting knowledge to others. What a high and noble ideal! It was hence the duty of the state and the community to see that none of its members remained ignorant.

The answer to the next question depends in a large measure on the way in which we answer the first and

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secondarily on the predetermination of the vocation of the student in life. No mode of education can be successful which takes not into cognisance the future means of living in a broad sense, *i. e.*, whether the student is to become a Brahman or a Kshattriya or a Vaishya. The settlement of this question would depend largely on the Sanskars and Varanas of the parents themselves. Thus we see that though a firm believer in the power of environment to influence men's life, as when he says :—

जन्मना जायते शूद्रः संस्काराद् द्विज उच्यते ॥

Manu never closes his eyes to the fact that heredity plays an important part in determining the character of the individual. Thus the aim of life being clear, the future vocation of the student predetermined, the question what to teach becomes easy of solution. One thing here may perhaps trouble the thoughtful reader. Though it is intended in the beginning that such and such a boy is to become a Brahman and such and such a one a Kshattriya or a Vaishya, but what if they exhibit not the characteristics of the class for which they were intended. Are they still to be regarded as members of that predetermined caste? Manu replies with an emphatic 'no' to this question. "Not birth, not even formal sacraments, not superficial learning, make the twice-born and the Brahman : those who know the in-most truth, the Rishis have declared that character and conduct alone determine the caste of a man."

Thus there are certain sciences and arts which the students will have to learn according to their caste, *e. g.*, there is no need for the Kshattriya to know as much of arts and applied sciences as for the Vaishya. In the case of the Vaishya similarly military training and high grade Shastric knowledge were dispensed with. A Brahmana was to learn everything but he was not to make these as means of livelihood, lest he might be degraded to the lower castes. But there were certain things which all must learn in common. Among these, cleanliness and chastity, good manners and high aspirations came first. The students were

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not taught these things theoretically only, but they were actually taught how to live these in life. This was one superiority of the curriculum of studies in the ancient system of education. At present no definite and regular teaching is given in these. Again physical training was part and parcel of this training in purity of body and mind and manners. And the most important item of this was held to be Brahamcharya. Manu's insistence on utter continence during the student life is unqualified. Thus both the Brahamcharya of the body and mind went hand in hand. One more item of physical training, over which the Western mind will laugh ; but let it not do so without previous thought, was the tending of culinary fires and learning to cook foods.

Religious—in the sense of Dharmic—education pervades and permeates the whole science of life as designed by Manu, hence all education was in a way religious education. But it was specially provided for in the daily observance of Sandhya morning and evening accompanied by Homa Yajna.

Next came intellectual education. As said before the previous determination of the future vocation of the student and the compactness and the exactitude of the knowledge possessed by the teachers for this end, made the task of intellectual education easier and more fruitful then it is at present. The science of sound, articulate and inarticulate, including rhetories, prosody, accoustics, phonetics, nature sound, animal cries, the various stages of development of human language vocal physiology, etc., was laid great stress upon. The fact that the sciences of psychology and philology, physiology and linguistic evolution and hence evolution in general, are very closely connected with each other, justifies this importance being attached to sound. For says Manu :—

"All meanings, ideas, intentions, desires, emotions, items of knowledge, are embodied in speech, are rooted in it and branch out of it. He, therefore, who misappropriates, misapplies and misunderstands speech, misunderstands everything."

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The science of logic and reasoning was taught side by side with the science of language. For, to all the sciences, the knowledge of the ways of speech and the laws of thoughts is the natural entrance.

The study of *Veda* proper was interspersed with the study of secular subjects, Angas, but separate days in the fortnight were assigned for these.

The hours of study, holidays and the posture during study, etc., are all dealt with by the author in a very lucid and attractive manner and to all those who feel interested in the subject we would refer to the 'Laws of Manu' itself.

The next question is when to teach. Manu fixes a special time for training in habits and education. Taking the sphere of human life to be covered by one hundred years, the first quarter, he says, ought to be spent with the teacher, for it is only during this stage that the mind is most plastic and impressionable. This fact is admitted even by modern thinkers. Says Professor James Allen, in his Principles of Psychology :—

"Outside of their own business, the ideas gained by men before they are twenty-five are practically the only ideas they shall have in their lives. They *cannot* get anything new. Disinterested curiosity is past, the mental grooves and channels set in, the power of assimilation gone."

The last thing to be considered in this connection is where to teach. The answer is in the teacher's home, the *Gurukula*. And when we remember where these homes, the hermitages of the teachers, who were Seers and Rishies were situated, we can well realize the importance attached to the teacher's home as the place fit for imparting education. Away from the hustle and bustle of large cities with larger temptations, in some secluded spot, where nature shows herself in her virgin purity, by the side of some frolicsome rivulet gaily dancing by, with green verdure all around, to be greeted

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at the early dawn with fragrance laden aurora and sweet melodius chants of the freedom loving birds, sweeter than the music of the spheres—such was the spot which the ancient teacher selected for his home. And who was the teacher, the preceptor, one who had taken the vow of voluntary poverty, thus never allowing his vision to be dazzled by the glare of gold, well-versed in the laws and principles of all sciences and arts and what is more fully conversant with their application to the every day conduct of human life, actuated by noble impulses and high aspirations for the greatest well-being and happiness of his ward and through him of the collective welfare of the human race, in short one leading a life of simple living high thinking and right acting.

The last chapter deals with 'The Problems of Family and Economics, of Government and Religion.' This is one of the most interesting and instructive chapters of the whole book. The author in his lucid and forcible style deals with the problems which confront the moderns and tells how they can be effectively solved by the application of ancient methods and ideals. The proud West thinks that it is by gradual and slow evolution that it has attained to its pre ent ideal of domesticity. It is only now that humanity has learnt that the monogamic marriage with all the corresponding rights and privileges of the sexes is the best form of marriage. But this is simply a delusion of the West. If we turn our eyes to the past history of India, we find a higher and purer ideal of sex-relationship. This ideal is monogamy and constancy till one's own death. "The whole duty, in brief, of husband and wife towards each other is that they cross not and wander not apart from each other in thought, word and deed till death." Marriage was not a contract, but a sacrament not to be broken even though one party fails to fulfil the stipulated conditions. Only in the case of men and women of the Shudra type, in whom the physical nature is strong and desire for sense pleasures acute, was remarriage allowed. The others must use their virile powers

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इन्धनवत (*i. e.*, like fuel to fire), for the development of their intellectual and moral nature.

Manu inculcates very great and high respect for the women, higher than what the present civilized men give them. Says he :—

" The preceptor exceedeth the teachers in the claim to honour, the father exceedeth a hundred preceptors ; but the mother exceedeth a thousand fathers in the right to reverence and the function of a teacher."

And again :—

" The good women should be ever honoured and worshiped like the gods themselves. By the favour and the soul power of the *true* women are the three worlds upheld."

Hence is the marriage sacrament sacred. It is only the offspring of pure and holy marriages, of loves consecrated by high ideals and religious aspirations, are pure and happy—while the progeny of evil emotions, lust and adultery and sensuousness, must perforce be evil also.

The two great problems that confront the modern statesmen and administrators are those of Population and Sanitation. In all the Western countries, the population is increasing at such a rapid pace that the feeding and clothing capacity of the soil cannot keep pace with the increase, and what is more troublesome still, it is the weak, the insane, the idiotic and the unfit, that are multiplying in greater number than the healthy stock. How to check this evil. The Malthusian doctrine though sound in theory, is surely not practicable. And in the hands of some of his over-zealous followers it has simply degenerated into downright infamy. The proportion between the feeding capacity of a country and the number of hungry mouths to be fed is to be maintained, but not by unnatural means,—giving free reins to human passions, but shrinking from the consequences, checking a lesser evil by one more diabolical, dangerous and degenerate. Unless the moral consciousness of the indivi-

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dual is awakened to the need of healthy and noble progeny and the emotions trained according to this awakening, all unnatural means to check the over-growth of population are superfluous and instead of doing any good will only result in incalculable harm. Unless by inborn and voluntary desires transformed into action men learn to check their passions, the evil can never be cured. Hence Manu declares that only the eldest son is the child of duty and all others the children of desire. At some other place the wife is enjoined to produce at the most only ten children looking upon the husband only as the eleventh object of her love.

The control of population is immediately connected with sanitation, as with economics. Avoidance of unhealthy food and drinks and that personal cleanliness which is next to godliness have been made a habit by education in the principles of hygiene in the daily training of the student (Brahmacharya) stage. With a view to secure free circulation of light and air, to subserve the purpose of a natural system of conservancy, also to provide tooth-brushes and fuel for the people and pasturage for the indispensable domestic cattle, Manu ordains that certain areas of grass lands and brushwood, small jungles shall be left open around habitations, the areas to be fixed in proportion to the population. The necessity of not allowing any refuse matter in the vicinity of dwelling houses is specially insisted on, and the observation of the rule is made possible by the provision of these large open areas, on which the forces of the great natural purifiers, the sun and the air and also certain open species of the vegetable and animal kingdom, nature's scavengers, can act unhindered. The spread of infectious and contagious diseases is guarded against, by an automatic system of segragation, by the "uncleanness" of the immediate relatives of those who come in contact with them, of any one who dies during the household life or is suffering from some contagious diseases.

These are the more or less common duties of all persons. After these come the problems of economy and

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division of social labour. Manu, as already said, solves these by dividing human beings into four classes. According to his peculiar characteristics and aptitudes each individual forms part of one of these classes. We shall see now what duties and privileges are to be shared by each of these. The chief duty of the Brahman was to enhance by incessant labour, self-sacrifice and voluntary poverty, the national stores of knowledge and to administer to the spiritual wants of the community. The onerous but the most sacred duty of imparting education to the children of the soil was his. So it was he who had to act as the priest, the scientist and the educationist. All his energies he must devote towards this, leading all the while a life of voluntary poverty, never prostituting his learning by making it a means of hoarding wealth and fulfilling other objects of self-aggrandisement. "The Brahman should study day by day the sciences that expand the higher mind and that which promotes the national wealth and welfare and also the conclusions of the scriptures. Truly are all sacrifices alreday performed by the Brahmans who perform the one sacrifice of offering up their energies to the work of storing knowledge, for all the actions of all other sacrifice has its roots in knowledge. Study and teaching—the Brahman has done all his duty when he has done these."

Moreover the voluntary poverty of the learned, while they were regarded as the highest in the social system, serves as a perpetual object lesson for the rich and the poor alike. It prevented the rich from losing their souls in a mad scramble for wealth. It guarded the poor from the bitterness, hatred and envy which are such features in modern civilization. While to pay honour and reverence to the Brahman was the duty of all, the Brahman himself was enjoined to shrink from honour as he would from poison and to long for slight and insult as he would for nector, for 'happy sleeps the man that has been slighted. happy he roams about in the world, but the slighter perisheth.' As for his means of livelihood he was not to be anxious about

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these. All the three classes and the state were enjoined to look upto this. But as a recompense for this poverty—which was not due to circumstances over which he had no control, but wa one of his own choosing—the highest honour and reverence were paid to him. The sage Vishwamitra with a single cloth to cover his loins and having not a single pie which he may call his own, comes to the court of King Dashratha and the mighty monarch descends his throne in all haste to receive the august guest, seats him at his own place and himself takes a lower seat. Thus it was that knowledge was honoured in ancient days.

Again, what about the Kshattriya. He was the custodian of national powers of external defence and internal order. He is the king, the ruler, the statesman and the warrior. Manu's ideal of a king is a far higher and nobler one than is conceived of by modern thought. The very word राजा means one who pleases. The king was not to live for himself alone, but for all his subjects just as a mother and a father would do for their children. The power which he possesses was not to be used or misused according to his own passions, whims and caprice, but was a sacred trust to be used discriminately in such a way as to promote the welfare of all. If he transgressed this rule, there was ample power in the people to replace him by one worthy of the cause. The pure, the true, the wise, the learned in sciences, the self-supported alone was to be the king. The avaricious, the self-seeking, the foolish who have not the ability to make or hold loyal friends, such cannot weild the rod of power. And for all this protection and welfare extended to by the king, the people were to pay him all dutiful homage and allegience, they were to be always respectful and obedient to his cause, which was also their own. As to the best form of Government, Manu is neither for autocratic despotism nor for mass representation and democracy, which has a tendency to degenerate into mobocracy, but he prefers limited monarchy. The king was to rule with the help of a cabinet of ten well instructed

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and perfected Brahmans. Out of these ten one was to be a perfect scholar of the Vedas, a specialist in following out arguments and consequences and the distant effect of cause *i. e.*, well-versed in the art of diplomacy ; one who has specialized in the rules of interpretation and of making inferences regarding the texts ; one who is more particularly versed in the science of words and their meanings in different references and connections; one who is the administrator of law, the king and Chief Judge ; one senior student Brahamchari ; one respected householder ; and one honoured forest dweller. Thus all different interests were sought to be safe-gaurded by the cabinet of the Manu's king. And when we remember that these legislators were quite a class apart, for whom to hoard wealth or things obtainable through wealth was a social impossibility, it was expected that the laws made by them would be quite impartial and calculated to bring the greatest possible good to the nation.

One word about Manu's scheme of punishment. The Law-giver has been accused by many a modern scholar, to be extremely partial, with a bias in favor of higher classes. He is regarded as extremely lenient towards the Brahmans and other twice-borns ; while the punishment that he prescribes for the Shudra is simply cruel. But we may say that this kind of opinion is simply the outcome of hasty judgment. Babu Bhagwan Das puts forth a very convincing and elaborate series of facts to disprove this false accusation. We shall give only one or two Mantras, which would clearly show what Manu's position is. Says he :—

"The king who punisheth those that deserve not punishment and punisheth not those who deserve it—he gathereth infamy here and descendeth into hells hereafter. The first degree of punishment is warning by word of mouth, the second is public censure and degradation in status ; the third is fine and forfeiture, in addition to these and the last is corporeal punishment. When a common man guilty of a crime would be fined a trifle ; a richer, a person in position

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of power and authority should be awarded a thousand times more heavy sentence. The punishment of the Vaishya should be twice as heavy as that of the Shudra ; of the Kshattriya twice as heavy again : of the Brahman, twice that of the Kshattriya, or even four times as heavy, for he knoweth the far reaching consequences of sin and merit."

Such is Manu's ideal of the relations between prince and people. He gives many instructions as to the details of administration ; the departments of work into which national affairs should be divided ; the appointment of ministers : the constitution and procedure of judicial courts ; the classes of civil and criminal cases they should deal with ; the management by the state of the properties of widowed women and orphaned children, and other such helpless persons fit to the warts of the State ; the provision of healthy recreation for the people ; the inspection of work by means of periodical tours ; the adjustment of foreign relations by means of the forms of diplomacy : (i) formation of offensive and defensive alliances and conciliation and friendliness on equal terms, (ii) payment of subsidies or tributes, (iii) divide and rule ; and (iv) war as the last resource. And so forth. But it is the *spirit* of righteousness and benevolence that is laid most stress on, throughout.

We next come to the Vaishya. His duties are :— Charity, sacrifice, study, the breeding of and dealing in cattle and domestic animals of all kinds ; all the ways of trade and commerce : banking and agriculture. Though according to Manu a Vaishya should know all about mineral products, metals, gems and jewels, also pearls and corals, perfumes, medicinal drugs, the science and art of agriculture and horticulture, the varieties of land areable and sterile, all about weights and measures and standards, the geography of the world and the countries wherein different objects of trade and commerce are produced, the science and art of cattle breeding and so forth, but he lays great

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stress upon agriculture and cow-keeping, for these are the means *par-excellence* of supplying the necessaries of life, which others tend to increase the luxuries only. Again Manu is strongly against the centralization of industries and commerce. Starting and working of great machines and factories and also of mines, etc., by individuals is one of the sins that rank next after the henious ones. It is in this way that the wise sage makes competition subservient to co-operation, bitter jealousy giving place to healthy emolution and noble rivalry.

As to the treatment meted out to Shudra by Manu and other ancient law-givers very fanciful notions are held by Western scholars. He is represented as extremely crue towards them. While all the privileges and rights are enjoyed by the Brahmans and the other twice-born, poor Shudras are treated worse than slaves. But alas for the Westren scholars, the study of Manu does not confirm this view of theirs but rather militates strongly against it. It is the law of nature that all men are not born equally intelligent. There are some who are gifted with such an amount of this valued possession as to dazzle this world with their wit and wisdom, there are others who are perfect idiots. These latter surely can do no work requiring any display of intellect. Now according to Manu's scheme, the Brahman, the Kshattriya, the Vaishya has to perform duties which demands the use of keen intelligence. Thus those people alone who are incapacitated by nature itself from doing any superior work are styled Shudras by Manu and the Vedas. Again, everywhere and in all times it had been a rule that the recompense in the form of comfort and luxuries is directly proportional to the amount and kind of labour spent. And a Shudra can not be exempted from the workings of this inexoribile law of nature. The only duty of a Shudra is to serve the twice-born classes, and in return he was to get all that was needful for his comfortable living. He was treated as humanly and lovingly as a child. Moreover, if by perseverence and hard

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labour, he could raise himself so high as to become entitled to assume any of the higher castes, he was not debarred from so doing, for says Manu :—Every one is born a Shudra, it is only *Sanskars* that go to make a twice born. Indian history supplies a goodly examples of born Shudras having attained Brahmanhood.

In this way Manu divides the Grihastha Ashram into four Varnas. Having spent this period of his life, a Grihasthi was enjoined to enter the Vanprastha Ashram, *i. e.*, he was to retire from all worldly pursuits and repair to the forest and jungles away from the hum and buzz of toiling humanity and give himself over to high thinking and plain living. He was to solve, by deep meditation and keen study, in the light of his past experience, the spiritual and social problems that confront the age. After having arrived at a solution he was to put it into practice in the next stage and demonstrate to humanity the good that it might get from it. In short he was a public worker in the strict sense of the term, getting and expecting nothing in the form of worldly rumuneration- He was also required to be a member of the king's cabinet. In this way it was assured that even a forest dweller, was not indifferent to the common weal.

The successful discharge of the forest-dweller's life, qualified the individual for the final stage of Sanyasa, renunciation of all worldly connections, wherein are perfected and carried to their final finishing the virtues of the forest dweller and the problems of spiritual life are solved.

Thus ended a well-ordained human life on this earth under the scheme of the Great Progenitor. And by leading a life like this alone, can the author's vision of perfect calm and supreme bliss be realized. "Under such conditions the beauty of the ancient life might reblossom in the modern world. So would even the familiar things of the physical be irradiated with the superphysical and transfigured by it into things of joy and beauty. So would

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benignity and cheerfulness, sweet affection and brotherliness reign in all the kingdoms of nature, displacing and banishing all jar and discord and struggle. So would the simplest life become a poem and a continual feast of fine feeling. So would hurry and bustle yield to serenity and quite order and coarseness and vulgarity to refinement and courteous ways." If despite this, the objection is lightly taken that Manu's ways may have been suited to a simpler state of human society but are not suited to the complexity of modern life, that his solutions are wholly inapplicable and unpractical to-day, that it is all very well to talk of the joint human family, and types of men, and elder and younger brothers, and Universal Brotherhood, and patriarchal government by the wise—but that modern conditions make it all impossible; what then can be the reply? Only this. "Very well. Let us continue to treat poison with more poison, to wipe off mud with mud, hate with hate, egoism with egoism and abide the results. The endless is before us, and we can afford to make experiments, even with broken hearts and ruined lives as outcome, In the end we shall see that when an error has crept into a mathematical computation at the outset, no persistence and accuracy in later calculation will bring out a correct result Only the setting right of original error would avail." The error here is the principle of egoism, individualism, competition, run amock.

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Some Urgent Educational Reforms.

BY

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THE history of education in India during the last fifty years and more has placed it beyond all doubt that we have made an admirable advance in matters intellectual; and though a good deal yet remains to be achieved, we may now safely predict that if the present rate of progress is maintained, time is not distant when India would lay a valid claim to be classed with the foremost countries of the world. The educational activities all round, with the idea of national universities, the Gurukulas, the active sympathy of the Government, and so forth, are healthy signs of the time and make assurance doubly sure.

But it is just the present moment when our zeal is at its highest, that we should sit down and consider over the defects of our modern system of education, and devise means to get rid of them with as little delay as possible. For we are on the eve of a great educational upheaval (if it may be so called), in the shape of the Hindu, the Muhammadan and the other provincial Government Universities, and if these defects are not remedied immediately, there is danger of their becoming chronic and incurable.

We should be particularly careful that these defects may not enter into the composition, as it were, of our new and national educational institutions, foreboding as they do our fall from our own national ideals of which we are so proud. Unfortunately we have already slipped from those ideals away, but it is not yet too late to mend, and a stitch in time may save nine. At the

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same time it is satisfactory to note that most of these drawbacks in our present system have been fully perceived by our leaders, and the question of how to get rid of them is exercising their minds. In fact one great blot on our educational system, namely the physical deterioration of the educated Indians is already disappearing fast. It was a very simple problem and has been easily solved by engendering a taste for physical exercise in our students.

But a question of enormous complexity which has so far baffled all solution is of religious education. It is a patent fact that our young men are almost totally devoid of religious feelings. It is a general complaint and yet it is not known how it has come about. Some of them do, no doubt, take part in this Samaj or that, and work resolutely for it. But by doing so have they acquired any pious feelings? Any devotional attachment for God? Any spirit of reverence for their Creator? The answer will almost invariably be in the negative. For much of what is done in these assemblies corresponds to what is done in the literary societies of the colleges, with the difference that while in the latter a bye law usually prohibits the discussion of "religious" topics, in the former the subjects for discussion are generally those belonging to or bordering on religion.

In order to meet this want, some of our good men have devised upon certain methods, such as preparation of religious text-books, starting of religious classes, and making it compulsory for the students to daily attend some prayers or visit some temple or perform Sandhya. These are all good so far as they go. But it may farely be asked whether a knowledge of the names of all the Vedas, the Purans and the important Hindu gods, is in the true sense of the word religious education, whether presence at a certain prayer means earnestly taking part in it, or whether merely going through the daily San-

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dhya routine fulfils the requirements of a devotional homage to the Deity. Surely none, if the spirit of heartfelt reverence is wanting. And here we come face to face with the real point at issue. You can no doubt thus make a man a master in the knowledge of the scriptures or an expert ceremonialist, but can you infuse in him a spirit like that he stands in want of? Most of our graduates in philosophy cannot merely thoroughly understand the Philosophy of the Upanishads and the six Shastras, but can very well criticise and improve upon it in the light of modern science. But can they at all boast of those pious sentiments of which the authors of that philosophy were possessed, side by side with that wonderfully developed faculty of reasoning and criticism which is evidenced in their works? Or can they realise even to some extent the sublimity of their teachings and feel as Schopenhauer seems to have done when he said, "The Upanishads have been the solace of my life" etc.?"

The problem of teaching religion is thus the problem of teaching reverence. For reverence is the first requirement of religion and the best part of piety; and it is in reverence that our educated men of the present day are greatly found wanting.

In the Hindu Shastras and also in the Hindu homes, the students' religion was not so much Sandhya or the daily attendance at a temple, as dutiful reverence to the parents and the Guru. And it was very proper, for reverence is the germ out of which religion grows. Very little effort is required in transferring, or more properly, extending our reverence from our earthly parents and Guru to our Heavenly Father and Guru. In fact it invariably takes place when, having first learnt to respect the one, we are given to understand, by means of further studies and contemplation, that there is a Being Who is infinitely more kind and greater than these earthly beings, and who is the Father of fathers and Guru of gurus.

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Do we not so often hear of graduates and undergraduates who have without their parents' permission run up to foreign countries and thence asked for monetary help? Does not a slightly strict disciplinary measure or even a denial of a holiday cause a ferment in the colleges and result in strikes? Have not young students hardly out of their teens been condemned to the gallows for having taken up arms against the Government? And why? Because they have ceased to respect their parents, their teachers and their rulers.

So what is lost is not religion but spirit of reverence. And it is because we have not grasped this important truth that our religious catechisms and text-books notwithstanding, the question of religious education, remains unsolved. For there does not exist any text-book which can teach this religion of all religions, nor shall one ever be produced so long as it consists not in committing to memory a number of facts or in making ourselves used to bodily movements of a certain order, but in acquiring a moral virtue.

How, then, if not by means of text-books, is this virtue to be taught, is the question of questions; and all our efforts should be directed towards finding an answer to it. For this we have first to seek for the cause which brought about the loss. The cause of religious vacuity was said to be the want of provision for its teaching. The same cannot be said of reverence. For even granting (though it is very doubtful if not totally wrong) that in the ancient educational curriculum there did exist religious catechisms and text-books, we cannot say that there was a period set apart or a book prescribed for teaching reverence, and yet our ancestors were masters of the art, while we are uninitiated in it.

The Hon. Mr. Justice Chandavarkar, in a remarkable speech of his, delivered about three years ago, probably at a Convocation of the Bombay University, struck

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the right note when he said that religious education should begin at home under the care of the parents; and after what has been written above, it would become quite clear that unqualified obedience and dutiful reverence to the parents form as it were the alphabet of it. But as a matter of fact it is these very first lessons that we of the modern days mostly forget; and a thoughtful man might well bewail with Hafiz :—

این چه شوریست که در دور کمری مے بینم-
همه آفاق پر از فتنه وشرے بینم
دختر افرا همه جنگ است وجدال با مادر-
پسر افرا همه بدخواه پدرمے بینم

We are lacking in reverence to the parents, and so we are lacking in reverence to others and God.

Now what has brought about this state of affairs? Surely our households have not undergone any revolutions which could have resulted in bringing it about, nor have our interests been in any way opposed to those of our parents. There is nothing in the atmosphere to spread the infection. Then what is it? Look at the villagers and the illiterate people. They all continue in *status quo*. Then again look at the educated and the men of the towns and the cities who are in close touch with the educated. Here at once we find the change. Thus we conclude that it is our education which is at fault.

Although appearing to have done so, we have not at all reasoned in a circle. For now we call our education faulty, not because it does not teach religion, but because it has deprived us of the great virtue of reverence. The problem now to be solved is, in the words of Tennyson,

Let knowledge grow from more to more,
But more of reverence in us dwell.

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We of India are taught to believe that **विद्या ददाति विनयं** and so we can never for a moment think that it is learning which has made infidels of us. Besides that, we know there was never in the bygone days any text-book to teach reverence, and a want of it in the present time cannot therefore be said to be the cause.

Having narrowed down our arguments so far, we are by this time in a position to understand that the only remaining alternative must be the cause sought for, and it may be named by saying that the defect lies in the quality of the teachers who are required to impart knowledge to youngsters. A majority of these are youths, quite fresh from the college; some of them being of the same age as their students, and some even younger. It is this youth of theirs that, directly and indirectly, casts a baneful influence upon the manner of the boys. The proposition might sound strange and novel, but a little reflection will show that it is as true as any thing, and the wonder is that so few of our leaders and educationists should have ever given a thought to it.

Many of these juvenile teachers are known to be the abettors and perpetrators of some of the worst and most shameful practices and offences, which have been the curse of the modern schools and colleges, and the evil wrought by them is clearly visible in the morals of their pupils.

But this evil is chiefly confined to the schools. In the case of colleges the evils are of a different kind. There the almost equal ages of the professors and the students very generally stand in the way of the former inspiring awe and respect in the minds of the latter. Of course in this neither the one nor the other are at fault, but the state of affairs is brought about as a matter of course. For, inspite of the irreverential spirit of the age, there can be little doubt that grey hair can

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and do still command that respect and veneration which, excepting very few and rare cases, the youths cannot. The matters become worse when these young professors mix with the students in their indoor and outdoor games and "nonsense clubs." A good amount of reserves should be a qualification of the teacher and the professor. This view, though seemingly so, is not really opposed to the modern theory of education, which requires that in teaching, the teachers should win the affections of the boys and try to mix with them, so that the latter may not feel a disgust towards their studies. For admitting that teaching should be imparted in a sympathetic and affectionate way, it by no means follows that the teachers should join with the students in all their boyish performances There is a good deal of difference between awe and dread, and surely the former, if not the latter, can exist side by side with affection. Old men know very well how to keep the two together, while the young ones do not. The former can maintain the equilibrium only because of their reserve which usually comes on with age and keeps them from an excessive commingling with the boys. But the latter cannot do the same, and the result is that too much familiarity breeds contempt.

The management of schools and colleges requires tact and experience as much as, or rather more than, does the management of the state. The greatest drawback of the young schoolmaster and the college professor lies in this that they are lacking in both. Rather it is sheer injustice to expect any from them, for these are the qualifications which can never be acquired from books. The only place for learning it is the worldly life. Unless a man has gained a good experience of the world, he should not be entrusted with the management of the school, class or boys. For in all Government we find that the most successful Governor is the one who knows "to give and take." In the Govern-

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ment of the boys this quality is exceedingly necessary. Not all the mischief, insolence, insubordination and misbehaviour of the boys are punishable, but many of them are to be overlooked and connived at. Some of our present day teachers and professors, have got a mania for "strict disciplinarianism," and are always in search of some untoward conduct or other of their students, and when they have found any they try to ruin the boys by sentencing them to the extreme punishment which is in their hands—rustication. A general resentment is felt throughout the school, resulting in strikes and other acts of insubordination. The relations thus strained are never afterwards restored to the former state but continue growing worse. This ill-will is the chief cause of all the want of affection and reverence, which has been ruinous to our society. Often a trouble of the sort above referred to arises over some point of etiquette, when the teacher, haunted by the ghost of injured dignity, as from an inadvertant omission on the part of a youth to salam him, turns mad with wrath and visits the offender with heavy punishment. The evil caused is a twofold; one which has already been referred to, that the students can have no affection left for the teachers whom they know not to be acting *bona fides* for their good; and the other, that an example is set before the students to learn and behave likewise in their worldly life. What these "strict disciplinarians" ought to know is that the class of beings over whom they are given to rule are young boys and children, who from their very nature are and must be mischievous, and that all their childish and boyish pranks are not necessarily culpable nor all their wrongs punishable. At times even a case of wilful misbehaviour is to be passed over without notice; at others a suitable advice in mild words is all that is needed; sometimes a sharp threatening would do; and punishment should be resorted too in the last. To decide readily as to which course is to be adopted in the given case is a task

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requiring all the tact, goodness and strength of character one can command, and cannot be learnt without a full forty years' experience of the world.

In the former days in India, the Guru and the Maulvi were almost universally men with grey hair. Even in our own days, the professors and teachers most loved and respected by the students were all old. They were never known to play with the boys nor to be too strict to them ; and so there was never any act of general insubordination or disrespect done in their time. Rather they were loved, feared and respected by their pupils. They treated them as their parents and guardians, and were in return shown a truly filial love and reverence.

What has been written above applies to the Superintendents of Boarding Houses as well as to the teachers. It holds good in the other human institutions also. Anarchy and strikes are almost everywhere traceable to some hasty action of a young officer, Governor or administrator.

Thus it is of the utmost importance that we should have in the teaching staff of our Schools, Colleges and Universities, men of the right stamp, whose age should be a guarantee for their being possessed of the necessary moral qualifications.

The employment of old men as teachers is often objected to on the ground that they have no energy left in them. But not much energy is required in teaching, and as much as is required is generally possessed by men between forty and sixty. Then again it may be argued that old teachers cannot and will not join the games, and without this the boys will not take part in them. But the latter part of the argument is fallacious. Besides if games be made a compulsory part of their studies, the danger will have gone. Or a games and gymnastic instructor may be engaged to make up for the lads. Considerations like these are quite insig-

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nificant in comparison with the others of a graver kind which are detailed above.

The other very important matter requiring urgent attention is the public life which our students of the present day lead. It is very essential that the students be discouraged from taking any active part in the political or other kindred movements of the day. The subject has again and again come before our leaders, but it is simply strange that it has been decided in quite a different way. The example of the West has led them to arrive at such a decision. But it might fairly be asked if the west is infallible. Is the suffragette "hooliganism" not a standing disgrace to the western culture and civilization, and to the western womanhood? Is such a state of affairs desirable in India, or endurable? Is it at all consonant with the Hindu ideal of womanhood? If not, then surely the question now under consideration should also be reconsidered, the roughly sifted and critically examined before a final decision be arrived at That a certain class of people have a different attitude towards it is no reason why that attitude should be blindly adopted.

We are all eager to establish a Hindu University. Why? Why not have a Christian University? Why not join with our Muhammadan brotheren in their previously launched scheme of a Muhammadan University, seeing that it is as much a purely Indian enterprise? Or why not be content with our present "catholic" Universities? Most probably because we want to set up before our future generation the pure Hindu ideals, which we consider to be quite different from but infinitely superior to the western ideals and to be the only ones suited to the Hindus. If this is the idea then certainly we must first see what the ideal of a Hindu student is and then consider if it is not the best ideal, and when we have known that it is the best we must at once adopt and follow it.

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We all know very well that according to the Hindus scriptures, the student should lead the life of Brahmchari at his Guru's house (the teaching and Residential university), quite away from the Grehasthya (household life) and the turmoils of the public life. His only work is to imbibe and store in all the knowledge he can, and only after the twenty-fifth year of his age should he think of entering the worldly life. Till then he has no voice in the household, much less in the business of the state or the society. He is considered to be too young and too inexperienced for it. The only rule of conduct for him is this :—

मात पिता गुरु प्रभु की बानी ।
बिनति बिचार करिअ शुभ जानी ॥

In order to realize the correctness of this ideal, we have but to remember that as a matter of fact it is too early for the young men to form any judgment worthy of the name. They are as yet students, and their judgments vary with the books they read. They read of electricity and its wonders, and begin to think that there can be no God but electricity. They read chemistry and imagine that they can create a world of their own by combining the elements in their laboratory. They study Berkeley and believe there is no "matter." They read Mill and consider that there can be no better motives in this world for doing things than selfish "utility." In fact so long as they are still at school they are hardly able to have a comprehensive grasp of all that they have read, in all its bearings. Much less can they form a judgment upon the relations of the outer world with their book learning. A good deal of experience is required to teach them that there are more things in this world than are dreamt of in their philosophy. In the world of actions their judgments are much more immature. They are quite incapable to pass before their minds sufficiently vividly the *pros* and *cons* of their acts.

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Just look at some of the shocking deeds and anarchical crimes of some of our college and school boys. They themselves paid the penalty and their acts necessitated the adoption by the Government of repressive measures of extreme severity. Now these acts were the results either of their own convictions or of abetment by others. In both the cases, the necessary inference is that they were too unwise to know what they were doing. Had they been kept under proper check and control and discouraged from taking part in the politics, the trouble would never have arisen.

Likewise the revolts of some of the youngmen against their parents in social and religious matters, are other instances in point. Besides the possibility of their views being not correct, there is the actual moral mischief that is done in disobeying and displeasing their elders.

The collapse of the Swadeshi movement was due chiefly to the fact that its most enthusiastic supporters were students.

A good deal is now-a-days said about the right of forming and having private judgments. But this does not mean that every youth should be allowed to work upon them, or that he should be given the right of forcing his immature views upon others. Their private judgments, if expressed in the course of a debate in the school literary society, have no more than an academical value ; and so they should be restricted to the school. In the assembly of the elders they count. for nothing.

Some men seem to argue that if the students are stopped from taking any part in the movements of the day, they will have no education in practical politics and sociology. But, in the first place, if our students are otherwise learned and intelligent, they will very easily and speedily pick up the essentials of these arts ; and in the second, the best education in such matters is in the case of young men to be mere listeners to and look-

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ers on, for when the time arrives they will come out in the arena with more than ordinary ability and vigour.

So not only should the employment of the students in national demonstrations or as volunteers be discouraged, but also should they be disallowed from appearing in the public on the platform or through the press in order to preach their boyish gospels. Is it not a very funny and ridiculous sight to find the examinees openly and publicly finding fault with their examiners or the papers set by them? Should the examinations be conducted and questions asked according to the likings and wishes of the candidates? If an examiner has erred, it is for the University to mend or for the teachers to point out the error to the University. The students should have no voice in the matter. They must submit. No countenance should be given either by the parents or teachers to this spirit of self-conceit in the students. If they have any real grievance, let them approach the authorities with a properly worded petition having the recommendations of the teachers or the parents endorsed thereon. But never should the students be allowed to form the opposition party of an educational democracy.

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Ancient Schools of Will.

(By Leutovlotovastiki, Esq., Polish Pilosopher, Patriot and Saint.)

(Translated from the French).

II.

THE Christian, to him, does not believe that the evil which man and the universe suffer are necessary, he does not believe that the way to happiness may be the destruction of the individuality and his identification with a unique reality. He wills to triumph over ill by self-restraint; he wills also to see eternal happiness in all that he loves. He feels himself capable of loving all beings and unable to enjoy each happiness so much because of the existence of the sufferings of others. This is not the isolation which satisfies. He wants to transform earth into Heaven and to see the arrival of the reign of Good, in which all those who wish to participate will be perfectly happy without wishing to isolate himself. He wants to augment his forces for social action and for the voluntary union of individual happiness and freedom.

The Samadhi may not be a solution for him, because he does not at all desire the annihilation of his personality. On the contrary he aspires to the miraculous power of the free personality which have attained a perfect life.

Are there those who say that the Christian can learn nothing from the secular experience of the Raja Yogi ? No, because it is certain that the Yogi has at least a great advantage in that the Christian mysteries have been private (unknown to him) : a perfect health which permits to him who possesses it better employment of his physical forces in the service of others. It may be then less useful for verifying with the aid of all the means of occidental science, the teaching of the Hath Yoga, for rendering an account up to the point at which it is possible and desir-

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able to imitate the Hindus in their art of submitting to their consciences their physiological functions. Besides the exercises of retained respiration, they give themselves up to numerous physical exercises which could easily be transformed to our use by adapting them to divers ends which we shall propose. The Hindus will themselves to lose the consciousness of their personalities and they have found the means. These means will, on the contrary, aid in exalting the force of personality, once we are able to account for, by experience of the relation between body and soul and the means of submitting each to the other. Considered in themselves the Hindu theories upon the physiological results obtained may be false, and nevertheless their experience is useful, just as certain theories of the alchemists were false, yet contained the principal material of modern chemistry. And just as scientific chemistry was evolved from alchemy, so the new physiology has emanated from the Yoga of the Hindus.

Western physiology chiefly deals with normal functions and with morbid or involuntary anomalies. The Hindus teach us how to influence the normal functions by the will, then, how they can produce those anomalies which alone are not maladies but which aid certain individuals to outstrip the general evolution and give us those ideas of power which will enable us to acquire their humanity in the distant future. The limitation of the influx of nourishment into the human organism, the holding in check of respiration, of the circulation of the blood, and the movements of the heart enable the Hindus to annihilate individual thought, but may inversely serve to intensify that activity, as the same object often serves to produce opposite effects. So the same gas which produces patal explosions in mines, may be employed by human industry to put a motor in motion. That is why it is desirable that a number of Europeans, without renouncing in any way the fruits of their civilisation, should experience the exercises of the Hindu Yoga, for the enrichment of their

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proper observation. Already, during the last few years, we have been enabled to see the rediscovery, a great reinforcement of actual science, of certain truths, that have been a sign of the Hindu Yoga for thousands of years, such as total abstinence from alcohol and meat, if they wish to lead a spiritual life and enjoy intellectual simplicity. It has necessitated in the occident an immense social movement, of thousands of clinical observations and chemical analyses, to verify a collective intuition, and this without any scientific discussion by those ascetics who have lived for thousands of years on the southern slopes of the Himalayas. They commenced also, with a therapeutic object to recommend in the occident, deep restrained, and rythmic breathing and alternative respiration through the right and left nostrils.

But European science is not yet anxious to know that which happens in the organism of the Yogi who entirely arrests his respiration and the beatings of his heart. There is there material for numerous researches which would profit our individual and social hygiene.

As to the spiritual exercises of the Yogi, they are not necessarily binding upon the metaphysical pantheist. Much can be gained by trying, and for that reason it is desirable that occidental psychologists should visit the Indies to study the system of the Yogis, without sacrificing—in the meantime—any of that spiritualistic conscience which has awakened in us the idea of the Christian revelation. Unhappily the Europeans who study the Yoga are recruited from amongst those persons who have pantheistic tendencies, materialist or idealist, of that sort which impresses on the Hindus, that their religious conception is inferior to ours, instead of applying their psychophysical experiences to our modern wants, which demand an intensity of life always believing, and a liberty which may not conciliate with any form of pantheism. Certain prejudices hinder religious spirits in their study of this school of the pagans, but they demand of those pagans their secrets of longevity, of

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health and of mental and moral equilibrium. The Yogi is also suspected by many of dealings in sorcery and magic. If we can overcome these prejudices, there is no doubt that these discoveries of the ancient are of first and pressing importance to our civilization. Certain savants think that the pressing need of civilisation is the observation of material phenomena and to do this some even risk their lives in attempts to gain the terrestrial Poles. Other savants consider social evolution of greater importance, especially where it concerns the spiritual progress of the Aryan race from Vedic times and this in a creed which risks both body and soul to attain self-mastery—a task which is infinitely more important than the discovery of the North or South Pole.

It is probable that a systematic synthesis of o riental experience and our own occidental experience will bring about a transformation of humanity, even as foretold by religious prophets and seers. The wisdom of the Yogis has not led to a more complete organisation than that which we have in the Christian Church and in the sects to which it has given birth. The great Saints of the church, true to their convictions, performed miracles, although ignorant of the causes, and similarly we have not always regarded as miracles such isolated facts, miraculous in effect, as the liberation of France by Joan of Arc in the fifteenth century or that of Poland in the 17th century by Kordecki and Cizarnecki, the defenders of Czestochowa. Miracles are not exclusively a product of ancient times where the verification of facts is difficult. As an example of the 19th century, all France went on pilgrimage of grace to the village of Ars at the bidding of a poor ignorant priest. But the greatest miracle of all is perhaps the existence and progress of the church herself, inspite of the notorious imperfection of the immense majority of her followers. Leave aside all discussion of dogmas : people are swayed by moral force, and perhaps the serious study of a work of the will, without demanding practical indications with which the history of the Church provides us, will manifest itself in the desire for voluntary

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association which always exists between human individuals.

There is in the fact of his secular existence a great sign in favour of the theory and practice of the education of the will. The study of the influence of the Church upon individuals, and of the results obtained in what are called religious orders or congregations present no difficulty to any one, because those who gave to the Church their sanctity and their miraculous power, have not made any mystery of the means by which they seek to attain perfection. These means are essentially different from those of the Yoga. The Yogi commences by training his body and his thoughts and he believes that all the results which are obtained depend on proper efforts. The Christian saint is in accord with the Yogi in mortification, such as by the restriction of appetites and of physical needs, but while one neglects absolutely all positive and systematic physical exercise, the other finds therein a source of spiritual force, outside and beneath himself. His great means of attaining is expressed in the word "Sacrament" and it is a conception absolutely unknown to the Yogi. All sacrament is an outward sign of an inward and spiritual grace and a material means of obtaining the same, he acknowledges a supreme and invisible chief of humanity, which the Church venerates in Christ. The Hindus, it is true, have always believed that a material object could be impregnated with spiritual force. This conviction is the base of the magic. That which is new in the sacraments is that all spiritual forces are attributes of being, to which he submits absolutely. And that which is yet original and at the same time incredible, in the theory of the sacraments, is that this Supreme Being, inconceivaable to our intelligence, and the source of all the fountains of grace utilised for humanity, has given to us also in the sacraments, a means which, entirely dependent on the will, is not less infallible as a means of attaining grace; their effects produce a regular and foreseen manner,

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notwithstanding their supernatural character. These sacraments may be compared to canals, distributing the divine force to the will. They are always at our disposition and bring to us also a regular and systematic method of obtaining all necessary and desirable grace. To pass from the Hindu to the Christian system, we must work a reform analogous to that of substituting the electricity of the air for the motive force of railways. The ordinary locomotives work themselves and form in themselves the force necessary for traction, under the incessant care of the driver. Electric trains derive all necessary energy by a system of conduïts, aligned on a "foyer," which carry the force to and above all necessary points. This "foyer" is not necessarily sustenance for human work, as for example the force derived from a waterfall. While the Yogi produces by his exercises the force which he needs, the Christian saint appeals to those on high: it is sufficient for him to establish communication with the source from whence power springs, and the grace comes to him. The means of establishing this communication are clearly indicated in rules, which he is free to apply at will. It is in the application of these rules which reward his efforts, and the effect is then in proportion to the force dispensed, unless by grace we receive more than we have merited. They are not only for exceptional men, for ascetics who renounce the vulgar life that they might participate in the benefits of grace, but for those millions who retain all the advantages and drawbacks of active life. A simple rite, Baptism, suffices to introduce a new member into the society, and to establish between him and Christ the communication necessary at that moment and for ever after. The most humble believer, and even an unbeliever, may create this spiritual and supernatural bond, in the love of a man for the Saviour of the World, who will support him through terrestrial life and carry him to life eternal. The Christian on this point has no doubt; the grace asked for will be given. Christ will never refuse a suppliant. If however a Christian is one day unfaithful

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and commits mortal sin it is possible to re-establish communication with the source of grace through another marvellous sacrament—Penitence. The individual will is found here more than in many another religion : the limitation of mortal sin has nothing objective, and the evidence of the conscience is the sole judge. Contrition or sorrow, which is a condition of the absolution of sin requires a personal decision on the nature of the act which is confessed. Any such decision is evidently an exercise of the will. If one such expresses remorse for his actions and promises to improve his conduct, he engages to do so in the presence of a visible representation of his Saviour. This resolution and this engagement strengthen the will, but that which is most remarkable in the sacrament of penitence, is that according to the conditions, the penitent receives freely, without merit on his part, justification by faith and absolution of his sins. This absolution, agreeably to the faith of the penitent believer, is the annihilation of self and the negation of Karma. It satisfies God, if the conscience is satisfied, that is to say if true contrition exists. Then, always proportionately or aggreeably to the faith of the believer, past faults produce no effects. scruples are annihilated, the sinner commences a new life, in which he may never sin, and he has no morbid preoccupation with that which is past. Psychology, in this way, does not decide if this suspension of causality is really possible. That which is of greater importance is that the Church has in its power this remission of sins, a power in direct opposition to the conceptions of the Hindus, the Chinese and the Jews who believe in an inexorable and avenging justice. Psychology has not decided whether these dogmas are true or false, and good logic cannot take these questions into the domain of objective proof, nor state the probability of correctness. When the faith in the suppression of the consequences of a human act is anything but absurd it may be truth. Psychologically it conceals a great cause of superstition and creates a new force in giving to the individual the certainty

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of breaking entirely with his past, and this certainty is a great power for education in the Church.

When we observe these effects throughout the centuries on millions of individuals, and when we compare the productive spring of enlivened generations of this faith, with the passivity of peoples impressed with the idea of fatality, we arrive at a historic verification of social importance compared with two opposite convictions; verification which may stand for objective confirmation; they are not cheated who have acted in conformity with this faith! This confirmation is not always a positive proof of truth, unless we accept as a universal axiom, that that which is false, may never be in a continuous and permanent manner, a source of moral force. Suppose in the meantime a time when an avenging and implacable justice truly dominates the human life—an idea of the ancients; those who are free from the fascination of this idea will imagine themselves to be in possession of an enormous advantage over those who resist eternal bearing down which is the result of past sins without ever having complete liberty. It is through this faith in the remission of sins that we arrive at the idea of liberty which is an active force and which gives to those who believe in the force—to them sufficient—this abolition of the effects of sin. If the unanimous expression of those who believe that this remission of sins makes them stronger than those whose faith is centered on the immobility of past effects, they prove by their own success the truth of their faith; convincing proof not only to themselves, but also for those impartial investigators of the moral force which gives the faith, provided that the investigator has metaphysical reasons for admitting that truth alone may be a source of permanent moral force. There is also an indirect proof, of which the practical catholic has no need, in the other sacrament which gives immediate certitude; to hold direct communion with Christ, whose body he believes to be present in the Eucharist. Hindus have often

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discussed this "cannibalism" of the Christians: Dayanand Saraswati and Vivekananda reproached us with eating the body of our Saviour. These criticisms prove only that those who make them do not understand the true attitude of belief in the fact of the Eucharist. The object of the sacrament is the institution of a direct and personal relation between man and Christ; now man during his terrestrial life is constantly influenced by his body, and all complete action between men implies the participation of the body. It is necessary then, for the penetration of Christ into humanity, that he should be able to act not only spiritually on the soul, but also corporally through a material object, which is done by making this use of his body, inasmuch as it is the immediate instrument of his soul. The human body exists by nourishment: for the spiritual transformation it is made a supernatural canal. By the marvellous act of consecration according to the Catholic faith, the bread undergoes transsubstantiation which makes it an immediate instrument of the will of Christ, and by that the bread becomes the body of Christ, in the same manner that all immediate instrumentality of the will of a soul, becomes part of the body. But that which is important in the Eucharist, or the psychology of the will, is not the metaphysical question of knowing if and how the transubstantiation is a fact, inasmuch as we cannot objectively demonstrate either the fact or the contrary. The Church herself testifies a great prudence in this matter; for to guarantee that faith against all objective investigation which might affright, she neither affirms nor admits any change in the phenomenal world, which corresponds to metaphysical transubstantiation.

That which is interesting above all psychology, is the faith of belief in the presence of Christ in the Eucharist, and the effects of this faith on the will of the faithful. He who can believe in a living faith, in a being infinitely more powerful than himself, substantially present in his own body, is certainly sensible of the growth of his powers by the effect of that belief. The latter have always the right

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of affirming, that it has always been impossible to propogate universally the faith in the real presence of Christ in the Eucharist, except there is there the body of subjective illusion.

For, to him, it corresponds to the supreme reality, and he resists the immediate effects which might cause him to doubt. If any doubt survive, he submits himself to the present saviour and his doubts vanish. He asks for light and he obtains it; he asks for strength and he receives it. It is impossible to appreciate the influence of the church, if we do not give an account of this intimate communication, if one may speak psychophysically, of the perfectly free man with a being who is infinitely his superior.

Saint Theresa, in saying that the communion of the faithful with Christ in the Eucharist is more intimate that that of the apostles of Galilee themselves with the historic Christ, did nothing but express a common sentiment, to all those who have seriously proved the effects of that sacrament. The historic Christ was not accessible when he so willed it, and he worked for faith; the Christ of the Eucharist is present to all those who invoke him, he works through all, and all minds which receive it. Each can attain when he wishes the union of the Spirit of Christ with his own spirit, and the incorporation of the body of Christ with his own body.

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What I Heard and Saw of Swami Dayananda Saraswati and Learnt from him.

(By Rai Sahib Chandika Prasad Tripathi).

SWAMI Dayanand Saraswati was one of the greatest men of our age. As a selfless patriot he consecrated his life to the good of the world. To appreciate his work we should have a sketch of the conditions prevailing in India at the time he appeared on the stage. At one time India was the greatest among the nations of the world. The revolving wheel of fortune, however, brought India down to the lowest point on the material side of life. We have for some centuries been under the lowest conditions prevailing in the world. During the Mahomedan rule in India we lost almost all that we formerly possessed and our social as well as religious conditions were anything but healthy at the time Swami Dayanand Saraswati began his work. With such conditions we were at the point of losing our national heritage altogether, as the various Christian Missions working in India were playing havoc among what was left of Hinduism. Our young men educated in Mission Institutions were turned out as antagonists of their own Hinduism, if not as actual converts to Christianity. The education given in the English schools and colleges conducted by these Missions included one hour for the teaching of the Christian Bible and the reading books taught there

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By this remark I do not depreciate the educational work which Christian Missions have been doing in India. I should admire it the more if it had purely educational work without mixing up the propaganda of christianizing India. The merits of Hinduism are being gradually known in Europe and America and a fatal blow to this religion would have seriously affected the progress of the world in conserving the essentials of life which Hinduism has so largely done in its ancient literature and in the life of the people.

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contained strong denunciations of Hindus and Hinduism and high eulogies of Westerners and Christianity. The effect of such teachings was likely to prove fatal to the already depleted state of Hinduism. Some of our young men thus educated had become converts to Christianity; those who had not the courage to face the dread of actual conversion, held Christianity above the religion of their forefathers.

Hindus had no defensive activity in those days. All the religious activity they had was in the quiet peaceful worship in their homes and temples. Houses especially of the upper classes observed their (**नित्य नैमित्यक कर्म**) daily and occasional religious rites and ceremonies, the latter were regularly observed on the numerous Parvas (festivities) occurring in the course of the year and of these Hindu calendar has several in each one of the twelve months. On all such festive days ladies and gentlemen of each house joined in the sacred performances of worship and pleasure which are so peculiar to Hindu society. These were considered sufficient for the up-bringing of a child as a Hindu without any special training in religion, while young men who learnt Sanskrit from Pandits had the privilege of knowing more about the Hindu religion and rites. In Hindu temples they used to recite *Kathas* from the Valmikia Ramayan the Mahabharata, the Bhagwat, etc., where hundreds of devoted men and women attended daily with the view of hearing the whole *Katha* from the lips of the Pandit. The hours of attendance used to be from sun-rise till sun-set with an interval in the noon for meals. These meetings held in sacred temples kept sweet and clean, decorated with buntings of evergreens and scented with sweet flowers, *Dhup*, etc., made a deep impression on the minds of the people who visited the temples. The *Kathas* usually lasted a week or so and on completion presents of cash and various kinds of useful articles were made by the devoted hearers to the Pandit. Finally on a separate day

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a musical procession taken round the commune announced the completion of the *Katha* to the public. These *Kathas*, as we all know, gave a good deal of social religions and historical account of the country, and kept the traditions of Hinduism alive among the masses. Apart from these *Kathas*, they used to have demonstrations of the heroic deeds of the great men of India, in the form of public performances like Ramlila, etc, where thousands of people attended. Such was the simple religious activity of the people in which every one, rich and poor, old and young, took a keen interest. There was however no controversial activity such as we find since the establishment of the Arya Samaj. The proselytising work of Christian Missions was, however, being carried on with great zeal. Not content with vituperation and slanders of Hinduism made in the text books they taught in their schools, the Missionaries used to preach them openly in public thoroughfares and religious *melas* of the people, making gratis distributions of their tracts in attractive colours with the inviting inscription "Gyanodaya" in the Deonagri characters.

For a long time the Hindus kept quiet though they strongly felt the unwarranted insults made by the Christians upon what Hindus held to be sacred. Helpless as the Hindus were without any organization for united work, they had to bear all with disgust and annoyance even when one of their kith and kin was captured as a convert by the foreign missions.

Conversion* to a foreign faith was dreaded by the people of India. Parents and friends took it as a curse when one of their number became a convert to a foreign faith. There was a deep-rooted feeling among

* Although I do not consider a change from Hinduism into Christianity an improvement but the reverse, I use the word Conversion here as it is commonly used by our Christian brothers.

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the Hindus against religious conversions, and cases of this kind caused a gloom and mourning among the people. Probably the Christian Missionaries did not know the depth of horror and pain they caused to the relations of such converts.

While the Hindu society was in such a condition, the late Swami Dayanand Saraswati appeared on the stage of India and began his work under adverse circumstances. Young men brought up in English schools had learnt strong denunciations of Hinduism. Ignorant of the real philosophy of life and the great scientific truth underlying the Vedic rituals, they fell an easy prey to the apostles of the Christian faith. Without knowing the sanitary and hygienic value of the rituals followed in Hindu temples, without grasping the high meanings attaching to the names of the great souls of Rama and Krishna, they had learnt to hate and abuse both what was good and bad among the Hindus. The wholesome rituals performed by the Hindus, their sacred shrines, their memorial places of ideal men and women of India, were all taken as absurd forms of idolatry and figure worship. Men brought up in this manner would not give a hearing to any one who attempted to offer an explanation of what they had been taught was to be mere idolatry or superstition. Swami Dayanand Saraswati realised this and he rightly thought he must save the stray sheep of Hinduism and he drew out a programme to regain this valuable sheep, for the hope of Hinduism rested chiefly with its educated persons.

It was in the year 1876-77 that for the first time I heard at Rawalpindi the accounts of the marvellous work which the Swami was doing in the Eastern parts of India. Our Press in those days was very weak. We had nothing like the Press we have now and the little news we got occasionally was equally feeble, but the work of Swami Dayanand Saraswati was of such a brilliant character that even through that feeble Press

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its flashes rushed out and travelled from one end to the other end of the country. While he was actually working in Benares or Moradabad or some other place in what are now styled the United Provinces of Agra and Oudh, people in the Punjab were hearing interesting accounts from their friends occasionally. A Parsi friend of mine used to describe to me the glorious accounts he read in the Gujarati papers of Bombay. A few months before the Swami was to arrive in Rawalpindi we heard common talks among the people of his coming visit; some said the work of Swami Dayanand was perfectly right, while many others were crying him down as a paid Agent of Christian Missionaries in the garb of a Sannyasi. It was in the cold weather of 1877-78 that the Swami actually went to Rawalpindi and took his lodgings in a Kothi belonging to the Parsi firm of Seth Jamasji on the bank of the River Lye. It was on a Sunday afternoon that I managed to join one of his meetings. I arrived there about 15 minutes before the appointed hour and saw a separate room occupied by his office, where I was told all office work was done, the Swami devoting certain allotted hours daily to the translation of the Vedas. Then I entered the hall where the lecture was to be given. People eager to hear the great Swami poured in and by 4 o'clock the hall was quite full. Just at the announced hour the Swami walked into the hall in his ochre-coloured dress and if I remember a right with a yellow silk *mukta* on his head and the *uparna* on his shoulders. I am sorry of the photographs we see not one has the real likeness of the great charming figure that commanded universal respect and obedience.

He quietly walked in and seated himself crosslegged on a raised seat like a *chauki* (not chair) set apart for him near a corner of the hall. He began with a *Shanti Mantra* rendered in a sweet clear tone which acted like a charm on the minds of the audience and drew their attention completely. There was absolute silence and

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every one listened with rapt attention to the words which fell clearly from the lips of the great teacher.

After the lecture was over, I went away with the intention of hearing him again but I was sorry I could not get any opportunity of attending his other lectures at Rawalpindi, though I heartily desired it. Before he left Rawalpindi a branch of the Arya Samaj was established there and I attended one of its first meetings.

It was in November and December 1880 that I had the good fortune of hearing a series of 46 or 47 lectures delivered by the Swami in the Mufid-i-Am hall at Agra. Like myself all who had the benefit of English education took a special interest in the discourses of Swami Dayanand. My lodgings were about two miles away in the Raja-ki-Mandi, while I had to work in my office three miles away at the Shahzadi Mandi. The meetings at the Mufid-i-Am used to commence about 6 P. M. and I was glad I was never late nor missed a single lecture.

At these meetings people used to sit on carpets in the usual Indian style, the Swami sitting on a raised seat so that all could see him. There used to be large audiences numbering between 500 and 1,000 men daily. The speeches were so nicely composed and delivered in such a masterly style with a loud clear voice that every one of the large audience could hear and rightly understand the meaning of the lecturer. Such performances are very seldom seen in these days. From the beginning to the end of each lecture and from the first lecture to the last the interest of the audience was so well maintained that no one ever thought of missing even a single lecture.

At times we used to hear lots of things against the views of the Swami, some of his adversaries saying he was wrong on this point or that; but none had the courage to come forward and argue before the great master. One day we were told that a Homeopathic doctor would

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come and have an interesting discussion with the Swami, and we thought the latter would have a strong adversary to deal with that night. On completion of the night's lecture, however, when the usual announcement was made allowing any one to put questions to the Swami, our learned friend stepped forward and put only one or two simple questions which were easily answered by the Swami in a few words which fully satisfied our friend.

The lectures were nicely arranged day after day on subjects on which young men of the day required enlightenment. It is a pity those masterly speeches were not taken down and reduced to writing. At the time we were told that the lectures would appear in a book form which the Swami was himself writing, but as a rule one does not write all that one speaks in a free *extempore* lecture. The discourses did not come out in the second edition of the Satyartha Prakash which was published in 1881. I was sorely disappointed when I saw this book without those discourses. They have gone for ever and completely lost to the world. No doubt most of his facts and arguments are contained in the book, but the beauty of his expression, at times humerous, and the charm of his delivery, and the details which supplemented his arguments are altogether lost.

After hearing those lectures young men like myself were fully satisfied as to the greatness of our own (Hindu) religion. Above all what greatly impressed us and which I consider to be one of the great achievements of the Swami's work, was the great interest he created in the minds of the people about the treasures lying in the Sanskrit literature and the great value of the Vedic religion.

I had the privilege of enjoying private audiences with the Swami and I cannot forget the sweet words in which he always addressed us with expressions of love inspiring high ideals. One day I drove out with

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the Swami to the Mission House at Secundra near Agra to see a curious man rescued from a captivity with wolves. This man we were told had learnt the habits and speech of wolves, having been carried away in his infancy and brought up by wolves in their holes. When we saw him he had been for some years in the Mission House and had been taught the manners of man, yet he appeared before us half-naked with a *kurta* just put on and looked semi-wild. He salamed us and put his hand forward for money, upon which the Swami remarked to him "you have not forgotten the love of money." As desired by the Swami I gave the man a silver coin and he looked quite pleased with it.

Another morning I spent with the Swami in witnessing the Upanayan ceremony of one of the sons of Kunwar Shyamlal Singh performed under the directions of the Swami.

I met the Swami again at Ajmer and heard a few more lectures delivered in the open space behind Seth Gajmal's Haveli near the Chauk Karakka. From Ajmer he went to some of the Rajputana states and one day we were struck by the news that he returned seriously ill from Jodhpur. He never rallied from that illness and shuffled off the mortal coil at Ajmer on the evening of the Dewali festival in Samwat 1940 Vikram (30th October 1883 A. D.). The great soul that illumined the firmament of India so brilliantly in the latter part of the last century passed away to the regret of all, leaving the sky clear for the advent of an equally brilliant star of the first magnitude in Swami Vivekanand who completed to a great extent the work of rejuvenating the ancient Sanatan Dharma of Bharatvarsha for the good of humanity at large. To all lovers of India, it is a matter of regret that the Arya Samaj has not so far been able to produce a successor who could carry on the work of the great Swami on his broad lines with anything approaching his ability or catholicity.

As already stated he was the greatest man of our age. It is difficult to make comparisons but it would not be

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amiss to allot him the same dignity as Hindus have reverentially maintained for Swami Shankaracharya. Both of them are saviours of the Vedic Religion, Shankaracharya saved it from the degenerate travesty of Lord Budha's Budhism; Swami Dayanand revived it in the Upper India when it was being forgotten and threatened by other militant religions. It is difficult to say what would have been the fate of Hinduism had Swami Dayanand Saraswati not uplifted it in the manner he did.

I have so often used the words Hindu and Hinduism which it is true Swami Dayanand advised us to reject. As, however, a large majority of our people prefer to retain this name, I love to call myself a Hindu.

Even those who did not like at the time the views of Swami Dayanand have since admitted that the great reformer has rendered a service which our very existence needed. His work has led to the resuscitation of the Sanskrit literature, to the revival of the Vedic religion and of the essentials of Indian life, which we all love so much. What we find to day is a great contrast to the days we used to see in our early life. The change is decidedly for the better and is largely due to the work of one who was so bitterly despised by those for whom he worked in a selfless manner.

After the lectures at the Mufiid-i-am Hall at Agra were over, a meeting in connection with the Gourakshini Sabha was arranged by the Swami. He, however, volunteered to keep himself away from that meeting so that those who did not agree with his religious views might join this all Hindu movement. The meeting was therefore conducted under the presidency of the late Rai Sahib Sheo Nath, a cousin of Lala Moolraj, M. A., who made a stirring speech with the result that the foundation of the Gaurakshini Sabha was laid there and then and subscriptions raised on the spot.

Speaking of his Brahmacharya he often used to say that it was his Brahmacharya that gave him all the strength

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and energy. He used often to say that he would live to the age of 100 at least. It is a national misfortune that such a determined soul was cut off in the prime of life when he was heroically doing the great useful work.

With regard to his philosophy I am sorry I cannot agree with that portion where he lays down the principles of dualism and disagrees with the philosophy of Shankarcharya. The latter is admired by the greatest scholars of India and by the modern scholars of Europe. The greatest Vedantist of the day in Europe Dr. Paul Deussen of the Kiel University of Germany, calls Shanker the greatest philosopher that the world has ever had and his works he regards as the best production of the human mind. As regards the rest of the work done by Swami Dayanand I yield to none in its admiration. I sincerely believe that Swami Dayanand did not mean to restrict the teachings of the Vedas to any particular system of philosophy. Look at Rule 4 of the Fundamental Rules of the Arya Samaj, wherein he has laid down that the Samaj should ever be ready to accept what is right and to reject the contrary. He knew the teachings of the Vedas are wide and far reaching and often and often in his lectures and ordinary conversations he told us that he was not formulating any new religion, that all he desired us to follow was the "Ved mat," not "Dayanand mat." He exhorted his admirers not to profess anything which might be styled as "Dayanand mat." The words "Ved-mat" and "Dayanand mat" are the exact words which the great teacher uttered from his pious lips on numerous occasions to the writer's hearing in order to indicate what his followers should accept and not accept.

Swami Dayanand Saraswati accomplished the work of his mission by drawing the attention of the Hindus to the forgotton wealth of Hinduism lay hidden in the Sanskrit literature. For the rest he relied upon Rule 4 tto which I have referred above.

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His work was so brilliant as much because he was a brilliant worker as also because work of that sort was badly needed at the time. A gentleman from Delhi had publicly advertised that unless he was satisfied on certain points about the Hindu religion, he was going to embrace Christianity, but no one from the orthodox schools of Hinduism made any attempts to save him. Similar were the cravings of most of the young Indians educated in English schools and Swami Dayanand responded to this call in good time. Unfortunately an unnecessary war has for years been going on between individual members of the Arya Samaj and of the Sanatan Sabha. This is sheer waste of energies on both sides and is doing incalculable harm by destroying the very object for which the great Swami had his Mission, *viz*, the unity of all the children of Bharatvarsha. It is time now that such harmful recriminations must be stopped once for all. Leaders on both sides should exert their best influence towards this aim. Individual members must on no account be permitted to carry on any propaganda of that nature. A reconciliation between the Arya Samaj and the rest of the Hindu world is absolutely necessary and should not be delayed for a single hour. No serious attempt in this direction, however, appears to have been made. Even those who are neutral towards both parties often say "Let them work in their own way and the result will be good." I do not think this is right. If Swami Dayanand had been spared, I feel sure he would not have allowed the controversies between the two parties to go on so long. Their contests are generally in connection with what are erroneously regarded as idolatry and superstition. These terms include **श्राद्ध** and **तर्पण** also. With a correct understanding of the high principles underlying these rituals, there should be no difference of opinion between the two parties or among any rational people. Do not European countries even to this day reverentially maintain the monuments of their great men and women or as specimens of my-

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thological beauties of the past? Do they not present wreaths of flowers to such monuments and burn incense in their sacred places? Is not Germany now building a Denkmal (memorial) of the Franco-German War at Leipzig where they have erected huge stone figures of their warriors after the style of figures found in Hindu Caves and Temples in India? Then what is the harm in Hindus keeping the monuments of their Saviours? We do it more devotedly in an absolutely sweet and clean manner which admirably meets sanitary and hygienic requirements for the large numbers of visitors paying their homage. It is true the guardians of our temples and the public generally in India have forgotten the real objects and proper ways of keeping these great institutions. The proper method of procedure is to teach them what is proper rather than attempt to demolish the Institutions on account of the ignorance prevailing in the country. All that we need is a general improvement in our temples and sacred shrines. The large collections of wealth made there should be utilised for the educational work and for the good of the people.

As regards the *Karmakand* it is difficult for every one of us to find the time to go through the sacred ritual in these days of hard competition. We cannot, however, deny their purifying value which greatly adds to the physical and moral culture of our body and mind.

Tarpana is one of the rituals—least—inexpensive of all—based upon the lofty ideal of the universal duties of man. Its daily practice keeps before us our common duties towards our fellow beings. It enjoins us to behave so as to satisfy all beings that make up the universe. Is not this a grand doctrine fit for a great spiritual nation? Does it not teach us a high moral? It does not allow our patriotism like that of the Western nations to limit our humanity and charity to the four corners of our petty hamlets, small villages or even to our large

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country. Here we extend our love, our sympathies not only to humanity in general but to all beings in the universe. It may be that some Arya Samajists may not accept this view of mine but the spirit of the Swami's mission makes it an absolute duty even of such not to allow this difference of opinion to create a cleavage—a serious one too—between the children of the same Veda.

If our brothers of the Arya Samaj realised the high ideals which the Chakravarti founder had in view, there should be no ground for the disputes we often hear between the two parties of our people in the Upper India. Let therefore our Arya Samajists join hands wih the Sanatanists in improving our old institutions and utilizing them to the best advantage. Let our Sanatan Dharmists exert themselves in supporting the educational institutions and other missions of the Arya Samaj. It is high time they should both forget all their differences and work shoulder to shoulder for the common cause of the Motherland.

As we grow old by experience we find out the mistakes of our younger days, and there is no disgrace in admitting and rectifying them. If we go abroad and see what is done in countries of modern culture, we earn to appreciate our own art, culture, and philosopoy, which otherwise we are apt to neglect and undervalue.

With all the ignorance and low conditions prevailing through economical and other causes in India, our social and religious systems still stand unsurpassed by those of any other country. In these matters it is not necessary for us to take many lessons from abroad. I say this from knowledge derived from careful observations made with a perfectly open mind during my travels in Europe.

European scholars regard our ancient culture with admiration. Europe still lags far behind us in social

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and religious matters. We have more than once received warnings from Mrs. Annie Besant and other Europeans against imitating wholesale European ways of life. These warnings are perfectly right. We should not take the modern culture of Europe without sufficient safeguards against its destroying the Hindu essentials of life. Our Hindu life is the result of experience gained by actual grinding through thousands and thousands of years. All we need is the ridding of the low conditions, narrowness and rigidity which have crept into our country during our difficult days. Fortunately those difficulties do not exist now and we have ample freedom to mould our social and religious life according to our choice. Our choice lies between our ancient life and the modern culture of Europe. Looking at the serious troubles facing the European nations with their restless modern culture, the difficulties that their leaders are in to meet them, and the blundering experiments they are trying day after day without much hope of seeing the end of it, I venture to say that in taking what is good in Europe we must not miss the essentials of Hindu life and Hinduism. We have every reason to be heartily proud of our past. Even nations of modern Europe are pleased to call us people of the Ancient Civilization. Our philosophy is held to be the best production of the human mind. India is no doubt the chosen land of God. All that is best in the world's history has belonged to Bharatavarsha at one time or another. Nature has given to Bharatavarsha all that is grand and comprehensive in the world. You can put the rest of the world on one side and Bharatavarsha on the other, yet it would not balance the scale. Unfortunately the children of this great land have lost all the ideas of their greatness. They consider themselves poor, dejected and inferior to others. They have lost all ideas of their greatness, all ideas of their real nature—that nature which still kindles the fire of spirituality in their heart of hearts and refuses to be smothered by the

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mass of materialism heaped on it by modern conditions over which they have no control. It is only waiting for a favourable breeze of the wheel of fortune to burn as bright again as it ever did in the past.

India was the greatest among the countries of the world and it is bound to be the greatest again even on the material plain, for natural advantages are in her favour. Look at the natural boundries and fortifications God has given her, the Ocean at her Southern, Western and Eastern extremities, the high peaks—the highest in the world—of the Himalayas in the north. Look at her great rivers which not only fertilize and irrigate her lands in the plains but have wonderful healing and purifying powers like the waters of the Bhagirathi—the Monther Ganga, the five rivers of the Punjab, the Great Nerbudda whose very दर्शन (sight) burns off the materialistic tendencies of the devotee and inspires him with the spirit of renunciation; the "storied" Jamuna whose sight carries away the evils of the devotee into the ecstatic regions of the love of the Eternal Child (Lord Krishna); the beloved Godavery sanctified by the steps of the ideal woman of humanity; and the Cauvery Taya (Mother) the youngest nurse of the Sanatan Dharma.

Then look at the varying seasons we have in the year, which enable us to produce three or more crops in twelve-months, whilst European countries cannot have more than one. We have all the varieties of seasons of the world within the boundries of Bharatavarsha, which have a wonderful effect on our body and mind only if we knew how to take advantage of their elevating powers. We must be thankful to the British genius and energy which have enabled us to take advantage of these varying conditions with the aid of railways and other rapid means of communication.

India is a self—sufficient country. It need not go to foreign lands for its requirements. It has sufficient minerals. Its soil is rich and has the advantage of the fertilizing

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sun-light and the alluvial deposits and sacred waters of rivers which few other countries have. It produces all the wealth we need for our comforts and maintenance. Wealth does not of course mean gold and silver but articles of food, clothing, shelter and beauty. These we have in abundance.

All that India needs is the realization of the ideas of patriotism and nationalism as the countries of the West have realised them and the resulting motive power for solid united work in all that concerns human life. Towards this goal we have to educate the masses of our people. The duty lies heavily on her sons who have enjoyed the advantages of education at the expense of the people at large, to bring up their less fortunate countrymen towards this goal by spreading among them the light which they themselves have got from their education.

I may repeat that India has been great in the past and she is bound to be great again, for all the natural gifts are more abundantly in her favour than of any other country. The factious elements with which she is confronted by the modern conditions of life have been brought here by Providence in order that with gentle hands under the influence of the magic of her eternal spirituality, she may bring out a harmonious perfection for the good of mankind. This is a problem affecting not only India but the whole world, and God in His Infinite Wisdom has chosen India as she is His only Child devoted to life-giving spirituality to solve it, and be a teacher of the world again as she was in the ancient days :—

एतद्देश प्रसूतस्य सकाशादग्र जन्मनः ।
स्वं स्वं चरित्रं शिक्षरन् पृथिव्यां सर्व मानवः ॥

We should not therefore be disheartened with the difficulties of the task we have before us. Great tasks are entrusted only to those who are capable of performing them. Indians are the chosen people of God and have been selected to solve the great problem for the world, for in

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no other country in the world have so many disuniting factions been brought together as by the force of spirituality in India. Their coming together means their unification. Here for the sons of Bharat, lies their lot, here is their chance of proving themselves the chosen sons of God. They must work up towards the goal of the unification of all religious differences now to be found in India and work up for the formation of an Indian Nation on the essential lines of Hinduism as marked out by our ancestors in the holy past and bring all the peoples of India—Hindus, Mahomedans, Parsees, Christians and Jews —under one banner. We must rid ourselves of all narrowness and embrace every one in love as we embrace our own brother and bring all religions into the Ocean of Vedanta, which has no limits, no bounds. The times are all in favour of such a consummation. Take the friendly attitude of the Revd. C. F. Andrews of the Cambridge Mission, evinced by his liberal lecture recently delivered at the Viceregal Lodge at Simla on our Poet Rabindranath Tagore. Take also the friendly invitations of our Mahomedan brethren. We must step forward and quickly reconcile the differences so as to make a common nation composed of all religious sects in India, which was the moving force in the life of the Great Swami Dayanand Saraswati and his worthy compeers.

If we accomplish this in the manner we are expected to do, we solve not only the problem on the right solution of which the whole future of our Motherland depends but also the problem of the world and earn for her once more the ancient glory of Chakravarti Bharatavarsha which is her birth-right since we are fortunately under the Throne of England on whose dominions the sun never sets.

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Future India.

(BY MR. G. A. CHANDARVARKAR).

TO forecast the future either of an individual or of a country is an extremely difficult, if not an impossible task. A statesman living in the times of Akbar the Great could not have foreseen the events happening in the days of the successors of Aurangzeb nor could the great-grandfather of Shivajee have anticipated the foundation of a Mahratta Empire. Future is always so very uncertain. All at once events take a sudden turn and the history of a nation undergoes a change! Human frality admits of no safe prediction. No astrological bureau has yet been able to cast the horoscope of a nation, which can lay claim to an approximation to truth. All that one can do is to state in rather uncertain terms what course history is likely to take in the future, judging that future by the present. In India at the present day a peculiar phenomenon is noticeable. On the one hand, sturdy optimists prophecy that India is running at a tremendous rate towards the goal of perfect bliss and on the other, miserable pessimists taking a gloomy view of the situation dream the horrible dream of India's rapid downward course to the abyss of dire destitution and immense misery. Sane apostles there are who have carefully avoided the extremes and chalked out a path midway between these two ways followed by pessimists and optimists. Recently two eminent writers in the pages of this Magazine have ably endeavoured to make certain observations regarding Future India. The present writer though fully conscious of his utter inability to do justice to so difficult a subject as the present one is anxious to make a feeble attempt in the direction by giving a response to the call of the talented editor. His readers are at liberty to criticise him and it is needless to add that as in duty bound he will thankfully receive any honest criticism and be ready to be benefitted by the same.

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Our Future Religion.

It is a fact patent to all that religion is at the basis of Hindu society and as such it seems necessary to find out what our future religion is likely to be. For our present purpose let us leave out of account those zealous propagandists of different religious creeds who proclaim from the house-tops that their particular religion alone will be the only future religon of India. While we admire their zeal and earnestness we are not for various reasons prepared to accept their verdict which is after all one-sided. Let us look facts squarely in the face. For the sake of argument at least let us make two broad divisions of Hindu society—one the educated minority and the other, the uneducated majority. As matters stand at present the uneducated are sunk in ignorance and their present and future religion naturally is and will be a mechanical mixture of myth and superstition. The educated minority, however, stand on a different footing altogether. Religion there, is no longer a living force. The foundations of faith and hope have been rudely shaken. The old order has changed and the new one has not taken its place. There seems to be a vacuum. Many young men are on the brink of agnosticism, if not atheism. Supreme indifference and callous contempt towards things religious seem to be the order of the day. Theolcgy, metaphysics and philosophy have all been relegated to regions of oblivion. Under these circumstances the religion of the future can better be imagined than described. Hinduism, Buddism or Aryanism and Brahmoism no longer offer any chances of attraction. The only *ism* likely to prosper is *indifferentism*. Few souls there might be here and there who might be deeply pious or religious in the ordinary acceptation of the term but the majority which is now drifiting towards that rock will in future be either foundered there or be sailing aimlessly hither and thither. 'Religions may come, religions may go, but I go on for ever' will in all probability be the motto of the 'educated' few. At the most belief in an Unknown Power may remain but beyond a mere belief nothing will exist

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We, of course, do realise the significance of many of the religious reform movements at present endeavouring to avert such a calamity. But here also one finds difficulties. Internal foes and external dangers are undoing their work. Even among those that have joined the ranks and file one notes with regret high ideals of genuine reform not guiding their destinies. Domestic reform is at a stand-still. Vested interests and desire for fame and glory have urged many to fight under the banner of reform. With the honorable exceptions of few men who are really sincere and devout, one finds men inside these circles ready to fight and quarrel and back-bite. We find several instances of unscrupulously breaking the bonds of *Dharmic* friendship simply because there was a slight difference of opinion on a trivial matter. Personal feelings of jealousy and ill-will have driven many to forsake their principles and join the ranks of national enemies. Let any one remain for a few years and study the inner workings of the minds of the so-called leaders and he is sure to have cause for disappointment and disgust. With such reform-movements and with such self-willed insincere leaders the cause of hypocricy and not of reform will be advanced and the future religion will take its own course. The form of any religion may remain but the spirit will have flown away. Materialism, agnosticism and indifferentism will triumphantly march on. How shall they be arrested in their growth is a problem for the gods to solve.

AGRICULTURE *Versus* INDUSTRIES.

Indian economists are busy discussing the pros and cons of this question. Shall India be in future an agricultural or an industrial country? Where doctors disagree a layman cannot decide. The present writer in his college days had an occasion to hear his professor of Economics say that 'barristers cannot manage business,' who thereby hinted that in this country at any rate industries have no future in the manner they have in Western countries. The nature of education we receive, the climatic conditions, and our

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social environments which stunt the growth of real 'businesss-abilities,' all point to the fact that India of the future ought mainly to be an agricultural country The zeal for sudden industrial advance has retarded the progress of agriculture. The agriculturist is daily becoming poorer and poorer. His surroundings have not become healthier. His standard of life is not bettered. Dire destitution and pinching poverty will fall to his lot. As days pass on the question of obtaining a decent livelihood is becoming more and more difficult. Unless an effective solution of this problem is offered, no advance or progress worth the name is possible. Among the middle classes one finds the love of luxury consequent on wrong notions of 'refined life' steadily growing and with all our pious wishes of a return to a life of simplicity, to a life of plain-living and high-thinking wholesale importation of habits and customs alien to our instincts is likely to spell the ruin. Few industries as those of cloth-manufacture and sugar-manufacture may prosper but all at once a sudden jump into industrialism will only be a leap in the dark When agriculture is carried on scientific lines and the lot of the honest peasant is bettered by a better system of education probably one shall exclaim.

" Sweet Ind ! Loveliest country of the world where health and plenty cheer the lab'ring masses." For all this, the better-housing of the poor, sound organisation of charity and speedy arrangements to save the ryot from the clutches of Shylocks, are needed. Or else the agriculturists' lot will be a miserable one.

With our present babel of tongues and with our social disabilities consequent on religious differences, it is extremely doubtful whether even in the distant future social efficiency or communal solidarity could be evolved. It is all easy to trace the existence of some elements of union but for all practical purposes these do not exert dominating influences and mould our lives. Theoretically for purposes of eloquent newspaper or magazine articles these are to be hunted out. As such the present disruptive elements compel one to become pessimistic of our future in matters social. We leave it to our critics to decide where our hope lies.

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The Salient Features of the Vedic Dharma.

I.

(By Professor Sudhakar, M. A.)

NEVER has there been in the annals of the world so much talk about Religion as is at the present day. Everywhere you find some new cult, new creed, or new sect with an exclusive claim to Truth. Every one of these presents to you its own doctrine of Divine Faith or Grace and asks you to embrace it for the sake of your final salvation or deliverance from the bondages of sin and misery Even the materialistic and atheistic schools preach some sort of Perfection and Liberation. These are all different forces working to draw men towards themselves and only the strongest would survive in the end. Others would resort to a system of "Pooling" and thus the one that survives shall be the one that includes in itself the best elements of all the others. This is the view point of certain Idealists. I am not to justify their Ideals by the cold arid touch of reasoning. My present business is to put before my readers my own appreciation of certain impo rtant features of the Vedic Religion which I have learnt to love and live to some extent. Let every one who believes Religion to be a force see how far these reflections harmonize with the mighty current of Modern Science and Thought. If ever in my delineations I pass in review the current thoughts of other religions, it is all in good faith, with a sincere desire to arrive at right conclusions. I firmly believe that Religion has in its final resort practical interest. Its business is to raise the human mind to control the environment both within and without.

2. The Vedic Dharma from the most immemorial times with its widely-operating forces has been made once more a prominent factor in the present struggle of religions by the great Personality of *Rishi Dayananda*. He preached to us that the claims of the Vedic Dharma are not

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exclusive but inclusive, that the Truth inculcated in the Vedas is never a monoply of any class and cannot be copyrighted, that there is no "chosen people" of God and that the Truth that animates and sustains any sect or cult can be traced back to the original source—the Veda—the great Repository of Knowledge and Wisdom. I am not to say here anything about the great antiquity of this source nor anything about its claims to Divine origin, for they are separate problems in themselves not easy to be handled briefly and hence beyond the scope of the present paper. What I here want to say and show is that the life-giving teachings of this great Vedic Dharma which guided humanity in the past ages are equally fitted to mould the destinies of the present as well as of the future generations from eternity to eternity. For :—

"Truth crushed to Earth shall rise again,
The eternal years of God are here."

3. What is the Vedic Dharma and what are its salient features is the question before us. The right answer to this question would make us look at the subject from different points of view, for every view point has its own attitude and that attitude reveals a particular truth. At the very outset of our inquiry that which confronts us is the word "Dharma" for I have scrupulously avoided the use of the word "Religion" as its equivalent and as I proceed I will give my reasons for doing so.

Dharma (धर्म्म) is a very simple word but it carries a world of sense—a world of meaning. To understand the word is to understand much No other word in the history of any literature or language can convey even a fraction of them eaning which this so wisely and ingeniously constructed word धर्म्म conveys. It brings home to us so clearly and simply the most fundamental Principles of life which can satisfy alike both the theist and the atheist. In fact when we analyse the word, we get something all-satisfying in the face of which no atheistic

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tendency or agnostic turn of mind can stand. This word—this eternal word—comes from the root (धृ) *dhri* meaning "to actually live in life." Dharma would therefore mean that which is to be lived, that which is to be imperatively assimilated and incorporated in our lives. This is not clear as yet, perhaps, but to carry the thought further—all life is living, living is responding or acting. Dharma teaches us right-living, right-responding or right-acting. Dharma is then the sum-total of the right activity of our soul. But all activity involves the preceding thoughts and the co-existing or the succeeding feelings. So Dharma is complete when right feelings exciting the right thoughts express themselves into right actions. See the totality of life which Dharma is to nourish and develop! Behold its vast connotation! Dharma comprises in a nut-shell, in a sense, the whole mystery of life. In fact when we rightly understand it, no mystery remains, all becomes a revelation, pure and simple. Thus Dharma धर्म्म takes into account the total life of our souls as exhibited in feelings, thoughts and actions and seeks for their development in totality. The exclusive stress which the Vedic Dharma lays upon "Life" as a whole, makes one think of the modern Pragmatic school of Philosophy in the West, on which the late Professor William James of Harvard and Mr. Schiller have written so much. These wise thinkers have exposed the shallowness of the abstractness of thought. To them Life and Thought are both concrete and relatively situated. Thought, Religion, Science and Philosophy are all servants of Life. Their main business is to be conducive to its welfare and well-being. They have popularized the "cash value" of Truth. They measure this "cash value" in terms of life-interests. In fact they have brought down Philosophy from its "airy regions" and indifferent flights, to the low, common earthly level of this solid and matter-of-fact world. I cannot say how far they are right in fettering Thought in the bondages of earthly interests, or how far they can do so in the face of Thought's natural and uni-

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versal aggressive movement, but I can feel that they want to emphasise amidst all the war of words, the same central idea of evolving life under all circumstances. I am sure, the Vedic Dharma would welcome this wave of Pragmatic Thought in the West, as heralding the golden era of Universal Brotherhood of Humanity in Life and Death, for, Thought estranges us and life unites us on many points. If life-building and consequently man-building is the chief function of Dharma, modern civilisation shall not be deprived of this great agency, rather it would press it into its service to evolve the best type of manhood and womanhood.

Conflict between Science and Religion."

This is the next topic that I am to discuss in the light of the Vedic Dharma and its discussion would lead me to propound "Intellectual Freedom" as its second important feature. Much ink and energy has already been wasted by the best and wisest brains of the preceding centuries to settle as to how far the interests of Science and Religion harmonize or conflict. The votaries of one have persistently and eagerly maligned the votaries of the other. Crusades and compaigns would have been avoided, there would not have been so much bloodshed in the name of religion, bigotry and prejudice would not have claimed victims, if only the claims of each had been recognized and not sacrificed. However good sense has prevailed after all. The twentieth century would knit them together in the closest bonds of mutual love and sympathy, for Science and Religion, far from being bitter enemies as they were called, are found to be bosom friends, both working together to further the interests of the *Life* of humanity. Both these agencies are further helped by the vast shuttle of modern life weaving together all races and creeds into the closest bonds of union. I can pick up only two names out of the vast number of Western thinkers who have already recognized the mutual claims of both Science and Religion. Says

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Dr. Martinean ; "Science discloses the method of the world, but not its cause, Religion its cause, but not its method and there is no conflict between them except when either forgets its ignorance of what the other alone can know." Says Dr. Chiene Professor of Surgery : "There can be no antagonism between true science and true religion. They clash only when they are false." Let me now turn to the Vedic interpretation of this conflict. The conception of the "conflict between Science and Religion" is absolutely foreign to the Indian mind. The Indian mind does not find any "unbridgable gulf" between them and consequently is not bothered with any manufactured "reconciliation". Dharma leaves no margin for such a step. Science only rationalizes or systematizes facts—facts as it finds in Nature. It is in a sense an exclusive thought-development. Dharma comprises in itself as we have already explained the development of thought, feeling and Will *i. e.*, the Soul in all its entirety. Science to the believers in the Vedic Dharma is only one factor in the development of their Self or Soul. They did not sacrifice the claims of Feeling and Will at the altar of the mad specialization of Modern Science. For I believe that if the emotional element in any "branch of knowledge" be reduced to the vanishing point, we become mere intellectual machines, mere theorists with no practical aim in view. The ancient Aryans distinguished themselves not only in the Analytic method of study but also showed remarkable efficiency in the Synthetic method. They always studied "Part" in the light of the "Whole." They realized Him in each and all (**भूतेषु भूतेषु विचिन्तय**). These ancient seers felt in the serene depth of their mind that there is no break in the spiritual Unity pervading and permeating through the endless forms of this world. They always saw the Macrocosm in every Microcosm. The present danger with the modern sciences is that they carry the Analytic method to the extreme. Our scientists start with the fact that all knowledge is One and for the sake of convenience they split it into different sciences but their over-specialization in each

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science makes them forget its relation to the Whole and thus "losing Forest in the tree" they complain of the resulting medley of Confusion, Doubt and Suspicion.

In the past History of Aryavarat, go as far as you can, from the Vedic period downwards you find nowhere any trace of this "conflict between Science and Religion." You may come across instances of religious bigotry and fanaticism, the priestly assertive superiority of the conceited Brahmanism of the Medieval times, but the order "thus far and no further" you cannot find pronounced in any recognized scriptures of the ancient Aryans. The Philosophy of the Vedic Dharma could be divided into Epistemological, Psychological and Ethical corresponding to (Thought-side) ज्ञान (Feeling-side) भक्ति and (Will-side) कर्म. The Arya Samaj emphasies all the three sides without ignoring any. It is for this reason that we believe that no religious teaching unwarranted by Reason should be adopted merely on blind faith. Faith we must have in many things but it should not defy Reason Our faith should be rational. I do not share the belief of my Mohemadan brethren that Religion is something above Reason. Kanad in his Visheshaka clearly points out बुद्धिपूर्वा वाक्य कृर्ति वेदे (in the Veda everything is rational and can therefore be proved by Reason). We read somewhere else that जिज्ञासा नास्ति नास्तिव्यम (enquiry is not disbelief). Manu is still more clear on this point when he says:—यस्तर्केणानुसंधते स धर्म वदे नेतरः "only he really knows the Dharma who has grasped the reason of it." Even the great authors of the six systems of Aryan Philosophy acknowledge that the germs of knowledge out of which they developed their respective systems were deduced from the Vedas. All that has been said uptil now goes to show that Reason was never considered by our ancient as opposed to religious interests—rather they considered it a great help for the solution of the problems of Life. Their spiritual interests were harmonious with the scientifically or philosophically verified experi-

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ence and never at any stage of their past History was their made any a clear-cut distinction between Science and Religion. We therefore as their descendants are not afraid of modern Science for there is nothing to be afraid of. It can frighten those who divorce it from their Religion. We welcome it because it is ours. The facts of Science are as good facts of God as the spiritual facts. What we need do is to chasten modern Science in the light of higher Wisdom, Morality and Spirituality which require still deeper and subtler thought than the present-day Science can boast of.

One word more in this direction. It may be asked when and where and under what circumstances this "conflict between Science and Religion" originated? I will briefly give my answer. It originated in the West in the period of Western Renaissance when Reason awoke out of its dogmatic slumber of centuries together. Renaissance brought a new spirit of independent research—a spirit that would not tolerate unreasonable authority. A regular compaign was launched by the advocates of this new spirit against the priesthood—the keeper of men's Conscience and Faith. Orthodox Christianity could not stand these progressive and expansive forces. It could not defend its dogmas such as "creation of the World." "Adam and his rib," "Eve and the Apple," "Noah and his ark" and "Language and the Tower of Babel." The infantine fancies or boyish speculations of the Old Testament could not stand the light of Reason. Thus the Church of Rome raised its voice of condemnation against any one who would question the creed, and as time went on, it became historically the foe of Science and of Freedom of Intellect. Thus the Church stood on one side and Reason on the other. The "conflict between Science and Religion, was made a standing factor and the Gulf between them has yet to be bridged over by the Western savants.

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THE ORIGIN OF EVIL. A CONTRAST :—

I have shown that the conception of the Vedic Dharma is the conception of Life itself. To understand Dharma is to understand the problem of Life. The scope of Dharma is the fullest development of our soul or self. It is to make one *live* in "immensities and eternities." Those who have followed my reasoning from the outset can well understand that Dharma as understood by the ancient Aryans left no room for dogmatism. Practice was its chief feature for its chief concern lay with the life of the Individual Soul in all its aspects—individual, social and spiritual. Here it should be remembered once again that life implies growth or development, which in its turn implies activity. This imperceptibly brings me to name another feature of the Vedic Dharma, termed "The Law of activity in life" popularly called the Law of Karma. I should distinctly say that this Law of Karma is the most distinguishing point of the Vedic Religion. The ancient Aryan Philosophers have laid so much stress on this point and have treated this Law under so many different forms with their subtleties, that it is a theme in itself and requires separate treatment, but my present business precludes any detailed discussion on any point. However I cannot help mentioning that this Law of Karma brings in the discussion of the origin of Evil which has been so beautifully portrayed in the sacred Scriptures of two contemporary religions, I mean Christianity and Mohemadanism. I should be excused a contrast. I am tempted to it for more than one reason. The great cardinal principle of christianity—Redemption through grace or faith—also believed in by Islam is the exact opposite of the Law of Karma and logically follows from the theory of the origin of Evil propounded by these two religions. I shall therefore briefly narrate the story of the origin of Evil (for it looks more like a story than a theory). The wording is my own though the idea is taken from the Bible. So runs the story :—In the beginning when God

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created man, He asked all the angles to bow before Him. All obeyed except one. This one through his disobedience was brought under the wrath of God. He did not repent and henceforth for all ages made himself a professional misleader of men, under the welknown name of *Devil*. This *devil* according to the Christians and the Mohamedans is a separate entity, rather has a personality of his own, though the questions as to why he was created when he defies at every step the Sovereigntly of God and if created by His express desire why we should not attribute Evil to God directly are insoluble enigmas to them. To resume the thread of narration, this Devil, when Adam and Eve lived in Paradise, began to mislead them and set them against their Heavenly Father. Adam and Eve in that blissful retreat were denied no heavenly grace. They enjoyed fresh fruits and happy days. But they were asked not to taste the fruit of a particular tree. This excited their curiosity and proved to be their temptation. The Devil pursuaded them to satisfy their curiosity. One day they tasted that fruit and lo! the master's indignation came upon them. They ate the forbidden fruit for they were not told why they should not. Any one of us in that position, with a grain of common sense, would have done the same thing for none of us is willing to be subjected to blind authority. The punishment inflicted on them was that they were driven out of that blissful abode and they and their progeny, *i. e.*, we the human beings were eternally doomed. But God is all-mercy and would like to redeem us. He accordingly sent the Redeemer in the person of Christ—the only begotten son of God that by faith in him we might be saved. He will lead us back to the heavenly Father. Similarly according to the Mohemadens we must put faith in Mohamed for he would lead us to the right Path. Now this is what religion and Mazhab has to say about the origin of Evil and our escape from it. Does it not seem utterly superficial and artificial? It does not teach us the real point. It does not lead us to the central idea of Life. It presents theories illogical and irrational.

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The Vedic Dharma, as it bases itself on the concrete conception of *life* lays down no irrelavent or incongruent statement as to the origin of Evil. We have all read or heard a lot about the popular conception of deva-asra-sangram (देवासुरसंग्राम) so often referred to in the Aryan scriptures. It presents to us in a very simple way the solution of the problem. According to this conception our minds are battlefields where good or evil forces are arrayed. The fight begins and at times the *moments of crisis* arise when tremendously overpowering evil forces are pitched against the slow-winning good forces. What we want on such occasions is ready decision, prompt action and speedy march along the line of greatest resistence. These virtues are acquired by constant practice, by living and acting on life's Ideals, by slow and steady progress in controlling temptations and guarding against the evil forces on the way of life. The problem of evil is really no problem of Philosophy, it is the problem of life, it is the problem of actual mental struggles, it is in fact the problem of every-day common temptations. How they arise —from within or without —how to cope with them, how to get clear of their snares these are concrete facts and the Vedic Dharma treats them as such The very fact that personal choice is with us and it is we who have to suffer or enjoy the consequences of that choice, shows clearly the prominent factor of self-initiation and self-organization of life's forces. The Vedic Religion does not believe in any irretrievable fall. We are not fallen and if fallen at all fallen to rise again. And if we have fallen, we have fallen through our personal follies and we can rise also through our personal wisdom. Great men guide us no doubt but their lives are mere guiding stars and it is we—we the living souls who have to do the walking and covering of the distance. There is no short cut in moral life. The Kingdom of God is nowhere but within ourselves and to see God is to turn ourselves spirit-ward and not matter-ward. Thus our Dharma which teaches us the in-dwelling-presence of the mighty

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spirit and which makes life the first and foremost point of inquiry, does not stand in need of theories where actual practice is needed and turns our attention to Right-living and Duty that haunts us at every moment of life. Even if we take the transcendental meanings of this Christian-Mohammaden theory which would in that case represent "man's fall" from Paradise as an allegorical illustration of the fall of every individual soul in this world from the spiritual height to the animal level, then too its great defect is that it absolutely ignores or belittles the "personal efforts" of individuals. By putting a Mediator between us and our God it overlooks the inner resources of the soul and makes God only an official can be approached through the proper channel of another subordinate official. No body can stand between us and our God even if the bargain be one of virtue. Virtue or character is never a *gift*. It is always an *acquirement* which comes through right Karmas or righteous efforts of the self. We are expressly told in the Bhagavad Gita (Karm Yoga) 8.....19 :—

नियतं कुरु कर्मत्वं ज्यायो ह्यकर्मणः। शरीरयात्राऽपि चतने प्रसिध्येदकर्मणः ४
तस्मादसक्तः सततं कार्यं कर्म समाचर । असक्तो ह्याचरन्यकर्म परमाप्नोति पुरुष !

"Perform thou right action for action is superior to inaction, and thou art inactive, even the maintenance of thy body would not be possible.

Therefore, without attachment, constantly perform action which is duty, for, by performing action without attachment, man verily reacheth the Supreme."

There is no one so despised who is conscious of his weakness and whose heart burns with deep feeling of repentence, for whom the doors of Heaven are closed. Man is not so "down below," God is not so "up above," so high and so far that he needs the ministry of angels to communicate with the world. To say that such and such man over stands between God and us and without his help we cannot be saved is to deny that the soul is a free and active

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agent free to weave the warp and wood of his destiny. On the contrary it is to make him an inert mass of dead matter which can be disposed of in any way. No, we are persons. We are intelligent beings. Our souls are the master-powers. They can make or mar their fortunes. There is only one other religion which has laid so much stress on individual-karmas and this religion, I mean Budhism is purely an offshoot of the Vedic religion and was launched in the form of an utter protest against the degenerate Brahmanism of those days. Budha who was really an apostle of the Vedic Dharma found that the people of his country were going head-long into perdition. They were given exclusively to sacrifical rites. *Form* of religion was to them everything, *Spirit* of religion they absolutely ignored. The result of all this was that the selfish interests of the priestly class were prominent and predominent. They were shown in many ways, especially in the shape of a lot of ceremonies utterly irrational and many even abominable to contemplate, but as they were all conducive to the purse of the priestly-class and to the so-called Mukti (salvation) which the people hankered after, they were regularly performed and minutely observed in great faith and sincerety. Budha raised a regular crusade against this *form* of religion, so utterly void of spirit, and he went so far in his anti-propaganda that in the gospel which he preached or the message which he delivered to the people, no place was given to any ceremony. He emphasised personal, indivi dual Karma to the extreme. Do good and be good was the essence of his message. People have charged him with atheism but this charge falls to the ground when we consider that he preached to the people what they wanted badly—and what they wanted was the personal touch of Divine Life, a magnetic influence of personality, and all this through Budha's own life worked wonders amongst the people who were brought back to lead pure, chaste and godly lives and ignore the hideous rituals and meaningless ceremonials. Budha decidedly discarded the discussion of intellectual problems with the common people for hi

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clearly saw that the disease with which the people of his day were stricken was not an intellectual disease; it was rather the disease of the heart and thus they needed the heart cure more than the intellectual doze. Their head was alright. They could discuss deep problems very well. The perversity lay in their hearts and Budha like a wise doctor laid his finger on the right point. Thus when people came to him and asked "Lord! What is God? and what are His ways?' His simple answer was "Do not try to know the Unknowable. Go do thy duty on Earth and that is enough for you." By means of this digression I wish to make two points clear:—(1) That Budhism like the Vedic Dharma lays much stress on individual Karmas, personal efforts, (2) that Budha's silence on intellectual problems was intentional and served some purpose and that from this we cannot infer his atheism.

It should be remembered, however, that I am not defending exclusive Karmas (actions) for I believe, as I have already said, that the path of life is Three-fold, that pure Karmas (actions) unaided by *jiyan* (knowledge) and *bhakti* (devotion) do not lead to the full development of self. Karmas are only means to an end. The end is known through knowledge and is constituted by devotion. Thus it is extremely necessary that our life must have a goal and the goal should be the right goal and that our actions must fully justify the rightness of that goal.

An Objection Answered:

I must answer an objection here, which is so constantly hurled against Hinduism. It has been asserted so often, that Hinduism through its belief in the Law of Karma has been irresistibly driven into the pool of Pessimism. And this was quite natural, say its opponents. The reasoning through which they arrive at this conclusion is singularly peculiar. They start with premises which do not support their conclusion. They argue thus "The Hindus believe that nothing can save them except their individual Karmas. As they sow, so shall they reap. But in

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the majority of cases they have not sown the right seeds, thus suffering to them is inevitable. There is no escape from it on the theory of Karmas. Redemption or grace they believe not. Thus to them no release comes except through the door of suffering. This engenders in their minds hopelessness and despair. This is still more increased when they find that no one can help them out of their present lot, their parents, friends and relatives are relations in name, they have been brought together by chance and shall dissolve when time comes. Alone we enter the world, they say, and alone we exit. Thus the Hindus seem to picture themselves as solitary beings in the wide wilderness of this world, knowing not wither they go and from where they come. Thus under the burden of sins they run through the cycles of birth and death for ever and for ever. What else than pessimism can we expect from such a view of life and this is all due to the Law of Karma." Now this is injustice, utter injustice both to the Law of Karma as well as to the understanding of the critics. The critics of the Law of Karma have missed the very spirit of it, which runs through every core of Hinduism and imparts to it life and energy, all the vitality that has kept it fresh for ages in the life-race of races. In the first place they ought to understand that no Karma (action) is purely individual. When we call it individual, we simply wish to point out the centre of its influence (*i. e.*, individual being), the point of its origin, the sphere of its growth. But we do not mean to say that its influence is so narrow, that it does not reach out to wider extents and larger spheres. But on the other hand, we believe that our actions are practically infinite in their results. "Our echoes roll from soul to soul, and live for ever and for ever." Every action indicates an *agent* as well as a *patient*, an actor or doer and something acted upon. Side by side, with an individual Karma we believe in the great social Karma. Society affords an atmosphere in which the actions of an individual leave indelible impressions. Not only the individual acts

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towards society but is also acted upon by the society. Thus through the action, interaction and counteraction of the individuals in a society the social web is woven and the social organism is constituted. The Vedic Dharma enjoins upon every individual to work out his destiny in the social environment through the right attitude and right Karmas towards other units of the society. Society is an hierarchy of individual souls co-operating together on the basis of birth-quality and working out the great social evolution. The world is inhabited by the free, individual souls which constitute a democracy—the souls have equal rights and privileges by nature to evolve themselves into fuller personalities. They are free by nature, as I say, and they increase their freedom through right Karmas and bring themselves into various bondages through wrong Karmas. Now to be in the free society of individual souls and to co-operate with them to work out social Evolution—the social salvation—the United Destiny of all mankind is a great blessing. It is an optimism of the sternest stuff. It inspires us for we live for others and others live for us. And in this mutual give and take lies all the interdependence of society and its Units.

The Vedic Dharma, therefore, is not based upon the personal welfare, the individual exaltation, but upon the welfare of all—the whole world, rather the whole Universe. लोकाः समस्ताः सुखिनो भवन्तु. Love, Service and Sacrifice, these are the three cardinal principles of social Evolution, and these altruistic virtues, every individual soul is enjoined to acquire and practise in its life-career on this earth and others. Thus we find that life sustained by these three great virtues is converted into a "fine feast of feeling" and not something to be dreaded and despised. In the centre of Hinduism lives Optimism; but to the centre very few critics penetrate. To draw hasty generalizations from the external parapharnelia of Hinduism and to charge it with Pessimism is not to say the real truth. Thus the Law of Karma, instead of making us pessimistic prepares us to fight out our individual battles in the life-struggle and

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contribute our humble quota to the great social Evolution going on around us. It respects our individuality as individuals but as organs of the great social organism it teaches us to merge our individualities in the personal life of society.

(GOD WORSHIP *versus* MAN WORSHIP !)

"Worship" of some sort, has in fact constantly occupied the attention of people from the dawn of Humanity down to the present day. It has been their only guide towards virtue, their only refuge from vice, their source of comfort and support, anchor of hope and at once the persistent deterrent from evil and crime. On the other hand, the misguided notions of "worship" with various people, have been the cause of cruelty, bloodshed and terrible crimes which stain the fair name of religion and have kept many sincere thinkers and pious people away from it. The terrible persecutions, the bloody compaigns and crusades undertaken in the name of religion constitue the blackest portion of the religious history of the world. The religions that have spread merely through the power of "sword" and "blind force" have in the present days shown lack of vitality to maintain their prestige in the face of the onward march of intellectual forces. The modern world rarely submits to the blind authority of a brutal force, hence all religions that have thrived on it shall have to give way and vacate their place for more inspiring religions of gentle virtues and modest ways of worship whose main business is to regenerate the fallen humanity and restore it to its highest and sublimest heights of glory worthy of the dignity of mankind.

"Worship" has taken various forms according to the notion of the diety worshipped. Some would place worship in the intellectual admission of one set dogmas, others in that of another set. Others would find it in the minute observation of certain days, fasts and festivals ; some in certain prayers solemnly offered up in certain places considered to be consecrated in the name of

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some saint or seer ; others in songs and hymns, in visions and ablutions and various other ceremonies and rituals. All this Fetish Worship has been the peculiar feature of the semitic type of religions. With them the Transcendental View of God or spirit has been much emphasised. Their deism has made their worship more external in essence and for this reason, much stress has been laid by them on the *Forms* so peculiarly expressive of the view. Their transcendental view has obliged them to picture their God as a man-god, who comes down on Earth or sends on earth his own agent to uplift men and look after their welfare. To me it seems that Redemption through Grace or Faith can be traced back only to the transcendental view of God which Christianity and Mohemadanism so clearly teach.

The Vedic Dharma apart from its belief in transcendental view, preaches God to be Immanent as well. He pervades the Universe as spirit pervades the body. Thus spirit-worship or God-worship is another peculiar feature of the Vedic Dharma. I do not mean to say that man-worship has never charmed the Indian people, rather it was the one source of their chief inspiration during the medieval ages, but my contention is that this is not the right sort of worship enjoined by the most recognized scriptures of the Aryans.

"Worship" is with them the spontaneous outflow of spirit towards the highest spirit, a natural leaning towards its kindered environment so conducive to its highest spiritual development. Dissatisfied with the cosmic environment and not finding its real food in it, our souls turn inward to seek deeper and profounder relations with something superior to and transcending the material environment. The chief function of worship is the expansion of self, its growth and development. The Vedic Dharma pictures God as the highest Ideal of man, a perfect perfection to be attained by him. Aryans have always been famous for their penetrating and intuitive intelligence and for an eminently

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meditative and poetic nature. They always lived in Ideals and their highest Ideal was God Himself. Worship with them was the appropriation of that Ideal, getting nearer and nearer to the Ideal and finally to actually live in their lives that Ideal. The problem of God to them, was only a problem of the Ideal. If the Ideal can beliving and life giving, if its silent touch can transmute life, then I am sure to picture God as an Ideal, not only simplifies the problem of God, but also places the devotee in a more favourable situation as to the perfect development of the self. The end always operates through the means and the God Ideal contemplated in the cool of the morning or in the silence of the night when the passions, are calm and the troubles of the heart are allayed and all is calm and still both within and without, transmits through our souls a thrill of eternity. Then do our souls reach out our permanent abode and we breathe in the atmosphere of peace and purity and our souls are galvanized by the divine touch of some soothing source of life and comfort to live for ever and for ever. This is the Ideal of God-worship practised by our ancients and left to us as their heritage.

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The Religions of Japan.

(BY P. K. BISWAS "NO-GAKUL,"
SAPPRO JAPAN).

Religion is the science of the regulative principles of our faith and practices in conformity with some eternal laws of Righteousness. Men are created in the likeness of God and the end and aim of life is to manifest this divinity within. An insatiable thirst in the human mind for something noble and sublime presupposes the existence of a supreme Being, whose thoughts can satisfy the cravings under all circumstances of life. Like waves in the ocean our impulses are surging out from the recess of our heart and to hold them under proper control by dint of our reason and judgment and not to be controlled by them constitutes the goal of Humanity. It is, as it were, by living in blessed relation with Him that we can soar high and realise the beauty of human life as distinct from that of lower animals. Lives of great men serve as beacon-lights to guide us through the ocean of the life of sin and sorrow to that realm of righteousness, where peace abounds and the soul finds a sweet abode. There are those who while practising morality in their daily lives do not recognize the existence of God. The people of Japan fall under this category and the country is really on the brink of atheism. It is really impossible to make the Japanese believe in the existence of a merciful God in the face of the sufferings of this world. Even the commonest folk will not hesitate to enter into a subtle and abstruse metaphysical discussion on the existence of the Omnipotent and the All-Pervading Creator. Hero-worship is, therefore, the practised religion of Japan and bears a sharp contrast to that of any other country in the East or the West.

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Origin of Japanese Religion.

There are at present four religions in Japan, namely,—Shintoism, Buddhism, Confucianism and Christianity. The people look upon all these divergent religions in the spirit of Hero-worship. Shintoism is the most ancient of the religions of Japan and dates back to the reign of Tensho-ko-daijin (the Great bright Queen God), the first woman recorded in Japanese history. This religion is merely Hero-worship and recognizes the existence of many Gods or Divine personages. People who excel in a particular vocation of life are deified on the authority of the Emperor, and certain shrines are dedicated to their memory, where on a certain specified date in the year the votaries assemble together to pay their tribute to the departed souls.

There is now-a-days a brilliant array of eighty thousand gods among the Japanese and they are divided into three classes according to merit. The foremost names in the embellished list of the divinities of the first class are those of Tensho-ko-daijin and Jimmu Tenno, the Great Emperor, sixth in descent from Susano no Mikoto, brother to the defied queen—who reigned in 2753 B. C. The same rank is held by Jingo Kongo, the queen who headed by 80,000 soldiers conquered Korea, Hirosue, the mighty Commander of Port Arthur, Prince Ito and last but not the least, Mutsu Hito, the late Mikado whose memory is celebrated on the 30th of July. Kusu-no-ki Masahige Minatogawa Jinya is one of the first grade shrines of Tokyo and is the daily rendezvous of hundreds of people. On the occasion of anniversaries, especially of such eminent heroes as Jimmu Tenno and Tensho-ko-daijin, the people offer new rice and vegetables to the departed souls and even the Emperor partakes of the offerings.

Confucianism and Buddhism are of later importation into Japan. About 284 A. D., (944, of the Japanese era) with the onrush of Chinese letters, learning and

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civilization this religion was brought over to Japan. Buddhism was introduced into Japan in A. D. 552 (1212 of the Japanese era). This religion spread from Korea during the reign of Keiko Tenno who was 38th in descent from Jimmu Tenno and a very large proportion of the population profess this religion. By the influence of Chinese Confucianism and Indian Buddhism, women were reduced to a condition of subjection. Not only were they degraded in social status but also were humiliated in spirit. It being thought that learning would be detrimental to the feminine virtues, women were taught only such things as domestic management, etiquette, manual work, &c.. so that inspite of the general advancement of civilization and enlightenment female education made little progress until the beginning of the seventeenth century of the Christian era.

Religious Rites.

Every Japanese is born a Shinto on the birth of a child irrespective of the family religion, he is taken to the nearest shrine and the parents invoke the blessings of the spirit of that shrine on the new born baby. The ceremony of naming the new born baby is held on the sixth day or the eighth while the rice-feeding (अन्न प्राशन) takes place abont the eighth month. These, however, are divested of any religious ceremonies.

On the death of a man, if so previously directed by him, the priests come to the family and pray to Buddha for his emancipation. The corpse is, then, removed to the holy temple of Buddha, where, after a solemn ceremony is gone through the funeral is held. For three nights all the members of the family of the deceased remain awake inside the house and discuss the noble doings of the departed man. Till the 49th day the soul is supposed to remain inside the house and the priest visiting it every seventh day, offers a prayer each time, till on the 49th day, after a solemn ceremony, rice cake is offered to the departed soul. On the anni-

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versary, just as on the day of death, the people do not take fish or meat and the ceremony of offering rice cake is held as usual. According to Shintoism the punishment for wickedness is rebirth as devil seven times. The Shinto belief exists in the mind of every Japanese.

Although, of late years, along with other innovations, Christianity is making some progress in Japan, let nobody suppose that Christ is regarded by its followers as the son of God. The Shinto spirit works even in the Christianity of Japan. Christ is regarded as a great man and all the worship to him means nothing but remembrance of the varied qualities which he possessed. How even the most sincere Christian in Japan is at heart a Shinto will be apparent from the fact that in spite of all professions of Christianity during his life-time Prince It's funeral took place according to Shinto customs at his own express wish.

It would be a mistake to suppose that the priests in Japan are the best type of men in the society; in fact it is rather the opposite that is true. Those who are looked down upon by the society for their evil deeds are generally the men who are recruited for this holy mission. If any habitual rogue after years of incarceration for his foul deeds, turns out a priest, he is forgiven by the society, nay held in high esteem for his move in a pious direction. The sanctified cloak of the priest converts him into an ideal personality. One fact will illustrate how the vow of priesthood is regarded as the best expiation for all sins even in the cultured society of Japan. In the cross country race held in Osaka in May 1912, abont 300 champions took part and the University of Waseda was represented by three of its best athletes. Unfortunately, the heroes of that noble institution were left for bebind in the race and one of them unwilling to show his face after a shameful defeat ran to the nearest barber shop and shaved his head to embrace the life of a priest.

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It was regarded as a noble expiation for proving an unworthy representative of the famous institution.

The marriages in Japan are entirely divested of religious ceremonies and are of a very simple nature. Intermarriages are freely allowed between different "religionists." It is really funny to observe the head of the family professing Shintoism, the wife Christianity and the boy possibly Buddhism. Interdining and intermarriage have worked miracles in Japan and those who have the best interest of India at heart should not be ashamed to follow the example.

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Life of Swami Dayananda.

(By Professor Tara Chand, M. A.)

Introduction.

In obscurity is the Past involved. Over the antiquity hangs a thick cloud. But beyond this cloud is shining bright—the Glorious Sun of Ancient Civilisation. It here and there has succeeded in shattering the cloud. Even as an optimistic traveller, when lost in a dark wood, is able to see a ray of hope, even as a faithful servant of the Lord in all his troubles and turmoils feels the distantly stretching out hand to help him, so the penetrating intellect of the true antiquarian is able to see through these rents. Yes, even so. Those diffused rays passing through the shattered veil are by his quick and keen vision focussed in one place and behold! he is able to give us an impression of the past which though not descending down in details, is yet by no means vague and ambiguous.

We are taken far away into the antiquity and made to see the first fathers of humanity descending down the white tops of the hoary Himalayas (1) sweetly chanting the simple and natural notes in the unostentatious language which humanity spoke and understood then. By no means are these simple strains low or mean in their subject-matter. They are not the strains of the bards written in praise of kings (2), they are not the prayers of

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(1) According to Aryan Theory man was first created in Tibet. This view is supported by both Professor Oaken and A. J. Davis. See Harmonia, Part V.

(2) Revelation ought to contain no history. Veda does not treat of any historical story. Sayan Acharya expresses the same view in his introduction to the commentary of the Vedas. For a full discussion of the subject the reader is referred to the Iftihasa Nirnaya of Shri Pt. Shiva Shankar, Kavya Tiratha.

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uneducated minds offered to the forces of Nature (3), they are not the measured words written to celebrate some old love anecdotes. They contain all the wisdom that the Great God in His Divine Dispensation gave to the forefathers of humanity for the guidance of His erring sons (4).

These worthies of a distant Past coming down those ancient mountains settle themselves in the land that by Nature was meant to be the most pleasant and the richest spot on Earth. Through one portion flow the five silent rivers taking rise in the same mountain and finally uniting together, even as separated friends meet in a loving embrace. On the other side, we find the crystal Ganges and the lovely Jumna watering and enriching the land of the "Bulbul and the Rose" and finally meeting the long-parted Brahmputra. On the banks of these inspiring streams are engaged the forefathers of humanity in raising the superstructure of a civilization which though now no more existing in its pristine purity has left an impress upon all subsequent civilizations, which being at once simple, grand and majestic has left an ideal to be striven after by men of all times and climes.

The basic principles of this grand civilization are worthy of the attentive study of every well-wisher of humanity. The foundation of all is laid on the unshaky rock of Revelation. The Veda was the word of God and the fulfilment of the Vedic orders was Dharma and its opposite Adharma (5). The Veda inspired the Lawgiver (6). The Veda was the guide of the grammarian (7). The Veda infused life in the logician (8). The Veda served to instruct the scientist and the

(3) See Vedic Magazine, Vol. II, No. 1, Page 1-13.
(4) Such is the view held by all the Rishis of ancient India.
(5) वेदो ऽखिलो धर्म्म मूलं । मनु० अ० २ । श्लोक ६ ॥
(6) Cf. Pramanam Parmam Shruti.
(7) See the Mahabhashya, I, 1, 1, and the Yajur Veda, 17, 91.
(8) See the Nyaya Darashna, II, i, 67.
(9) See History of Aryan Medicine by Thakur Sahib Sir Raja Bhagwat Singhji, M. D. of Gondal.

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surgeon (9), the dramatist drew his inspiration from the self-same source and the musician moulded his melodies after the melodious mantras of the Veda. To the Vedas turned the weary philosopher for consolation, in the Veda found the sage his source of Bliss and Beatitude. The seer (Rishi) was so-called because he could see through the meaning of Vedic mantras (10).

This original fountain of all that is noble and great in humanity, this source of all the lovely streams and brooks of various sciences, this reservoir of peace and bliss was not the exclusive property of any. It was open to the Brahman, to the Khshtriya, to the Vaishya, to the Shudra and even to the most degraded (11). No stamp of colour, no certificate of creed was necessary to obtain access to this fountain-head of Shanti. Nor did sex disable any to taste of its sweet waters (12).

In words unmistakable, in terms unambiguous did the sacred Veda speak to the simple plain primitive man. Distinctly and clearly did it proclaim the Eternal Trinity of God, Soul and Matter. "Two fair birds knit together by bonds of friendship perched on the same fig tree. One of the twain enjoyed the fruit of the sweet fig tree and the other not getting into the meshes of matter ruled and controlled the first" (13).

Under the instruction of Him who is the Master and Controller of all, did these noble Aryans live a true and healthy social life. Society was full of vigour and able to perform all the functions of a sound living organism. He that swerved not from the Path of Duty (Dharma) was the member of the Great Brotherhood. He that walked away from that path was sent down to the

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(10) Nirukta. 1, 20.
(11) See the Yajur Veda, 26, 2.
(12) See the Atharva Veda, Kanda 11, Prapathak 24, Adhyaya 3, Mantra 18 and Shraut Sutra.
(13) See the Rig Veda, Mandal 1, Sukta 164, Mantra 20.

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class of Dasyus (14). But the four classes (Brahmanas, Khshtriyas, Vaishyas and Shudras) based on "Division of Labour" lived a vigorous life in union and acted but as a single man. And why should they have not done so when the sacred Veda itself wished it?

Their love was not bounded by the limits of Geography. It extended even beyond humanity (15). Every bird that soared aloft, every animal that grazed on grass, every creature with hair rough or soft, and every being that on troubled sea was tossed, found a loving friend in the ancient Aryan. He that hated the Aryan or whom he hated was to be conquered through the various natural agencies (16), like love, etc., that the Great God has bestowed on mankind. None was to be injured. Ahinsa was a great religious duty (17)

Co-operation was the key-note to all the social movements of the ancient Aryan. Together were men required to travel on the stormy path of life, together to face the hard worldly strife. together were they to raise the great educational institutions, together to build the great kingdoms which in one sweep took in view the whole earth, yes, together were they to discuss and devise plans for the benefit of mankind, even together did their minds act and their hearts vibrate (18). Thus attracted by love to one another did they heartily co-operate. This co-operation was not possible unless backed up by great religious fervour and noble ideals of life. To insure this, the Word of God commanded them to behave like unto the sages and seers of old (19). To be truthful and free from falsehood was essentially necessary for them. For friendship without

(14) See the Rig Veda, I, 51, 8.
(15) Mitrasya Gaung Chakshusha Sarvani Bhutani Samikhshe.
(16) See the Manasa Prakrama Mantras of Sandhia.
(17) Ahinsa Parmo Dharma.
(18) See the Rig Veda, Ashtaka 8, Varga 49, Mantra 2—4.
(19) see Ibid.

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fidelity, love without honesty, society without sincerity and co-operation without confidence, cannot exist. Love brought them together and truth kept them together (20). Thus secured in hearty co-operation did they start to raise a great superstructure of science on the foundations laid in the holy Vedas. In one direction we see a host of Brahmrishis banded together to build a palace of Bliss and Beatitude where the wounded hearts might get healing and where the troubled hearts might enjoy perfect peace. Wonderful palace this ! It has survived all the vicissitudes of civilizations Where great forts have fallen there this palace has stood. Time and tide have declared themselves unable to affect it. There it stands even now to receive and comfort the troubled sons of humanity. Once the eldest son of the mightly Moghul (21), wandering here and there restlessly, did find his ultimate rest therein. Once the great philosopher of Germany, Schopenheur, did find in it the solace of his life and the solace of his death. Wonderful were the builders of this great palace. They knew the secrets which the modern world rather shuns to speak of. Their souls were illumined by the light coming directly from On High. They were the preachers of true Bhakti and Jnana. But let none suppose that they were mere dancers and singers. Let none suspect that they were unpractical men caring not for the affairs of the world. Let none entertain the idea that other useful sciences were unknown to them. They were keen logicians. They preached the ideal of practical life. "For a hundred years a man should desire to live attending to all his duties carefully." (22). Their writings show them to be conversant with almost all the useful sciences. The mention of arteries at one place positively points to their knowledge

(20) See the Yajur Veda, I, 5.
(21) Refers to Dara Shakoh the eldest son of Shah Jahan.
(22) See the Ishavasya Mantra 2.

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of anatomy and physiology (23). The story of Nachiketa and the offers made to him by Yama Acharya prove them to be the possessors of great musical instruments swift running vehicles and various other comforts of life (24). The reference to Gandhar (Kandhar) and the description of rivers indirectly declares the writers to be conversant with geography both political and physical. The mention of Prana (25) and Rayi (two kinds of electricities) leads us to take them for great physicists. The opening verses of the Manduk Upanishad positively show them to be familiar with history. The story of Narada points to their vast study and great familiarity with the facts of of the physical world. With all this knowledge they were really wise. Pride contaminated not their mind. Towards the end of the Manduk Upanishad we find the writer paying his homage to the seers (Rishis) and sages.

From the soul-elevating and heart-easing writings of these Brahmarishis we turn to Brahmanas. These are the books which are the commentaries on Vedas and which set forth the technology of various sciences (26). Honoured has been the position which they have held hitherto and honoured they will continue to be as long as the sun continues to shine.

Grammar is the next Science which attracts our attention. Before that Prince of Grammarians, Panini, took up his pen, various other writers lived and flourished. Their names are deferentially mentioned by the great author of the Ashtadyai (27) yet when pitted against that mastermind, all others dwindle down, as it were, unto nothingness. Great though by themselves they are too small to be compared to Panini. Let us hear what an impartial orientalist has to say about the Ashtadhyai :—We pass at once

(23) See the Katha Upanishad.
(24) see Ibid.
(25) See the Prashna Upanishad.
(26) See the Vaisheshaka Darshna.
(27) For example Shaklya :—Ashtadyai , I, i, 31.

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into the magnificent edifice which bears the name of Panini as its architect and which justly commands the wonder and admiration of every one who enters. Panini's Grammar is distinguished above all similar works of other countries partly by its thoroughly exhaustive investigation of the roots of the language and the formation of words; partly by its sharp precision of expression, which indicates with an enigmatical succintness whether forms can come under the same or different roots. This is rendered possible by the employment of an algebrical terminology of arbitrary contrivance, the several parts of which stand to each other in the closest harmony and which by the very fact of its sufficing for all phenomena which the language presents, bespeaks at once the marvellous ingenuity of its inventor, and his profound penetration of the entire material of the language. (Wener's Indian Literature, p. 216).

When speaking of Panini we are naturally led to throw a glance at the work of the great writer Patanjali. Whom shall we place aloag side by him? Here is a mighty sage who has succeeded in handling three different sciences so thoroughly as to compel the admiration of successive generations. For the embelishment of speech he has bequeathed to us his great commentary on the Ashtadhyai, for the preservation of our health he has left us his Charaka and for leading us from the lowly things of the world to high spiritual things he has given us his admirable treatise on Yoga. Such was the mighty Rishi Patanjali—the true Yogee and lover of God—the benefactor of Man.

From Grammar unto Philology is not a sudden jump. Yaska Acharya, command this science is unsurpassed. He ever shines like a star of first magnitude in the firmament of Vedic civilisation. His great work is the golden key with which we can unlock the great safe of the Vedas and get at the jewels of unsurpassed lustre and unmatched beauty. The Nirukta is verily a legacy of which we may well feel proud.

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In prosody Pingala stands head and shoulder above others. The seven notes that he treats of are the very foundation of all prosody in the world (28). None has ever gone a step further than Pingala. Such is the perfection which this science attained at his hands.

When we leave behind the literary sciences and try to study the natural and physical sciences we find the ancient Aryan equally busy and active at them. Two books testify to the great progress that they had made in medicine and sciences allied to it. Charaka and Sushruta are the two great store-houses of knowledge. They are the foundation of the European and Unani Systems of Medicine (29). Chemistry (Rasayan), Botany (Vanaspati), Zoology (Jangamavidya), Minerology (Khanijvidya), Physiology (Sharira Tantra Vidya), Surgery (Shalya Vidya), Medicine (Kayachikitsa), Physical Science (Padartha Vidya) and Antidotes (Agada) are the various subjects that have been treated in these books (30). The surgery of the ancient Aryans had reached a very high degree of perfection. The names of the agencies and instruments show on one hand the resourcefulness of the writers and on the other hand their keen and careful observation of Nature around them (31). Undoubtedly in some directions. *e. g.*, the performance of operations on the skull (32), their surgery was far in advance

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(28) See the "History of India" by Dr. W. W. Hunter.

(29) A European writer states that for a very long time Shark which is the corruption of Charaka was quoted as an authority by all the European physicians.

Alexander is said to have taken with him some physicians from India. The Court of Harun al Rashid had also two Indian physicians named Manak and Suleha to add to its attractions. Both the books, Charak and Sushrata had been translated in Arabic, etc.

(30) See Dr. W. W. Hunter's History of India.

(31) For verification refer to the various issues of the Ayurvedic Rahasya Magazine and the original works.

(32) See the History of Aryan Medicine by Thakur Sahib of Gondal.

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of the modern surgery of the West. It is no wonder to note that these men who had made such a vast progress were broad-minded and liberal. Hence are not only the opinions of various medical men recorded respectfully, but the medical congresses and commissions find a place in the programme of their philanthropic work (33).

Astronomy is another science in which the ancient Aryan had special facility. The Surya Sidhanta even now continues to obtain the homage of great writers both of the East and the West. It treats of Algebra (Bij Ganit), Geometry (Rekha Ganit.), Geography (Bhugol), Astronomy (Khagol) and Geology (Bhugarbha). It is this book which enabled Bapudeva Shastri to solve the hardest problems that were set to him. It is the knowledge based on this book which made it possible for Maharaja Jaswant Singh to correct the list of stars published by the French writer Dêla Hire. Well may then Dr. Hunter speak of the Aryan Astronomy in appreciative terms. What a pity that the ancient observatories have not escaped the ravages of revenge and bigotry (34).

One subject treated of in the Surya Sidhanta has an interest all its own. It is the theory of Manvantra as propounded by the great Astronomer on the strength of the Vedic mantras (35). The modern science, yet in its infancy, may not be able to support the theory of Surya Sidhanta

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(33) See Mans Bakshan published by Vaidya Khunilal Shastri who quotes Charak, Chikitsaka, Sthan, Adhyaya 30.

(34) To fully realize the progress that the ancient Aryans had made in this science, the reader should carefully peruse the able contributions on "Ancient Indian Astronomy" by "Jyotishi" in the Vedic Magazine.

The well-known book "Orion" by Sj. B. G. Tilak may also be perused with great benefit.

It may be noted here that the study of Trigonometry in the natural course of things ought to precede that of Astronomy, and that the former cannot be cultivated without a thorough and complete mastery of Geometry.

(35) See the Atharva Veda, Kanda 8, Anuvaka 1, Sukta 2, Mantra 21.

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but the theory must interest all those who are interested in the progress of human knowledge. Under the circumstances there is nothing strange in the respect with which men like Mr. T. L. Strange look upon this theory (36).

Just as we look in another direction we find a number of enthusiastic practical men engaged in several other useful arts. Here we find the great Vishwakarma ordering and examining the manufacture of various machines and instruments ; there the Great Krishna teaching the tactics of attack in the battlefield ; at another place we find great architects like Nal and Nil at their work and yet at another place we see the engineer Maya devising the plan of a palace to be built of crystal rock. Forts are building on one side, bridges are being raised on the other. Ship-building comes into vogue as the Aryans advance on to the shores of the sea (37). These ships receive various names like "Ashvati." Airships too have found their place in the various means of transport used by the ancient Aryan (38). The Pushpaka Viman of the Ramayan is one example. The casting of gun and cannon is by no means neglected. Various are the arms used by those sages of antiquity. Fire arms find their proper place in the great catalogue. The Shataghnis —"weapons that a hundred slay"—planted on the battlements of Ayodhya (39) may be even superior to the modern

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(36) See Mr. T. L. Strange's "The Development of Creation on the Earth" Pages 98 and 108.

(37) The reader should refer to Modern Review, Vol. VI, p. 381 and Pandit Lekhram's Dur Desh Yatra in his Kulyat, p 578.

(38) Some Pandits hold that the very word Viman—like a bird—suggestd the method of building airships. A certain Mahratta Pandit some nine years back published an appeal to the Indian gentry for helping him with money to enable him to build airships. In that appeal he stated that he had got his inspiration solely from the ancient books of India. Probably the same gentleman has already put forth a pamphlet on the subject in Mahratti.

(39 Ayodhya was the metropolis of ancient India. For its description the reader is referred to Griffith's Translation of the Ramayana.

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weapons of warfare (40).

From these various arts when we turn to that great art of arts—the art of Government—we find there too the ancient Aryan unsurpassed. We find here the Parliaments, the cabinets, the various commissions and councils, all discharging their appointed duties. The true relation between the judicial, the executive and the legislative functions is well understood and beautifully worked out in practice. Government is keenly alive to the duties that it owes to the subjects. The welfare of the subject is the one end of the Government. Hence taxation receives its due consideration (41).

Education was a state function. It was free and compulsory (42). It was not confined to any one class or sex. It was all embracing and harmonious. No faculty was neglected. Bodily discipline was well looked after and special attention was paid to the food and drink of the Brahmacharies and the Brahmacharinies. The life that the student lived was all simplicity and plainness. The education given was by no means ill-liberal. Some of the sciences in which instruction was given are mentioned by Narada to Sanat Kumar as follows :—

The four Vedas, History, Grammar, and Philology, Anthropology, Mathematics, Physical Geography, Minerology, Logic, Ethics, Deva Vidyam (which may be translated as Physical Science), Brahma Vidya (Divine Knowledge), Zoology, Physiology and Morphology, Military Science and Art of Government, Astronomy and its depen-

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(40) The reader's attention is invited to that ably written article of Pandit Vansidhar M.A., LL B. Pleader of Ajmere, appearing in the Vedic Magazine, Vol. 1, No. 5, page 1.

(41) The sixth chapter of the Satyarth Prakash, the great work of Rishi Dayanand, Bharat Varsh ka Itihasa, by Professor Rama Deva especially the chapter on the king and his duties, and the well-known book of Jacolliot the "Bible in India" may be profitably perused by the reader to familiarize himself with the methods of Government in ancient India.

(42) Manu, 7, 52.

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dent sciences and the science treating of venomous reptiles, etc. (43).

The highest text-book of the University was the Veda (44). Every boy was required to study it for at least 18 years and every girl for at least 9 years (45).

Society was then full of peace and prosperity. At one time we are told an ordinary cooly could get a gold coin for the labour of his day (46). Having enough and not distracted by unnecessary luxuries, people seldom had recourse to mean tricks and deceit. Men then were neither cheats nor were they cheated (47). Well then might thieves and robbers be unknown in the land of Dharma. No wonder that drunkards and gamblers existed not. Pure in thought, pure in word and pure in deed was the ancient Aryan.

To all this grandeur, Music—that master of souls and mover of hearts—lent a charm all of its own. Here was Narada playing on his pleasant Beena. Here his pupils singing their soul-stirring songs. Here Shri Krishna blowing his beautiful Bansari (flute) and there the Apisaras executing their exquisite dance. All round indeed there was happiness and joy. Every particle of pain melted away in the melody of music.

This grand civilization was not confined to India alone. With increasing numbers, the Indians began to

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(43) See Sama Brahmana, Chhandogya, Prapathaka 7, Khanda 1, Pravaka 2.

(44) See Manu Smriti, 3, 2.

(45) The boy was to begin his studies at the beginning of the 8th year and finish them at the least by the end of the 25th year. And the girl to begin her studies at the age of 8 and finish the by the end of year 16

(46) See Bharat Varsha ka Itihasa, Vedic Parba, by Professor Rama Deva, p. 579.

(47) This is how Kaikeya Ashvapati addresses Uddalaka: "In my kingdom there is neither theif nor a miser, neither a drunkard, nor one who neglects to perform Agnihotra, neither a fool, nor an adulterer. A lultress there can be none."

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move out of the land of their birth (48). One band leaving the holy land of five rivers, sojourning for sometime on the shore of the Arabian Sea, went in their ships to settle on the banks of the Nile and rear there a civilization which while admirable in itself, distinctly shows the Indian impress upon it (49). Another band yet passed on from India to people the well-known peninsula in the south-east of Europe and play such an important part in the history of civilization in that continent (50). Some men started from the religious metropolis of India—Kashi—and settled on the banks of the Euphrates and Tigris (51). Some enterprising men leaving India on her eastern coast marching on through the Archæpelego and crossing the deep Pacific entered the distant Continent, Patal (America) (52). The connection established with these countries was well and carefully maintained. As the sun sends in all directions his bright rays so India continued to shed the lustre of her learning on all these distant children (53). An Indian Prince sometimes married the daughter of the king of some distant land to have the country attached to the mother of all by bonds of friendship and love(54). Sometimes a great teacher moved out to put an end to a religious schism (55). The Chakarvarati

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(48) Manu, 10, 44.

(49) See Modern Review, Vol. VII. The Ancient Hindus and Ancient Egyptians.

(50) See India in Greece by Pocock.

(51) See the Fountainhead of Religion, p. 155.

(52) See "From the Caves and Jungles of India" and the Theosophist, the Vol. for 1886.

(53) See Manu, 2, 20.

(54) Arjun married Ulopi of America and Dhritrashtra Ghandhari of Kandhar. See "From the Caves and Jungles of Hindustan" and the Mahabharata, Adi and Bhishm Parvas.

(55) See Zend Avesta, 65 and 66.

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Raja called to his Yajna all the princes from all the lands to pay him homage and do him service.

This is not the fabrication of a fanciful mind. The very names of the various countries betray an Indian origin. Germany is but a corruption of Sharmani from Sharma, a title of Brahmins (56). In Ireland, Arabia, and Iran, we find the first syllables of the words but a distortion of the word Arya. Sparta is a translation of Sparda, Palasatine of Palisthan, Denmark of Dhanmarg, Sweden of Suyodha and Norway of Naravigna (57). It is not only the names of the countries that point to India as the centre of all the antiquities of humanity, but the fact that some of the lawgivers (58). of the countries that flourished in antiquity have a name similar to Manu the great law-giver of the World proves the same thing. A careful study of the religious rites and ceremonies of those ancient people will also support the above statement (59). Such was the grand civilisation of Ancient India, such the extent of its influence. With these facts before us the view of Jacoliot expressed in the following enthusiastic words is no exaggeration :—

"Soil of Ancient India cradle of humanity, hail! hail, venerable and efficient nurse, whom centuries of brutal invasions have not yet buried under the dust of oblivion! hail! father land of faith, of love, of poetry, of science! may we hail a revival of thy past in our Western future!

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(56) Note to the preface of the Rig Veda, published in London, quoted by Pandit Lekhram in his Dur Desha Yatra.

(57) "Bible in India," "Science of Language," Vol. 1 and Asiatic Researches.

(58) Minos of Crete and Menu of Egypt are examples. See Isis Unveiled.

(59) For example, the ceremonies or Druids resemble Indian ceremonies very closely. See "Hindu Superiority."

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India is the world-cradle thence is the common mother sending forth her children. Even to the utmost area: an unfolding testimony of our origin bequeathed us the legacy of her language, her laws, her morale, her literature, her religion and her lore "the life of several generations would scarce suffice merely to read the works that Ancient India has left us on history, morale, poetry, philosophy, religion, different sciences and medicine, gradually each will produce its contribution, for science too possesses faith to move mountains and renders those whom it inspires capable of greatest sacrifices."

This remarkable civilisation and admirable advance in every direction appears to have reached its zenith under Shri Ramachandra, the ideal king of India. He in whom filial piety, fraternal feelings. conjugal love, parental affection and loyalty to the lord of Lords, had reached perfection, was indeed most suited to preside over the destinies of mankind at that very critical moment. With his head to plan and hand to execute, he succeeded in bringing to dust the learned but the proud and vain king of Lanka who tried to defy the great central authority of the king of kings (60). Ayudhya of Ramachandra is a grand sight. It is the metropolis of India. It is possessed of immense riches and is well protected by numer-

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(60) The way in which Ramchandra addresses Bali proves that he was overlord :—

This land, each hill and woody chase
Belongs to Ikshavaku race.

.....

While royal Bharta, wise and just
Rules the broad earth, his glorious trust.

.....

The laws for those who sin like thee
The penalty of death decree.

Now Bharata rules with sovereign sway
And we his royal word obey.

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ous guns and cannon planted on its high battlements. The people of Ayodhya are perfectly satisfied and ready to sacrifice themselves for the sake of their beloved prince. Such was Ramachandra and such his capital.

Every billow that mocks the moon soon falls back on the bosom of the sea. Every wave that advances on shore, is soon forced to recede. Every rise soon meets a fall and nothing can ever maintain itself on high at all. So in the natural course of things, India began to fall. Men growing rich to surfeit began to neglect the cultivation of their faculties and the training of their bodies. But a grand civilisation which had endured so long could not die at once. It was long in dying. Nearly a thousand years before the War recorded in the Mahabharata the seeds of degeneration began to be swon. Gradually these seeds began to grow, till in fullness of time the fruit of them all—Duryodhana—appeared on the stage. In him were born, as it were, all the evils to which society had fallen prey. But the rich and luxuriant soil of India, that had so long given birth to great heroes and warriors philosophers and scientists even at this stage when the curtain was going to drop on her greatness, gave us a train of great and worthy men. Above all others stood Shri Krishna, the personification of Love and Duty, the deep and learned Yogi. Bhishama the grandsire added awe to that scene by showing what a Brahmachari could do and achieve. The truthful Yudhishtra, the hardy Bhima, the archer Arjuna, and the gentle Sahdeva and Nukal played their part in the closing scene. On the holy field of Kurushetra were brought together the great princes of all the lands to witness the war between Dharma and Adharma, between righteousness and wrong. Long and hard was the struggle, but at last truth triumphed and evil perished. To proclaim this eternal truth, was inaugerated the Rajsu Yajna. Here the parted brothers met, here the nations shook their hands,—but alas it was the last time. The spectacle was grand and majestic. The world had sent forth all her princes and nobles to pay their homage to the

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virtuous Yudhishtra (61). But alas! inspite of this grand scene, we were destined to fall on evil times. Soon that virtuous prince with his brave brothers retired from the throne of Indraprastha and with virtue and bravery left our Ind. Now came the time of confusion. The bonds that united India to distant lands began to be loosened till for some time it appeared that all traces would be lost. But the lovely name of Ind, inspite of the degeneracy and degradation of her poor children continued to inspire all the distant lands. Every nation that now played its part in the great drama of the history of humanity felt its success incomplete, till that land of mystries and secrets—India—was conquered (62). The Persian under the influence of Zoroastrianism sought his glory in the conquest of India, the builder of pyramids longed to build a higher pyramid to his glory than those existing in the plain of the Nile by turning his arms against India. Alexander would not stop in his forward course till the strange weapons of the Indian proved too much for him (63). Augustus considered it an honour to have correspondence with Vikrama, the august prince of Ind. (64). Islam did its greatest service to humanity when it transplanted the sciences of India into Europe. India's trade made Venice rich and after India did Portugal go in search. The battle which gave the final blow to the greatness of the Arab and the Venetian, and which paved the way for the advancement of the modern European, was fought in an Indian sea (65). Thus even after her fall, India, in a sense, continued to be the centre of the hopes of humanity.

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(61) There were Bhag Dutta of China, Babruvahan of America, Vidalaksha of Europe, Shalya of Persia and various others.

(62) The reader is referred to the ably written article on the "Vikrama Era" in the Indian Review.

(63) See "Fire Arms in Ancient India," in the Vedic Magazine

(64) See Bharat ke Mahapurush in Urdu.

(65) See Johnson's 'Europe in the 16th Century."

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During this period extending over 50 centuries, in which India though on occasions vastly she influenced the distant lands, was far the most part confined to herself (66) there was enough internal movement to save the country from total decadence. The political life of the country continued to be a mere reflection of her religious life. The Mahabharata War, the death of the mighty Kshatriyas, the disappearance of learned Brahmans like Drona and Kripa, Vyas and Jaimini and the retirement of the Pandu brothers left the country in a great fix. Selfish men who cared for nothing but the indulgence of their own tastes—those whose existence is merely hinted at by the great writer of the Mahabharata, (67)—now posed as leaders of men. These men began to distort the original text, play fast and loose with the original writings and mistranslate the works of the great Rishis and Munis of yore. In place of the five great daily duties, the adherents of Vama Marga—which is nothing but a senseless worship of the senses—preached the five Makars or indulgence in flesh-diet (Mansa), (Mada) wine, (Matasya) fish, (Mudra) cakes and (Maithuna) copulation (68). The word Yajna, which had a very deep significance during the Vedic period, was now forced to yield the most disgusting meaning (69). In its name, horses, cows and even men were burnt alive. After neglecting the study of the Vedas, new books, called Tantras, which are full of filthy writings were composed (70) By the side of Vam Maraga, two other sects—the worshippers of Shiva and Bhakti came into existence (71). They followed the current

(66) Spread of Budhism as far as Egypt serves as an example of the influence which India exerted on the religious problems of the world outside.

(67) See Shanti Parva Moksha Dharma.

(68) See Kali Tantra.

(69) For the original meaning of the word Yajna see various articles in the Vedic Magazine.

(70) This is the view entertained by Swami Anandgri, the well-known disciple of Shri Swami Shankaracharyaji.

(71) Ibid.

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opinions and adopted most of the Vamic customs. This rule of corruption and profligacy reached its highest pitch when Mahidhar wrote his most wicked commentries on the Vedas. The human mind could bear no more and as is natural began to revolt against this open defiance of decency and decorum. The revolution that followed was a terrible one. Every thing that had been connected with Vam Margis was to be swept away. In that great excitement there was no time for calm study. Vam Margis were wicked—as undoubtedly they were—therefore the Vedas, under whose sanction they defended their evils, were equally wicked and the writers of the Vedas were denounced as rogues and rescals (72). If there was a God who could sanction such dirty ceremonies, he was bidden a last good-bye. With the disappearance of God, disappeared belief in the human ego, in the life beyond death and in the enjoyment of the fruits of one's actions hereafter. Thus Brahaspati, the leader of Charvaka, while he freed men from mere slavery to authority and brought them face to face with reason, failed to effect a great reform. He stumbled hopelessly in his path and once more left men to indulge in the pleasures of senses. His was a philosophy resembling in some respects that of the Epicurians. He only succeeded in removing the most wicked customs of the Vam Margis and in lending a charm to the life of luxury. There was the need then that a mightier man with higher ideals and nobler aspirations should put in his appearance and carry on the reform further. The whole country was crying for it.

At last the cry that rose on high got a hopeful reply. In the house of a mighty king was born a son, that was destined to found a religion, which continues to be professed by one-third of the human race. The great Gautama saw the dream that persuaded him to part with all the pleasures.

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(72) One of the Shlokas of Charvakas when translated runs as follows:—

The authors of the Vadas were buffoons, scoundrels and devils. The words like Jarfari and Tarfari are symbolic of the rascally teachings of the pandits. (The Satyaratha Prakasha, Chap. XII, p. 572.)

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that a youthful prince could enjoy in a palace. He desired to solve the great mystery of life, he wished to save himself from the ills of old age and pangs of death. The worldly pleasures failed to charm him. He—a mighty son of God—at last suddenly left his house in search of the secret of immortality. After undergoing many hardships and performing various penances he was moved with pity at the misery of mankind and began to endeavour to bring them out of that deep ditch of degradation. This great man had no enmity with the Brahamanas nor did he desire to oppose their religion. According to his own belief he was preaching only that sacred religion which once had been prevalent amongst the Brahmans (73) His heart was deeply moved at the massacres that the Vamis were every day perpetrating in the sacred name of the scriptures. He could not bear to see so many useful animals sacrificed at the altar of folly and blind faith. The central point of his religion was Ahinsa and character. His five great commendments are nothing but a sheer repetition of the Aryan Yamas (74). Nor can we call him an athiest. He was well practised in the various practices of Yoga and be it remembered that the highest ambition of a Yogee is to attain to God (75). In one place we are told that he stated that a man who indulges not in hunting, after his death goes to the country of Brahama (God) (76). It is a question, if he preached against the Vedas. Possibly he raised his voice only against that portion of Brahmanas which the Vamis had interpolated in order to have scriptural authority for their ugly practices (77). Since the Vam Margis had

(73) See "Physical Religion" by Max Muller and Ancient India by R. C. D.

(74) See "Physical Religion" by Max Muller and Ancient India by N. C. Dutt.

(75) See "Budhism" by Monier Williams.

(76) See "Texts from the Budhists Canon," &c., by Samuel Beal, Prof. of Chinese University College London.

(77) "Physical Religion" by Max Muller.

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strained every nerve to declare the Brahmanas to be the Vedas, his followers began to preach against the Vedas. Under these circumstances we cannot but deeply regret the fact that Budha himself never committed his views to writing.

This want was very early felt and hence several convocations of the Budhistic preachers were held from time to time to settle the creed of Budha. This soon created scholastic wranglings and schisms in Budhism (78). But it was long before Budhism began to decay from external and internal causes. In its hey-day the message of Budhism was carried by Budhistic preachers far and wide. It appears to have travelled so far as Palestine and Egypt. (79) Christianity is indebted to Budhism for some of its most beautiful principles. Budhism spreading itself in distant lands continued to hold sway over India for nearly three centuries. During this period, the followers of Budha succeeded in idolising that mighty man and in introducing man-worship in place of God-worship (80). Every where temples came to be erected and men inspite of using their reason and intellect began to depend solely on the teachings of one great man—and these teachings too were not certain. The Brahmanas, on the other hand, in order to make their own religion as attractive as Budhism and its sister Jainism, began to build their own temples, make their own idols and preach their theory of Avatars. Thus on one side, God and the Vedas were abused and vilified and on the other, those to whom was entrusted the sacred work of teaching the worship of one living God and of preaching his Veda were employed in degrading themselves by reproducing the mistakes of their opponents. It may be noted that during this time quite a great number of books was consigned to the fire.

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(78) The reader is referred to the lecture delivered by Prof. Rama Deva at the Anniversary of the Lahore Arya Samaj, 1911.

(79) See the Fountain-Head of Religion p. 17 where R. C. Dutt has been quoted.

(80) See Monier William's "Buddhism" p. 465.

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Men's minds began to grieve and hearts melt at seeing the destruction spread round them. Oh for a hero a sage, a seer! and lo! one day a Brahman of gentle heart passing through the streets of Kashi heard the sorrowful song of a sweet little maid saying "Kim Karomi Kva Gaochami, Ko Vedanudhirishyati.....Oh what shall I do, where shall I go. Is there none who shall protect the Vedic religion." As the words struck his ears, his body became wet owing to the tears that were shed. "Grieve not, oh girl!" says the future hero, "Rest assured that there is one who shall yet save the Vedic religion." No sooner were the words uttered than was taken the resolve to sacrifice life for the sake of Dharma. To a Jain school did that young man repair to familiarize himself with the views of his opponents. Unable to bear patiently the insult hurled against the holy Veda, his enthusiasm one day betrayed him and down was he thrown. Finding himself safe, he started to preach against the decayed Budhistic religion and in favour of the ancient Vedic wisdom. Komaral was the first man to raise his voice against the state religion and to hoist the Vedic flag once more. But this child of Brahmanism overcome by remourse burnt himself alive. Thus the work was once more left undone (81). This necessiated the advent of another and a mightier man.

In the meantime a youth of Dakhan was preparing himself for the future work. At the age of sixteen after the death of his father, this loving son of his parents took leave of his mother to become a Sanyasin and to preach the Vedic religion. In search of knowledge far and wide did he wander and over what he learnt deeply did he ponder, (82). To Godpad Acharya belongs the honor of being his

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(81) The reader is referred to the book "Bharat Varsha ke Mahapurusha."

(82) For the life of Shankara the reader should see the beautiful little book entitled "Shankara" published by the Society for the Resuscitation of Ancient Indian Literature.

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Guru. (83). His visits to Kumarala at the time of his death, his discussion with Mandan, under the presidentship of that mighty Pandit's learned wife, fully equipped him for his great work. Thus equipped he repaired to the court of Sandhva, a man well-versed in Shastric lore and Jain literature. A Shastrarth was what Shankar wanted, a Shastrarth Sandhav at once granted. All the learned Pandits on whom Jainism and Budhism could count, came to the court of the king from all the four directions. Grand was the spectacle that the capital of Sandhav witnessed then. Materialism and atheism, upheld by a great number of kings and learned men, were to oppose the onslaughts of a youthful Sanyasin with but a few followers. "All is spirit" said Shankar "What we see has no real existence." "All is matter," rejoined the opponents, "eternally has the world existed and eternally will it exist. There is nothing like a Creator." Long did the struggle last, but after all, the powerful logic of Shankar won the day. Sandhava declared himself a follower of Shankara and others followed in his wake. Once more God and the Veda began to be revered and respected in this land of religion and faith. Shankara now went from one corner of the country to the other, fearlessly preaching against Jainism and idolatry. So terrible were his attacks against idol-worship that the Jains began to hide their idols by burying them under ground. The idols that are now dug out of the earth belong to the age of Shankara. Obtaining a grand success Shankara now seriously thought of giving an enduring shape to his work by establishing in various places educational seminaries (84). But alas! India was destined to undergo greater troubles and groan under the wrongs of priests. Two Jains, who as such would have considered it a

(83) It is a common mistake to suppose Kumaral to be Shankar's Guru. Pt. Lekhram has drawn attention to this fact. See his "Tarikh-a-Dunya."

(84) The Mathas are supposed to have been erected with this idea.

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heinous sin to deprive even the meanest animal of its life, prepared themselves to put an end to the life of the greatest man then living (85). Meanly was the mighty Shankara poisoned and thus removed from the stage which he had once controlled with so much vigour and wisdom. With his death died the scheme of starting Gurukulas. What a pity that the only path, which would have led the people with parched palates and dried lips to the great fountain of nectar, was prematurely closed up.

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(85) See Pandit Lekhram "Sanch ko Anch Nahin" where he qoutes from Shankara Digvigiya Sarga 18.

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The Date of the Bhagavat Gita.

(By Professor T. G. Kale, M. A., Fergusson College.)

THE Bodhayana Sutras are not yet well explored by Western and Eastern Sanskrit scholars; for they were not chiefly available in a referrable form. The translation of the Dharmasutras was published by Max Muller (and edited by Dr. Bullher) in the *Sacred Books of the East Series*. In 1904, *the Mysore Bibliotheca Sanskritica*, published the Grihyasutra Grihyasutra paribhrasha, Grihyasesha and the Pitrimedhasutra, together. In 1907, the same series published the Bodhayana and Dharma Sutra with the commentary of Govindswamin.

The Bodhayana Sutras consist of Shrouta Sutras, 19 Prasnas; Karmanta Sutras, 20 chapters; Dwaidha Sutras, 4 Prasnas; Grihya Sutras, 4 Prasnas; Dharama Sutras; 4 Prasnas, and Sulba Sutras, 3 Adhyayas. Except the portion above stated, all the other portions are yet unpublished as far as my knowledge goes.

The Sutrakara Bodhayana is said to have written also a Vritti on the Brahma Sutras, which is entirely lost now, but which was known to the medieval scholars.

Dr. Bullher, in his introduction to the translation of the Apastamba Dharma Sutras, has come to the conclusion, that Apastamba may be placed in the fifth century B. C. and that Bodhayana, who is older than Apastamba, may be placed a century or two earlier than he. So Bodhayana is placed in the seventh century B. C., by Western scholars at present. But we can determine the date of Bodhayana much more correctly by a reference in his Shrouta Sutras to the position of the colures in his time. He refers to the position thus :—

अथाप्युदाहरंति षट्सु षट्सु मासेषु आहिनाग्निना पशुना यष्टव्यं उभे ते काष्ठे ऽभियजेत । माघे मासे धनिष्ठाभिरुत्तेणात भानुमान्

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अर्धा क्षेत्रस्य भावणस्य दक्षिणे नोपैर्नवेतत इत्येते काष्टे भवतः । तदतन-जानस्य संवत्सरो नातीयाग ।

बोधायन श्रोतसूत्रः ४०, No. 282. Ms. Oriental Library, Mysore (Gavamayanam, p. 137.)

The position recorded here is the same as that recorded in the Vedanga Jyotisha ; supposing this record to be traditional and not one actually observed, we may give a margin of a hundred or so years to the time of Bodhayana. If Bodhayana had observed a difference of half a Nakshatra in the position recorded by the Vedanga, he would have certainly given that latter position. Certainly, the northern course of the sun did not begin on the half of Shravana and the southern course on the beginning of the Aslesha, in Bodhayana's time. Such was the position of the colures in about 950 B. C. So, Bodhayana who was older than this position, may be taken to have lived about 1000—1100 B. C.

Bodhayana refers to Krishna Dwaipayana, Parashara, Vaishampayana, Tittiri, Atreya, Apastamba Sutrakara, Satyashadha Hiranyakeshin, Vajasaneyin, Yagnavalkya, Ashwalayana, Shounaka, Vyas, Vashistha, &c., in different parts of his Sutras.

As Ashwalayana refers in his Grihya Sutras to a Bharat and a Mahabharat, * we may persume, that by his time, a small and a great work of that name had been already current in India. The Mahabharat informs us that the work without the episodes consists of 24000 verses and is called the Bharat ; and that the work with the episodes consists of a *lakh* of verses and is called the Mahabharat. (I, 1). Bodhayana who refers to Ashwalayana and Shaunaka probably knew the greater Bharat. Let us see how far our inference is confirmed by a minute study of his Sutras.

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* सुमंतु जैमिनिवैशंपायनपैङ्ग—सूत्रस्याथ भारत—महाभारत—धर्मात्वार्या, (3–4–4).

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(1) Bodhayana Dharma Sutra, (II, 2,80) thus refers to a verse as occurring in the dialogue between Devayani and Sharmistha :—

अथाप्यु शोशनश्च वृषपर्वणश्च दुहित्रोः संवाद गाथासू पाहरंति ॥ ७९ ॥

स्तुवणे दुहिता त्वं वै याचनः प्रतिगृह्णतः ।
अथाहं सूयमानस्य ददतो ऽप्रतिगृह्णतः ॥ इति ॥ ७० ॥

This very verse occurs in the Mahabharat, Yayatyupakhyana, I—78—10 in a slightly varied form :—

याचतस्त्वं हि दुहिता स्तुवतः प्रतिगृह्णतः ।
सुताहं स्तूयमानस्य ददतो ऽप्रतिगृह्णतः ।

If Bodhayana does not here refer to the Yayatyupakhyana in the Mahabharata, we must say that there was one already current by that name and he refers to that independent Akhyana.

(2) In the Grihyashesha Sutra (I, 1) he says :—

सर्वपापहरं चैव सर्व व्याधिविनाशनम् ।
तृपगर्भ प्रवक्ष्यामि विधि धर्म्मं सनातनम् ॥ ५७ ॥
प्रच्छाद्य तुतृणैः छुद्रैः दूर्वाभिश्रविशेषतः ।
विष्णोर्नामसहस्रं वा शैवं वाऽपि तथा जपेत् ॥ ५८ ॥
सर्वरोगविनिर्मुक्तः सर्वान्कामान्समाप्नुयात् ।

Bodhayana is not the only author that thus refers to the **विष्णुसहस्रनाम**. Charaka too refers to the same in **चिकित्सा स्थान**, Chapter 30, thus :—

विष्णुं सहस्रगूर्थानं चराचरपतिं विभुम् । ३०७ ॥
स्तुवन्नामसहस्रेण ज्वरान्सर्वानपोहति ॥

From these references, it appears, that the **विष्णुसहस्रनाम** formed a part of the Mahabharata from the time of Bodhayana and Charaka. Bodhayana also refers to the **शिवसहस्रनाम** which is also a part of the Mahabharata.

(3) If these **सहस्रनाम**'s existed in Bodhayana's time, how is it that he does not refer to the Bhagavadgita, which is the gospel of the Vaishnavas? It seems natural that the

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Gita should exist in his time. We shall now turn to this part of our inquiry.

In the **पितृमेधसूत्र** (3—1) Bodhayana writes :—

जातस्य वै मनुष्यस्य ध्रुवं मरणमिति विज्ञानीयात् । तस्माज्जाते न प्रहृष्येन्मृते च न विषीदेत् ॥ २ ॥

अकस्मादागतं भूतमकस्मादेव गच्छति ।
तस्माज्जातं मृतं चैव संपश्यंति सुचेतसः ॥ ३ ॥

These two Sutras have a resemblance to the following Shlokas of the Gita :—

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।
तस्माद परिहार्येर्थे न त्वं शोचितु मर्हसि ॥
अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।
अव्यक्त निधनान्येव तत्रका परिदेवना ॥

It appears that Bodhayana has generalised the argument, while Shrikrishna is simply speaking of death, at that time, to Arjuna.

But these resemblances may be also accidental ; these would not warrant us the surety of the supposition that Bodhayana knew the Gita itself. Bodhayana may have written these two Sutras from other sources too.

(4) In the Grihya Parishesha Sutra (II—22) Bodhayana has given his own opinion and also that of Shaliki about how Gods are to be worshipped : Only Shiva and Vishnu were worshipped in his time :—

अथ देवयोर्यथाकामी स्याद् यस्यां कस्यां चिदवस्थायां जले वा स्थंडिके वा,—प्रतिमासु वा, सर्वं कृत्वाऽभ्यर्च्ययेन्न तु मयाधेत् ॥ ७ ॥

देश्यभावे द्रव्याभावे साधारणे कुर्यान्मनसा वाऽर्चयेदिति । तदाह भगवान्

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
तदहं भक्तयुपहृतमश्नामि प्रयतात्मनः ॥ इति ॥

Herein, Bodhayana quotes this verse from the Bhagavadgita (9-26th) on the name of Bhagwan, by which he evidently means Shrikrishna. This clear reference to the Gita, with a verse quoted from it, leaves a doubt that the

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Gita existed in Bodhayana's time. The only other personage whose opinion is quoted in this chapter is Shaliki (शालिकी). This very name appears to be old and seems to belong to Vedic times; at least it appears to be ancient.

From all these references in Bodhayana Sutras to the Yayatyupakhayana, Vishnu Sahasranama, Sivasahasranama, Bhagavadgita, &c., we may safely infer that the Mahabharat was already current in his time in a bigger form.

This reference to the Gita in Bodhayana, leads us to place the date of that work (Gita) somewhere before 1000 B. C., that is, it seems to have been written and incorporated in the Mahabharat by Vaishampayana or Viyasa himself just a few years after the war. My theory about the date of the war is that it took place in the 13th century B. C. I will adduce my arguments in support of this view in a later article.

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Some Recent Literature on the Vedas.

I.

(By Professor Indra Vedalankar.)

The Old Testament of New India by Mr. G. R. Mokasi of Dharwar. (Printed at Kanakadittya Printing Press, Dharwar by M. N. Tenbe.) Price Re. 1 annas 8.

The Vedic Fathers of Geology by Mr. N. B. Pavgee. (Printed at the Arya Bhushan Press, Poona). Price Re. 1 and annas 4.

वेद में रोगजन्तु शास्त्र—by Pt. S. D. Satwalekar (The Secretary Sahitya Parisad, Gurukula Kangri Hardwar). Price one anna and 6 pies.

The Old Testament of New India. The writer of this volume is quite new to the literary world. We had not heard of Mr. G R. Mokasi, before we had an opportunity of going through this book. The object of the book, to quote the words of the author, is to show that, "our forefathers were semibarbarous as we are even now, (with a very few honourable exceptions) : some even worse than that, which I shall prove eventually from our Srutis Smritis, Puranas and other records, and from the existing state of things, throughout the whole length and breadth of India, hereafter as occasions occur." With this laudable object in view, the author of this small volume has thundered at the head of his accursed forefathers. The author is conscious of an urgent duty, imposed on him by the wise providence, of exposing the fooleries of the ancient Rishis of India, who seem to have the only fault of being the forefathers of a race, to which Mr. G. R. Mokasi belongs. So Mr. Mokasi has hastened to discharge his duty.

The language used throughout the book is quixotic and shows that the author is quite unfit for the task, which he has undertaken. Before he even begins his criticism, he assumes the airs of a staunch martyr in the cause of unbending truth. The author has not even condescended to pay any regard to linguistic decency. Here

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is his characteristic conclusion about Vedic Rishis. Says he "Hence the reasonable conclusion is, that our Vedas are the composition of our cunning Rishis, or some selfish poets in their name."

Our readers will be astonished to hear, that in Mr. Mukasi's opinion "This Yogabhyasa is one of the ways to decieve the ignorant to replenish the pockets of the priestly class."

We quote below the author's opinion on the work of Swami Vivekananda. "After all what good did Swami Vivekananda do to his country except giving polished lectures founded on false Vedas and deceptic Vedantic theories.'

To add strength to his declamations, the author does not even scruple to misrepresent or to mutilate. Saying of Pre-Pauranic times, he says 'The Kings, laymen, and other lower classes were as ignorant as they were born owing to want of regular schools or teachers and caste prejudices' This is written about a time, when Rajas Janka and Ashwapati were regarded as finished scholars of Brahma Vidya, and Rishis and Rishiputras from distant parts of land flocked to sit at their feet and learn the secret doctrines of Vedanta. One who knows anything about Indian history, cannot but have heard of the University of Nalanda and Takshila. For him the above assertions of Mr. Mokasi, are sheer bunkum. At another place, the writer shows his ignorance of the Vedas and Vedic literature, when he writes about the ancients 'even practising cannibalism on very rare occasions, as licensed by Vedas.' (P. 39). The author shows his extreme abhorrence for true and faithful representation, when he writes that 'it is quite plain that during the Vedic period, there was no idolatry, much less any mode of worship.' (P. 41) One who has read even the first Mandala of the Rigveda cannot make such a baseless statement, even if he takes the Europeon interpretations of the Vedas as authentic. Mental worship is the

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theme of more than a hundred hymns of the Rigveda. Even the most unrelenting enemies of the Vedas can not but acknowledge the supreme excellence of the Vedic mode of worship and prayer.

The Vedic Fathers of Geology. Last year we had an opportunity of reviewing a volume on the Riks in the Magazine. In this little but ably written booklet, Mr. N. B. Pavgee, the author has tried to condense the geological researches of Vedic fathers as he calls the composers of Vedic Riks. There are five chapters in the volume. The first deals with the 'Vedic discoveries in Geology.' In this chapter, the auther has quoted a few Riks, which are interpreted to contain the main results of modern geological researches. The second, the longest and perhaps the most important chapter, deals with the 'Great antiquity of the Vedas from the Geological point of view.' We content ourselves with putting the author's opinion about the antiquity of the Vedas before our readers. The results, to which his long and penetrating researches lead him, are divided in five parts. Says he "The irrefragable evidence cited in the preceding pages conclusively proves (1) that the oldest of our Vedas, the Rigveda—which by the bye is also the most ancient document in the world seems to be as old as the Tertiary epoch, at any rate a portion of it, since some of the utterances of the Rigvedic Bards appear to show, beyond all manners of doubt, that our Rigvedic Rishis had personally seen all the arctic phenomena *viz.*, the long dawns, the long days, as also the long, dreadful, and tiresome nights, that continued for months together, (2) that our Rig Vedic ancestors were older than the Quaternary Period, (3) that they belonged to Tertiary Era. (4) that they had seen the Great-Ice-Age. (5) that the fact seems to have been supported and fortified by the Rig Vedic and Avestic evidence and (6) that above all, even the testimony of the science of Geology has proved (ante pp. 5, 6, 32, 33) the existnce of the Tertiary man."

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In the next two chapters the Geological truths contained in Vedic Riks, are compared with the dicta of modern Geology. The comparison is intended to show that there is no difference between them. In the last chapter an effort has been made to interpret a few of the mythical stories of ancient Puranas in geological sense. Thus the book is a kind of the second part of the remarkable volume on 'the Riks' which we reviewed last year. We are not in a position to give an opinion as the veracity of the scientific statements on which the whole theory is based, neverthesless we must acknowledge that to an ordinary reader the book carries conviction. An Arya Samajist must, of course, raise his voice against one of the fundamental hypotheses, that the Vedas were composed by Vedic Fathers, and not revealed by God.

वेदों में रोगजन्तु शास्त्र.

The Vedas on the Science of the Organisms of Disease.

It is an essay worth studying. It was read before the last meeting of the Sarswati Sammelan at the Gurukula. Pt. S. D. Satwalekara, the well-known author of स्पर्शा स्पर्श विचार in Marathi, and the writer of this essay, is a very deep student of the Vedas. All his writings possess an impress of long and mature study and deliberation. In this essay he has endeavoured to prove that the science of disease-producing organisms is to be found in the Vedas. Many texts have been quoted and translated according to this point of view. We have nothing to say as to the merits and demerits of the essay. Even those who hold that the Vedas are nothing but barbarous songs, or expressions of the natural curiosity of mankind, will think twice before making such a statement, if they once go through this very ably written exposition of a few Mantras. The rendering of some of very difficult texts is very interesting and at some places even instructive. The essay is written in Arya Bhasha.

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Criticisms and Discussions.

CHRISTIAN AND "VEDIC" THEISM.

BY THE REV. C. B. YOUNG, M.A.

In venturing, at the courteous invitation of the Editor, to make certain criticisms on the two lectures on Flint's Theism (Vedic Magazine, Asarh and Bhadrapad 1970) I trust that I shall not be misunderstood if any remarks appear unduly polemic in tone. If I challenge strongly and confidently some of the statements of the lectures, it is not because polemic is my aim. My point of view is not that of the 'graceless bigot' but of one who desires a mutual understanding and sympathy between men of varying creeds. Such an understanding is not promoted if inaccurate statements about each other's faiths are allowed to circulate unchallenged.

I do not here propose to enter the lists for or against the late Dr. Flint's proposition that the world has only produced three examples of a theistic religion. The lecturer devotes his first lecture to controverting that position in support of the pure monotheism of the Vedas. I am not competent to discuss the theology of the Vedas; and whether they do or do not contain a lofty theistic doctrine (I have indicated the existence of a doubt in this respect by the use of inverted commas in the title) is a minor question compared with the important and welcome fact that a young and fervent religious community has repudiated polytheism and its attendant superstitions on the ground of what it supposes the Vedas to teach. Here I wish merely to qualify certain statements about Christianity, and to suggest that in one important respect "Vedic" theism as expounded in the 2nd lecture falls short of the highest in the very point where it regards the Christian doctrine as a corruption of its own purity.

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It is a little startling at the outset to find Jesus throughout the Lecture entitled "the Essene." That Jesus was connected with the strange and baffling sect of some 4,000 vegetarian ascetics known to us chiefly by notices in the writings of Philo and Josephus, (1st century A. D.) is the ingenious conjecture of Gratz, a German historian of the Jews, followed by a few later scholars. But the lecturer states what is at best a precarious speculation as though it were a sound historical fact, and makes it (apparently) the basis of the startling conclusion that Jesus' teaching was a degenerate form of "Vedic" monotheism. The apparently foreign element in Essenism has been much discussed, and traced to various sources, Greek (Pythagorean). Zoroastrian and Buddhistic! This kind of field of nebulous conjecture presents a wide range to the ingenuity of scholars of which they are not slow to avail themselves. But the lecturer adds yet a wilder suggestion—again stating it as sober proven fact!—in bringing "Vedic Missionaries" to the shores of the Dead Sea as the preceptors of the Essenes and their supposed disciple Jesus. One can only ask for his proofs, and if there are, as I believe, none forthcoming, dismiss it as a baseless conjecture.

1. For the Essenes see discussion in Lightfoot's *Commentary on Colossians and Philemon* pp. 355—419, Hastings *Dictionary of the Bible* Vol. I pp 767—772 and *Encyclopædia of Religion and Ethics*, Vol. 5. But discussions of origins are mostly otiose. The important thing is the ideas themselves; where they come from is generally an unanswerable and certainly a secondary question. What did Jesus teach? On this question one is content to appeal from the statements in the 2nd Lecture to those in the Editorial Reflections of the same month. In the Lecture Christianity is said to have been from start to finish a racial religion. It was "in its inception.....a local and sectarian dispensation for the good of the Jewish race. Paul endeavoured to

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revolutionise its character, but it has never since lost its exclusive character" This assertion is supported merely by passages from the gospels in which Jesus restricted his own and his disciples' activities to his own race. That fact however can weigh nothing against the fact thus expressed by the Ediror in his Reflections on the Prayer of Christendom. "He believed and preached that all men were the children of his Heavenly father and had an equal right to His grace and affection." Limitation of activity is quite compatible with a universal catholicity of aims. Mazzini while he laboured almost solely for the emancipation of Italy had as his ideal the republic of the world. So too Jesus came to proclaim the establishment of a kingdom of God as wide as the world and embracing all life. But a movement must start somewhere though it need not end there and Jesus the Jew started with the Jews, because he believed that in the history of his own race God had prepared the way for the communication of blessing to the whole world. The favouring of one nation was not exclusive favoritism, but selection for a work which embraced humarity. It is true that the idea of "the chosen race" did tend to racial pride in many, but against this all the greatest of the prophets had protested, preaching to the Jews that their privillges were a trust and responsibility, not special favour, and woe to them if they used them for selfishness or pride! Jesus' own teaching followed the prophets in the strongest condemnalion of the Jew's unethical interpretation of their special privileges with God. In the story of the good Samaritan (Luke ch. 91. vv. 25-37) he exhibits Priest and Levite the representatives of orthodox Jewish religion, as failing in the primary duty of mercy while the Samaritan, despised by the Jews as heathen and unclean—a Mlechcha—possess the love to his neghbour which wins eternal life. Jesus scandalized his own people in scarcely anything so much as in his dismissal of racial status and

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orthodox belief as qualifications for salvation. The Jews, he says, have misused their privileges, like tenants who failed to give as rent the produce of their vineyard "therefore I say unto you, the kingdom of Heaven shall be taken away from you and given to a nation bringing forth the fruits thereof." *Matthew* ch. 21. vv. 33-43) "I say unto you that many shall come from the east and the west, and shall sit down with Abrahan and Isaac and Jacob in the kingdom of heaven ; but the sons of the kingdom" (*i. e.* Jews) "shall be cast forth into the outer darkness." (*Matthew* ch. 8 vv. 11, 12). If Christianity has failed as a religion to practice the belief in the Brotherhood of Man (and the statements on this point p. 201 need qualification, for Christianity has not "always failed to uplift savage races) it is because the life of Christian nations.

'laughs through and spits at their creed
'who maintain thee in word and defy the in deed'

'In the same way the phrase "the white man's burden," while obnoxious in its phrasing, and exposed to the same charge of fostering racial pride, has also been made the vehicle of lofty teaching of the responsibility of privilege.

But we may at least, whether Christians or non-Christians, thank God that the finest spirits in the Christian Church to day realise that the spirit of Jesus, the lover of humanity, can have no trace with the spirit of racial pride and hatred,

The other point with which I wish to deal is the thought that recurs in the 2nd lecture that suffering is unworthy of God. It is the old story—what St. Paul called the "offence" or "stumbling block of the cross." "No one can deny that it is sheer blasphemy.....to represent God as suffering crucification, because He finds Himself helpless and impotent to release His

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Divinest creation from the clutches of a rebel during his existence to His own creative power." (Lecture II, p. 207) Again God we read later " is perfect beatitude and therefore never sures." Here then is a plain issue. " Vedic " theology teaches the impossibility of God. Christianity, represents God as suffering to redeem men. And on that issue I for one would be content to rest my case for the superiority of the Christian position. God " is Infinite Love" says the lecturer, but a love that cannot share in its creatures' suffering is lower than the imperfect love we know in men. If love in man displays itself at its highest in suffering with and for loved ones, God must do the same, or else the Creator is less perfect than His creature ; the river of human virtue has risen higher than its source ! Love without the possibility of voluntary suffering is surely a contradiction in terms, and the only consistant position is to deny that God is Love, which will result in leaving the noblest thing in man without an origin.

In his poem " Saul," Robert Browning imagines the shepherd-boy David led by his sympathy for the suffering King Saul to a sublime intuition of a Divine love more perfect still in its sympathy.

> Would I fain in my impotent yearning do all for this man
>
> And dare doubt He alone shall not help him who yet alone care ?
>
> Could I wrestle to raise him from sorrow, grow poor to enrich,
> To fill up his life starve my own out, I would—knowing which
> I know that my service is perfect. Oh speak through me now !
> Would I suffer for him that I love ? So wouldst thou, so will thou !
> So shall crown thee the topmost ineffablest uttermost crown,
> And thy love fill infinitude wholly.

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He who did most shall bear most, the strongest shall stand the most weak.

'Tis the weakness in strength that I cry for.'

Here is the rationale of the Christian faith in the Incarnation and Atonement. In the life and death of Christ men have found an assurance that God is indeed Infinite Love, which means self-sacrifice, voluntary assumption of limitation and weakness, self-giving to the uttermost.

"For Love's strength standeth in Love's sacrifice
And he that sufferth most has most to give."

The death of Christ is not a meaningless and unethical suffering of the innocent in place of the guilty, but the voluntary bearing by love of the utmost indignities and suffering that evil can inflict as the surest means of breaking down the evil will. Though "the mother is not drowned if the child jumps into the water" (Lecture 2, p. 206) He may gladly give up her own life in rescuing the child.

And in such cases of self-sacrifice for others, most of all in the shame and suffering of a pure and holy mother for her child's sin, we have faint and dim analogies of that which is a perpetual fact in the being of God, the suffering of His holy love for men's sin. Of that eternal fact the death of Christ is the reflection or projection as it were on the plane of the historical and temporal, and it remains still to us to-day at once the expression and guarantee of the love of God as really infinite. As Browning again puts it

What lacks then of perfection fit for God
But just the instance which this tale supplies
Of love without a limit? So is strength,
So is intelligence; let love be so
Unlimited in its self sacrifice
Then is the tale true and God shows complete!

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One final word. There must be some adequate reason why the human intellect has found this thought of God's suffering so unacceptable. Even the Christian Church, in the teeth of its faith in the Incarnation and Atonement, has for the most part in its official pronouncements upheld the impossibility of God. Is not the reason that *ultimate and unresolved* suffering is a thing we cannot acquiesce in. Finally and in the inmost nature of things we feel there must be an unsullised bliss. God, says Hindu thought is Bliss as well as Existence and Thought (Sacchidananda). But does not our human experience of love suggest a reconciliation of the apparent contradiction? For in the most perfect instances of love, the painful element in self-sacrifice is swallowed up in joy. The suffering still remains painful but it is merged in a total content which is joyous. May not this be a key to the mystery of God "who is infinite beatitude" but is also "unlimited in His self-sacrifice." ?

The King and the Book. pp. X. The Pope. pp. 1366—1372.

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Reviews and Notices.

GLIMPSES OF BENGAL LIFE.

IT is a translation in chaste English of Rabindra Nath's short stories. Ribindranath has a world-wide reputation and hardly requires any introduction at our hands. His short stories reveal a psychological insight into Indian life, customs, manners, traditions and superstitions. There is a vein and undercurrent of humour which is unmistakable. The translation has been admirably done by Babu Rajni Ranjau Sen, the well-known author of "The Holy City of Benares." The printing and get up are excellent. Can be had from Messrs. Natesan & Co., Publishers, Madras, Price Rs. 2.

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Ancient Aryan Civilisation and Culture.

CIVIL SERVICE REGULATIONS IN ANCIENT INDIA.

Salaries and Pensions to Govt. servants.

In accordance with the requirements of his forts and country parts, the king should fix under one-fourth of the total revenue the charges of maintaining his servants. He should look to the bodily comforts of his servants by providing such emoluments as can infuse in them the spirit of enthusiasm to work. He should not violate the course of righteousness and wealth.

The sacrificial priest (Ritwig), the teacher, the minister, the priest (Purohite) the commander of the army, the heir-apparent prince, the mother of the king, and the queen shall (each receive) 48,000 (Panas per annum). With this amount of subsistence, they will scarcely yield themselves to temptation and hardly be discontented.

The door-keeper, the superintendent of the harem (antarvamsika), the Commander (Prasastri), the collector-general and the chamberlain, 24,000. With this amount they become serviceable.

The prince (Kumara), the nurse of the prince, the chief constable (Nayaka), the officer in charge of a town (Paura), the superintendent of law or commerce (Vyavaharika), the superintendent of manufactories (Karmantika), members of the council of ministers, the superintendents of country parts and of boundaries, 12,000. With this they will be loyal and powerful supporters o the king's cause.

The chiefs of military corporations, the chiefs of elephants, of horses, of chariots and of infantry and

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commissioners (Pradeshtarah), 8,000. With this amount they can have a good following in their own communities.

The superintendents of infantry, of cavalry, of chariots, and of elephants, the guards of timber and elephant forests, 4,000.

The chariot-driver, the physician of the army, the trainer of horses, the carpenter (Varohaki), and those who rear animals (Yoniposhaka), 2,000.

The foreteller, the reader of omens, the astrologer, the reader of Puranas, the story-teller, the bard (Mogdoha), the retinue of the priest, and all superintendents of departments, 1,000.

Trained soldiers, the staff of accountants and writers 500.

Musicians (Kusilana) 250. Of these the trumpet-blowers (Turyakara) shall get twice as much wages as others. Artisans and carpenters, 120.

Servants in charge of quadrupeds and bipeds, workmen doing miscellaneous work, attendants upon the royal person, body-guards, and the procurer of free-labourers shall receive a salary of 60 Panas.

The honourable play-mate of the king (Aryayukta), the elephant driver, the sorcerer (Manavakas), miners of mountains (Sailakhanaka), all kinds of attendants, teachers, and learned men shall have honorarium ranging from 500 to 1,000 (Panas) according to their merit.

A messenger of middle quality shall receive 10 Panas for each Yojna he travels; and twice as much when he travels from 10 to 100 Yojanas.

Whoever represents the king in the Rajsuya and other sacrifices shall get three times as much as is paid to others who are equal to him in learning; and the charioteer of the king (in the sacrifices), 1,000.

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Spies such as the fradulent (Kapatika), the indifferent (Udasthita), the house-holder, the merchant, and the ascetic, 1,000.

The village servant (gramabhritaka), fiery spies, poisoners and mandicant women, 500 (Panas).

Servants leading the spies, 250, or in proportion to the work done by them.

Superintendents of a hundred or a thousand communities (Varga) shall regulate the subsistence, wages, profits appointment, and transference (Vikshepa) of the men under them.

There shall be no transference of officers employed to guard the royal buildings, forts and country-parts. The chief officers employed to superintend the above places shall be many and shall permanently hold the same office. The sons and wives of those who die while on duty shall get subsistence and wages. Infants, aged persons or deceased persons related to the deceased servants shall also be shown favour. On occasions of funerals, sickness or child-birth, the king shall give presentations to his servants concerned therein.

When wanting in money, the king may give forest produce, cattle, or fields along with a small amount of money. If he is desirous to colonise waste lands, he shall make payments in money alone ; and if he is desirous of regulating the affairs of all villages equally, then he shall give no village to any (of his servants).

Thus the king shall not only maintain his servants, but also increase their subsistence and wages in consideration of their learning and work.

Substituting one Adhaka for the salary of 60 Panas, payment in gold may be commuted for that in kind.

Footmen, horses, chariots, and elephants shall be given necessary training in the art of war at sunrise on all days but those of conjunction ; on these occasions

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of training, the king shall ever be present and witness their exercise.

Weapons and armour shall be entered into the armoury only after they are marked with the king's seal.

Persons with weapons shall not be allowed to move anywhere unless they are permitted by a passport.

When weapons are either lost or spoiled, the superintendent shall pay double their value; an account of the weapons that are destroyed shall be kept up.

Boundary guards shall take away the weapons and armour possessed by caravans unless the latter are provided with a passport to travel with weapons.

(Chanakaya's Artha Shastras).

Leave Rules.

For the discharge of their domestic duties servants should be granted leave for one Yama during day time and three Yamas by night. And the servant who has been appointed for a day should be allowed for half a Yama.

The king should make them work except on occasions of festivities but in festivities also if the work be indispensable excepting in any case the days of Shraddha.

He should pay a quarter less than the usual remuneration to the diseased servant, pay three months' wages to the servant who has served for five years; six month's wages to the servant who has been long ill; but not more to anybody.

Even a slight portion should not be deducted from the full remuneration of a servant who has been ill for half a fortnight. And a substitute should be taken of one who has lived for even one year. And if the diseased be highly qualified he should have half the wages.

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The king should give the servant fifteen days a year respite from work.

The king should grant half the wages without work to the man who has passed forty years in his service.

For life, and to the son if minor and incapable, half the wages, or to the wife and well behaved daughters.

He should give the servant one-eighth of the salary by way of reward every year, and if the work has been done with exceptional ability, one-eighth of the services rendered.

He should give the same salary to the son of the man who died for his work, so long as he is a minor, otherwise should pay the remuneration according to the offspring's qualifications.

He should keep with him (as deposit) one-sixth or one-fourth of the servants wages should pay half that amount or the whole in two or three years.

The master by harsh words, low wages, severe punishments and insult brings out in the servant the attributes of the enemy.

Those who are satisfied with wages and honoured by distinctions and pacified by soft words never desert their master.

The worst servants desire wealth, the medium want both wealth and fame, the best want fame. Reputation is the wealth of the great.

The king should satisfy both his servants and subjects according to their qualifications, some by spreading out branches, others by giving fruits.

He should gratify the others by gentle looks and smiles, soft words, good feasts and clothes, and betels and wealth.

Some by inquiries about health, etc., and the grant of privileges, bearers, ornaments and uniforms, umbrellas, chamar, etc.

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By mercy, obeisance, respect, attendance, services, knowledge, love, affection, association, offer of half one's seat or the full seat, praise or recital of the deeds done for the good of others.

Uniforms.

He should mark those who have been his employees by the proper insignia of office placed on steel, copper, bronze, silver, gold and jewels.

For distinguishing from distance, he should separate the officers by clothing, crowns, and musical instruments, etc.

The king should not give to anybody the uniform that is peculiarly his own.

(The Sukra Niti).

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Editorial Reflections.

LIFE IN THE VEGETABLE KINGDOM.

Writing to the *Hibbert Journal* for January 1913 on "The Democratic Conception of God" Professor Overstreet seeks to prove that the barriers between the human and the lower animal and those between the animal and the plant are being swept away. Says the learned Professor :—

> "Even now psychology is making groping advances into the region of plant-life (Cf. Binet—*Psychic Life of Micro-Organisms*) with results that increasingly confirm our suspicion that the region of psychical activity extends below the so-called animal plane of life.....We have rid ourselves of the notion of a difference in kind between the human and the lower animal ; we are increasingly doing so as between the animal and the plant. The difference between these hitherto separated orders of life is now seen to be one of greater or less complexity in the power to vary reactions to stimuli. As we descend in the scale of life from the human to the lower animal, the power to vary reactions becomes increasingly limited ; as we descend to the plant it becomes still more limited; as we descend in the scale of life from the human to the lower animal, the power to vary reactions becomes increasingly limited ; as we descend to the plant it becomes still more limited. In the *inorganic* we seem to find a kind of substance that has no power whatever to vary its reactions ; actions and reactions are always the same."

In her work *A study in consciousness* Mrs. Besant mentions some microscopical observations of Mr. Marcus Read, described in the *Pall Mall Magazine* of June

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1902 in an article entitled "Consciousness in Vegetable Matter." Mr P. Maddocks from whose article on "Consciousness in Vegetable Kingdom" in the October number of the Theosophist the above extract has been taken thus sums up the investigations of Mr. Read :

> Mr. Read observed symptoms as of fright when tissue was injured, and further saw that male and female cells, floating in the sap, became aware of each other's presence without contact—the circulation quickened, and they put out processes towards each other. Mrs. Besant also mentions some interesting confirmation of Professor Bose's observations, which arose in the course of M. Jean Becquerel's study of the X—rays, communicated by him to the Paris Academy of Sciences. Flowers, like animals and metals, normally emit these rays, but under chloroform the emanation ceases.
>
> .....A few examples of the sensitiveness of plants to stimuli may be of interest. Sensitiveness to *external* stimuli is termed irritability by botanists, and sensitiveness to internal stimuli-spontaneity. All plants are sensitive to the sun's rays, and move in response. The roots show sensitiveness to external stimuli, such as gravity, light, moisture and contact-growing *towards* the earth's centre, *away* from light, *towards* moisture, and curving at the tips when they come in contact with anything unsuited to their normal growth..... .....Leaves show a high degree of irritability ; they tend to place themselves horizentally under the influence of gravity and light ; sensitiveness to contact is shown by leaf-tendrils. and other more obvious cases are the sensitive plant, the sundew and the Venus' fly-trap. The tentacles of the sundew (*Drosera rotundifolia*) when a fly alights upon one of them, all bend towards the centre of the leaf and entangle the insect ; to drops of rain they

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are indifferent, to irritant particles they may respond by increased secretion, but when a midge or a small particle of nitrogenous food is placed upon them, they become marvellously active, entangling the insect and covering it with digestive secretion. The sensitiveness is finer than our most delicate nerves and balances, for a sundew hair will, respond to a millionth of a grain of stimulating nitrogenous matter. The two halves of the broad blade of the leaf of Venus' fly—trap (Dionaca Muscipula) shut up like a rat-trap in eight or ten seconds when one of their six sensitive hair is stimulated, and if an insect is caught in the trap, a profuse digestive secretion is exuded from the glands. When digestion is complete, the leaf re-opens.

It would be interesting to compare the opinions of professed scientists the summary of whose views on the subject is given above with the following which we take from the Mahabharata (Shanti Parva CLXXXIV).

Bhrigu said :—

(10). Forsooth, though possessed of density, trees have space within them. They always bear flowers and fruits. (11). They have heat within them through which leaf, bark, fruit, and flower are seen to fall off. They sicken and dry up. This indicates that they have perception of touch (12) By sound of wind and fire and thunder, their fruits and flowers fall down. Sound is perceived through the ear. Trees have, therefore, ears and do hear. (13) A creeper entwines a tree all around. A blind thing cannot see its way. Therefore it is evident that trees have vision. (14) Again trees regain vigor and put forth flowers for good and bad smell, of the sacred incense of all sorts. It is evident that trees have scent. (15) They draw water by their roots. *They catch all sorts of diseases. Those diseases again are cured by*

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various operations. From this it is clear that trees have perceptions of taste. (16) As one can draw water through the hole of a lotus stock, trees also with the help of the wind, drink through their roots. (17) They are subject to pleasure and pain, and grow when cut or lopped off. These facts clearly prove that trees have life. They are not inanimate. (18) Fire and wind cause the water thus drawn up to be digested. The tree grows and becomes humid proportionate to the quantity of the water taken up.

The Rishis of ancient India, the philosophers of ancient Greece and Rome and the sages of ancient China and Persia believed that the plants possessed souls like human beings and other animals. It is a significant sign of the times that modern research is confirming this doctrine of the ancients just as it is confirming many other conclusions at which they had arrived by processes different from those employed in the present age.

THE CAWNPUR MOSQUE SETTLEMENT.

His Excellency the Viceroy has intervened and the Cawnpur Mosque affair has been settled to the satisfaction of the Mubammaden community. Our readers must have read the terms of the settlement in the daily and weekly press. We need not repeat them here. All we propose to do is to analyse the situation in a calm and dispassionate spirit and review the net gains and losses of the parties.

The genesis of the riot was the demolition of the bathroom of the mosque. The agitators contended that the *dalan* was an integral part of the mosque and clamoured for its restoration. The implication was that according to the Muslim Ecclesiastical Law the site of no portion of a mosque could be put to profane uses and converted into a road. The fight was not for the building of a fresh *dalan*—for that Sir James Meston

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offered to do even after the riot and the offer was not accepted—but for the restoration of the old *dalan* on the identical spot where it stood before the demolition.

Now has the Muhammaden community gained this point? According to the terms of the settlement the *dalan* will be built not on the spot where it formerly stood but at a height of eight feet from the ground relatively on the same situation. The site of the former *dalan* will continue to be used as a public thoroughfare; only the pavement and the arcade will now be built at the expense of the Matwallis of the mosque and the plans will, of course, be submitted to the Municipal Board for approval. The question is: what is the meaning of the word site? Does it mean the ground only or even the intermediate region of space between heaven and earth. Does sanctity then reside not only in a particular piece of land but also in points of compass and direction.

Sir James offered to build the *dalan* on the left side, the Muslims have gained permission to build it on the right side but to build it not on the identical piece of ground alleged to be holy but in the *antriksha* on the same side. This has appeased the Muslim community and satisfied their religious scruples! Strange are the ways oi casuistry!

When a great religion degenerates into unreasoning superstitions, such curious situations do not unoften arise. Superstition has generally paid homage to pieces of ground and particular dispositions of bricks after shutting up absolute Immanence and All-Holiness in such plots and dispositions.

Now the English-educated Muhammadan has created a fresh fetish and that is direction. Alas for the departing spirit of Islam and of the teachings of the mighty prophet whose iconoclastic zeal was remarkable and who waged a merciless and ceaseless war against fetish-worship in all its forms!

Now if we regard the matter purely from the standpoint of the convenience of the worshippers which is teh

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sole justification for the building of *dalans* in connection with mosques, going up for ablutions &c. and then coming down again for prayers is sure to prove much more inconvenient than using a *dalan* on the same storey though on a side opposite to that on which it formerly stood.

We are delighted to learn that Muslim leaders have recovered their sanity and that they have seen the folly of using extravagant language and calling the poor victims of misdirected fanaticism martyrs. They have rightly condemned the conduct of the actual participants in the riot in the address presented to the Viceroy. The discharge of prisoners under trial is an act of gracious clemency and a precedent for which the Indian community should be sincerely and deeply grateful to His Excellency.

He has introduced a new note in the methods of governing India. The demand of our esteemed contemporary of the *Leader* that the case of the poor Hindus at Ayodhia who are rotting in jail because they could not stand what they believed to be an outrage on their religious sentiments and took the law in their own hands being on a par with that of the Cawnpur rioters they should also be discharged, is just and reasonable and will, we hope, receive sympathetic consideration at the hands of our beloved Viceroy whose popularity is daily on the increase.

We cannot conclude this note without referring to the ungrateful manner in which even responsible Muslim organs of public opinion speak of Sir James Meston. It is but bare justice to say that Sir James is an administrator of whom the United Provinces might well be proud. Conciliation and sympathy have, from the commencement of his term of office, formed the keynote of his administration. In the Cawnpur affair he has been very considerate from the first. He offered to build the demolished *dalan* on the other side and would gladly have

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consented to its being built in the *antiriksha* if it had been suggested to him and one proof of this is that now he has expressed his sincere gratitude to the Viceroy for His Excellency's intervention without the least regard to the incubus called prestige. the thought of which interferes with the sleep and digestion of many an official. The Muhammadans ought to know that the present decision which satisfies the demands of the logic of illogical and self-annihilating superstition would not have been possible if the responsible head of the local Government had not been a party to the settlement. "All's well that ends well" say we both to the Government and to our Muslim brethren.

THE HINDU SYSTEM OF INTERPRETING LAW.

It is, indeed, remarkable that the Theory of Darwinian Evolution as applied to Sociology, Religions, Law is every day receiving shocks which are weakening it and from which it is not likely to recover.

Archæology has failed to support it. The more ancient the buildings which excavations carried on, on sites of historic towns bring to light, the grander they are.

Researches in ancient history are also knocking the theory on the head. The literary monuments of our own country give the lie direct to the conclusions of this fanciful hypothesis.

An article in the "Archise Fur Rechts and Wirloch Afte Philosophe" on Jamini by Professor Joseph Kohlar of the University of Berlin has been translated into English by Dr. Thibaut and published in pamphlet form by Messrs. Thacker Spink & Co., Calcutta. The article is based on Tagore Lectures of 1905 delivered by Babu Kishori Lal Sarkar. For the followfng extracts from the pamphlet we are indebted to the *Modern Review*.

> "All the world knows that the Hindus had the *first and greatest grammarian in Panini* But it has

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not been hitherto known to the judicial world that *Jaimani is oldest and the greatest expounder and systematizer of law*.....Jaimini not only treats of the rules of interpretation of law, but also gives the principles, by which the deficiencies of an existing law can be supplied He also traces the origin of all laws and gives a proper classification of them and their relations with each other .....One who knows the writings of Coke must say that the interpretation of law in England in the 17th Century was on a higher platform than what was with us in the 19th century. *But what is more significant is to know that, about a thousand years ago, the Hindus had these advanced notions of law which we have been able to bring home to us only during the course of the last 30 years*..... What we have stated sufficiently demonstrates the deep wisdom which is embodied in the Indian principles of interpretation and methodication of law, *which the Hindus had, many hundred years ago in this department of knowledge, they having reached a height which we did not realise till about* 19 *years ago.*

The italics are ours. If the world produced its "*first* and *greatest* grammarian" and "the *greatest* expounder and systematizer of law" thousands of years ago and if the ancients had reached a height which the moderns "did not realize till about 19 years ago" we can only say that the Theory of Eternal Progresses lacks the historical basis—the only basis which it has been able hitherto to claim arrogantly because the modern history of one portion of the globe, *viz.*, Europe seemed to support it. The argument of simple enumeration is the weakest form of argument and when negative instances are not even sought for it becomes puerile.

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NATIONALIZATION OF POLITICAL CONFERENCES.

We have always held that the National Congress and Provincial National Conferences are misnomers inasmuch as their proceedings are carried on in a language which more than 98 per cent. of the nation do not and cannot understand. That is the one reason why these conferences do not arouse popular enthusiasm and the demands formulated by them are not seriously taken by the Government. If the agitation in connection with the Partition of Bengal and the Cawnpur Mosque affair had been carried on in English, the Bengali and Muslim leaders would not be congratulating themselves to-day. The sole function of these bodies is to organise *public* opinion and public opinion cannot be organised if the medium of agitation is a language of which the public is innocent. It is, therefore, a matter for congratulation that at the Fyzabad session of the U. P. Provincial Conference a resolution has been adopted that the proceedings of future conferences should, so far as practicable, be conducted in the Vernacular. The opposition to this proposal raised in certain quarters cannot stand before the march of the national spirit. The argument that the resolutions and the presidential speech are meant for the rulers of the land and should therefore be in English is not worth much. The rulers are not worth their salt if they are indifferent to what the people think and it is their business to find out what is passing in our minds and find out they will no matter what the language employed by us in conducting our proceedings is. Besides the resolutions and the important speeches can be translated and telegraphed to the Government and the Anglo-Indian press. There is no insuperable difficulty in the way of adopting this suggestion. What is more important is that the Government should realize that the resolutions passed by our political conferences represent genuine public opinion and have behind them the silent support of the articulate portion of the nation. Since only an infinitesimal part of the articulate portion

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can speak and understand English, the proceedings should be conducted in the Vernacular. Moreover we can never enlist the sympathy and support of our women—who cannot surely be treated as a negligible factor—unless the media of constitutional agitation are the Vernaculars. All civilized Governments of the modern world yield to the silent and vocal pressure of well—organised and well-considered public opinion and such a *public* opinion can never be built up by bodies that employ a foreign medium of communication. If, however, in a spirit of self-complaisance we choose to regard the *ipsedixits* of a small class the demands of the public, that is entirely another matter

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THE KANYA MAHAVIDYALYA, JULLUNDUR.

AN APPEAL.

Women possess souls just as men do. For their own welfare in this world and in the next, for their own salvation, they stand in need of education exactly as men do.

For the welfare of society as a whole, too, it is necessary to give them education. Good mothers make good sons. Whatever ignorant bigotry may say, no enlightened man can fail to recognise that a mother requires knowledge and training in order to be able to bring up her children properly.

It is clear to the meanest understanding that a man cannot exert his full strength if half his body be imperfectly developed or paralysed. But it is to be regretted that it is not yet universally recognised in practice that a community cannot make as much progress as it is capable of, if its women, who constitute half of the social fabric, remain steeped in ignorance and superstition. Happily, however, increasing numbers of men are coming to recognise, both in theory and practice, that for domestic welfare and happiness, for religious and social reform, and for national efficiency in all directions it is absolutely necessary to educate our women. When they are not educated, not only

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are we deprived of their help, but, on the contrary, they prove positive obstacles in the way of all progress.

The Jullundur Kanya Mahavidyalaya is an attempt to give concrete expression to the conviction of the supreme need of woman's education. During the sixteen years of its existence it has educated hundreds of girls and produced some eighty lady teachers, some of whom have devoted themselves whole-heartedly to the service of their *alma mater*.

Widows in our country feel their lives a burden to themselves and to those who have to support them. In the Widows' Home attached to the Vidyalaya education is given to them of such a character as to enable them to be self-supporting and to do good to society as teachers and preachers. The number of widows admitted into the Home upto the year 1912-13, has been 66, of whom 28 have become teachers and preachers.

The school also maintains an orphanage for girls. Many of the members of this home for orphans have proved highly useful to the Vidyalaya and to society at large. Almost all who have passed out of the school after a course of useful study have been married into respectable families.

As a protection against epidemics of plague and for other reasons, it is necessary to locate the entire institution, including the school and the hostels, at some distance from the city. Land has been acquired for the purpose. For the buildings a sum of three lakhs of rupees in round numbers will be required. This appeal is made to the generous public in the hope of a liberal response. The need of help has become all the more urgent in view of the fact that the institution has lost a large sum on account of the recent bank failures in the Panjab.

DEV RAJ,

PRESIDENT,

Managing Committee.

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The Gurukula Samachar.

Motto I:—By the force of *Brahmcharya* alone have sages conquered death.—*The Veda.*

Motto II :—The welfare of society and the justice of its arrangements are, at bottom, dependent on the characters of its members .....There is no political alchemy by which you can get golden conduct out of leaden instincts.—*Herbert Spencer.*

September is gone and October is about to end. Malarial moisture is being gradually replaced by dry refreshing cool breezes. It is a pleasure to court the sun in the cool of the early morn. Superfluous vegetation has disappeared. The grass is prematurely sear. But the birds sing on in joyful chorus. Melodious chirpings, sweet mild puffs of whistling music, soothe t he attentive ear, the receptive heart. The Ganges waters have subsided all too early and soon the 'tmer' will enjoy its seasonal sleep. The bridges are being reconstructed and in a fortnight or so foot communication may be restored. This the aspect nature wears in our Ganges and Himalaya bounded colony and this much about how we can be reached from Hardwar side.

In our last we left the Brahmacharis busy with their books, preparing for the examination. The Shamiana, the scene of Mahatmaji's opening speech was converted nto an Examination mandap. Dual desks in imposing rows filled the space underneath and a big table on the Veranda above with chairs for examiners and superintendents and heaps of examination copy books, blotting papers, etc., gave

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the whole a proper official examination hall appearance. And the Brahmacharis sat and wrote and issuing from the hall must have compared notes. It was all the same usual sight here as elsewhere.

The Vidyala examinations were followed by the Mahavidyala examinations. This time the Library Hall was cleared of its oval reading table, the Encyclopædia tables were perched on the gallery above and dual desks replaced the Library paraphernalia. The fixed glass-doored book cup-boards of course remained to enjoy the spectacle. Thus surrounded by the mighty minds of old sat the college Brahmacharis to render account of their progress during the last term. Sealed envelopes were with due solemnity opened every morning and their contents distributed among the examinees, Ten minutes or so and lo the pens are busy a racing on examination copy-book paper. Three hours and the books are duly deposited on the superintendent's table, packed off in sealed envelopes once more, of course the sealed envelopes this time are very much bigger. Thus does the Brahmachari 'render unto Ceaser what is Ceaser's and give the Examiner what he wants. Well this is all of a piece with what takes place elsewhere and so I presume you can sympathetically image the whole situation without any further elaboration.

The ordeal over, the Kula has a welcome change of programme For five days from 24th Ashawan 1970 to 28 Ashawan we have Bijai Dashmi sports, festivals and celebrations. What a fitting sequel to days of anxious toil and busy pen driving. The open air instinct of the Gurukula Brahmacharis reasserts itself.

"And all the student train from labour free
Go through their sports upon the open lea."

Tug of war, three legged race, long jump, high jump, long distance throw, running races, hockey, cricket and foot-ball matches, Kabadi, all these we have during these five days. A fitting feast too we have where all the members of

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the Kula break bread together. This is the lighter part of the programme.

The serious part of it is not neglected. We have had the joint Havan in the octangular Havan shed. Yellow robed the Brahmmacharis sit and their Adhyaspaks too and recite the resonant Havan Mantras. All join in the last oblation and purifying scented vapours rise in whirling clouds rendering the whole peculiarly impressive. From the Havan the Brahmacharis march in orderly sequence and get underneath the Shamiana wherein is held the Ram-Darshan Sabha.

Professor Balkrishna occupies the chair. A stirring appealing song sings Brahmachari Brahmadatta to the accompaniment of harmonium. His deep-sounding bass is repeated by another Brahmachari in melodious treble and then there is a pause and the harmonium echoes out the same. Thus each verse goes through three beautiful variations making the hearts of hearers leap up in refreshing response. We have then some learned talk from Brahmachari Prannath as to how the personality of Rama came on the scene when the Aryan race was attacked by the Rakshasas, when the forces of darkness had gathered strength and some one was needed to overthrow them. He showed how the event has been treasured and celebrated by the Aryan dwellers in all lands, how according to Lilly Homer's Epics are founded on the great event of Rama's struggle and victory, how Balmiki and Homer have been immortalised for having versified the achievements of this great hero. Till the name of Rama is treasured the race will never die such his appeal. Brahmmachari Vagishwara then recited some verses which he had composed in honour of the occasion. Brahmacharis Bharadwaj and Vinayak Rao next gave fitting speeches showing how we ought to fight all evil forces and lower tendencies with perfect self-possession and equanimity. How in Shri Rama we have an ideal-incarnate for supreme self-possession under all difficulties and continuous fight for the right Once more Brahma-

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dutta led a delightful chorus to the accompaniment of music. Then spoke Brahmmachari Puran Dev appealing to the Brahmacharis to be ready for serving their dear Gurukula. Brahmmachari Jai Dev spoke next and then Brahmadutta took his turn emphasising the two great lessons to be derived from Shri Ramachandra life, *viz.*, Faith in the Supreme and loving fellowship.

It is now the Professors' turn to address the assembly. Professor Indra Vaida-Alankar is the 1st to begin. Souls like Shri Rama come not on the world's stage very frequently. Shri Rama is our beacon light our ideal. It may not be, it is not given to us wavelets of mother Ganges to rise to the Himalayan eminence of such a great soul but we can all try to be humble servants of such souls, we can emulate if we will and be Lakshmans, Bharats and Hanumans. This we can do by being faithful in little things, faithful in the duties alloted to us. The Aryan race in the nineteenth century sorely needed a Rama. Swami Dayanand supplied that want. Let us be the Lakshmans, the Hanumans of which the Arya Samaj has need. Remember if you cannot serve, command you cannot. Faithful unto your duty, however humble, let each one of you be able to say with the great President, who from a mere boot maker rose to be a president and who when taunted of his humble origin and previous occupation replied effectively. 'But didn't I mend the boots well.' Be you ready to undertake and discharge the smallest duties in connection with the Gurukula as faithfully as the biggest. Faithfulness unto and perfect discharge of the smallest duties will alone fit you for higher tasks. Be you ready to do your mite.

Then followed Prof. Goverdhanji head of the school department. He emphasised that the Rammayana presented the highest practicable ideal with respect to Home Life. The wave of superficial independence sweeping over our young men had resulted in the adoption of selfish standards of life, thus breaking up the strength of our noble fraternal family system. To withstand this

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peril to our home life to our family life we must proclaim a new the ideals of the Ramayana. If we save this institution of family system we shall be safe against the attacks of selfish materialism. A man is not beggared by sacrifice, on the contrary it argues beggarliness not to be able to sacrifice something for others. Thus let the householders maintain the ideal of giving away in discriminate charity. Let each one give at least a tenth of his income if he cannot renounce lika Rama a whole kingdom at the altar of his family. Rama is like unto a light-house. Let us keep ever fresh the ideals embodied in Rama's life and raise the standard of our home life and faimly life and purify our household ideal. Thus may we bring about peace and happiness in our homes and by our example act as leaven for all around and thus raise our race.

The President then rose and said. 'Man is generally proud. We usually think a good deal of ourselves and think too little of our duties. We forget we have to die and act in comfortable ignorance. Thus it is that hardly one in million is worth a mention in History. And again out of those treasured in History not all are alike but some greater far than others compel our attention and admiration. One such in the History of Bharat Varsha is Shri Rama Chandra, the ideal king, the ideal householder. Let us just think of ourselves. How weak we are! How sining! We have the greatest need for dwelling on the history of such heroic souls, on the ideal they setforth to us, else shall we be crushed and pulverised by the corroding tooth of time. Rama, Lakshmaua. Sita are just such great saving souls, on whose lives we need to contemplate for self-improvement. The one thing great that we find in Rama's life is that he was supremely devoted to duty. This compels the admiration and reverence of all mankind. Shall we sleep when the clarion call of Swami Dayanand has aroused us from our deep slumber to a sense of our duty? Shall we not rather take up the armoury of Reason and Sympathy and fight the forces of evil and destroy the

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atheistic tendencies of our times? This is the age of Reason, this is the age of universal Love. The Arya Samaj holds up the ideals of the worship of one God, of the sacredness of all life and tiny creatures, of the correction of all evils that have crept into and poisoned all social and family relationships. Fight you against these. Adopt the creed of the religion of service of humanity. Then would you be rightly celebrating this festival. Rest not with lip mention of Ramas' name but dwell on the virtues of Rama, the ideals he embodies and act those out in your lives.

Dear Reader, this is for me and for you too. Let us see how far we act out these higher ideals.

S. N. PHERWANI.

SOME DISTINGUISHED ROYAL COMMISSIONERS VISIT THE GURUKULLA.

White envelope from the Post Office! Mr. Ramsay Macdonald, the labour-leader, wishes to pay a visit to the Gurukula. The Gurukulites are happy to receive him. The College and all around receive an extra cleaning. Everything is neat and tidy. The Brahmacharies are aglow with expectation to have a sight of the distinguished guest. By half past ten on the 8th of November he is in along with our kind friend Rev. Andrews and Prof. Lawrence. To the Bungalow they all go and have their morning breakfast. Thence they emerge Mr. Macdonald in his usual civilian suit. Rev. Andrews and Prof. Lawrence dressed in the Gurukula style, a shirt and Dhotee with snow white legs all uncovered upto the knees from behind exposing the regularly contracting and flattening calf muscles. Rev. Andrews comes to the library to have some books while Mr. Macdonald and Prof. Lawrence are being conducted through the College and School classes by the Vice-Principal Prof. Rama Deva. They have commenced from the Science room, through the Science Laboratory. The Chemistry students are at their work, some busy with the delicate balances and some with flasks, funnels and filters weighing,

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measuring, testing. That is all usual, but one thing is unusual. The reagent bottles are all labelled in Arya Bhasha. This is domiciling Western Science and bringing it within the reach of all who are lettered in their own vernacular. The students manipulating these labelled solids and liquids irrisistibly excite the interesting question as to what they would do in the future. I do not know why the answer is not quite as obvious. They would teach those who could not learn these sciences because of their ignorance of the English tongue. Isn't there work enough to educate along these new lines and bring chemistry within the reach of a wider circle! The Library is now visited. The oval table with its precious load of dailies, weeklies, monthlies, from all parts of India and of the world is now being inspected. The *Monist* is there, the *Forum* too. There too 'the busy bee,' on the cover of the Economic Journal. The *Capital* with its big broad capitals thrusts itself on every one's notice. The *Review of Reviews*, the *Herald of the Golden Age* with a little child offering the olive branch all these are there besides the dailies, weeklies and monthlies—Yea besides the *Pioneer* and the *Nineteenth Century and After* with heads for ever averted. But these only show that we are in touch with the world. Our own productions must need be more interesting for these may not be found elsewhere. The *Prabha* and the *Chandrika*, the student's own monthlies in Sanskrit prose and verse and illustrated withal with crude crayon drawings, fine pencil etchings and shaded enlargements, all hand written and hand illustrated by the Brahmacharis themselves—these must be noticed and appreciated. And they are noticed and appreciated. The Library shelves now receive a rapid but searching survey. Who could have thought there was standard literature enough in Sanskrit to fill half that big library? But, there, it is one line of shelves almost wholly packed full with Sanskrit volumes of condensed wisdom and concentrated lore—all that is left to us—all that has escaped the flames of book-burning bigoted fanaticism. Biography, History, English, Education, Economics,

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Sociology, Philosophy and Gazetteers and reports are duly inspected. The visitors are thence led into the Economics class and thence to the Botany class where they see the slow and difficult process of naturalizing and vernacularising that interesting science going on at full speed. And so they go to the top storey through philosophy and mathematics and still higher to view the subtler silent instructiveness of nature all around the winding Ganges, the forests of trees and ascending rushes, the green lawns, the whole of the pleasant panorama. Through the schools they go, the kindergarten classes, the Sanskrit drill with active eyes and inquiring tongue and ears all attentive to interesting information conveyed by Prof. Rama Deva in reply to their constant questioning.

The round over, Mr. Macdonald is requested to address the students in the Library Hall. The yellow-garbed Brahmacharies squat in orderly rows, the chairs lining the shelves are occupied by the staff and on the chairs in front of the table are seated Mahatmaji, Mr. Macdonald, Rev. Andrews and Prof. Lawrence. In a short fitting speech Mr. Macdonald is introduced to the audiance by Prof. Rama Devaji—Mr. Macdonald, the labour leader, the member of Parliament, the author of *Awakening of India*, Mr. Macdonald as known to journalistic fame now kind enough to visit us in person. To this short introduction Mr. Macdonald, the man replied in the following frank manner :—

" I came here to escape the making of speeches. It was thus a very wrong thing to have asked me to make a speech here. Your Gurukula gentlemen is like our Labour party. Both are much talked about without any real knowledge on the part of those who usually talk about them. Though I have heard a good deal about your institution, this is the first time that I came to see it. This is to no small extent due to the affectionate enthusiasm of Rev. Andrews who has been often in your midst and has come to acquire a distinct prejudice in your favour. I am sure if I remained here a little longer I too would soon share his prejudices,

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a wrong thing for one belonging to a Royal Commission. The scenery around you reminds one of England or rather of Scotland. If you ever come to England or better still to Scotland you will take your Ganges as I take it to be just another Scotch River only a little bigger than some of our rivers. As regards education I really don't know what I have to say. But one thing is sure that you are not making the mistake of turning young men of India into half-baked Englishmen. I just remember a good piece of advice that was given to me when I came over to England. I was told by a kind friend 'Don't try to be an Englishman. Try to remain a Scotch and then you will have a fighting chance. Just so gentlemen we have a great deal to teach you and you have a great deal to teach us. The helpfulness is mutual. Apply your traditions to modern problems. You understand the real values of life better than we in the West. It is because the Gurukula System of Education aims at producing not only learned men but good men that it is so valuable. It is because it emphasises that India must advance on India lines that it is really useful. You [illegible] here to learn all that is best in ancient [illegible] and to teach others the good you have gained. You have to do this very great work. In the West some of us are running after things that really don't matter—big fees, wealth, sordid pelf which rust and decay and the moth and vermin destroy and thieves can steal. You are after spiritual wealth. The spiritual atmosphere around you teaches you real values. I sincerely wish you will be loyal pupils of this institution. I shall tell you one last word and then I shall have done. While still on my legs I take this opportunity of thanking my friend—if I may have the privilege to use that term—my kind friend Mahatmaji, the head of the institution for his cordial reception and the unreserved manner in which he has opened the doors of the institution to us. I shall always remember that and carry happy recollections with me of the magnificent scenery all around and the wonderful experiment in education you are conducting here."

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Mr. Macdonald's speech over, Mahatmaji rose to thank in return touched by the personal endearing note the sincere sociability of Mr. Macdonald the man—for by this time the man alone was visible and the Royal Commissioner part of him was quite out of sight.

"Personally", began Mahatmaji, "I am touched with that one word 'friend.' I think that one word and the kindly way in which it has been uttered has bound us together with strong ties of fellowship and sympathy. I am getting old and the institution claims all the energy I have. So that myself I shall not be able to leave the soil for a single moment but should any one of these Brahmacharies ever chance to come on your side I hope you will take a loving care of them and help them with your kindly advice. We here are of opinion that the world is one great brotherhood and that the East and the West must be welded together in one fraternal bond. This is what led Swamiji to establish the Samaj—that is the aim behind this institution. It is that idea that is being worked out here and elsewhere by institutions of the Samaj. We are at one with those who are striving to bring about a common brotherhood of humanity. I hope you will not forget us but put in a kind word for us whenever it be necessary."

The Royal Commissioner stayed for the night and left us by early morn the next day. And that next day there was a beautiful speech delivered by Rev. Andrews describing in touching terms more of Mr. Macdonald the man who had so much impressed us the day previous. One almost felt the inner impulses, the very pulse-beats, the heart-throbs of that very very human heart, the man for the masses, the labour-leader the Royal Commissioner Mr. Macdonald. His affectionate trusting and humane nature was brought home to all the Brahmacharics by narration of personal incidents, personal contact of the speaker with that great man.

Thus one Royal Commissioner we saw and heard about and became acquainted with. He impressed us

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favourably and was, we doubt not favourably impressed. And we imagine there was a talk among the members of the Royal Commission and again Mr. Macdonald the man must have been out with his affectionate impressions for two more from the Royal Commission were moved to visit our sceluded colony—the Chairman Lord Islington and the Educationist Sir Theodore Morrison. Exactly a week after the visit of our first distinguished visitor we were favoured with a visit by Lord Islington, Sir Theodore Morrison and Mr. Scott. They motored down to Hardwar where three stately elephants were awaiting to bring them accross the Ganges bed. Brahmachari Indra, Vaida Alankar, was there to receive and escort them. A triumphal arch bedecked with green twigs bore a modest welcome to Lord Islington and Sir Theodore Morrison and our dear Mahatmaji was there to receive them. The pronounced tinkling of the elephant bells informed us all of the entry of the distinguished visitors. Their visit was brief. But all the same they were conducted through all the classes as usual. Lord Islington had a gracious smile and a warm handshake for all the members of the staff and Mahatmaji took him round the College and School. Sir Theodore Morrison, the Educationist, was active and endless enquiries and searching questions were most naturally put by him and carefully answered by the Vice-Principal who remained with him to satisfy him. That instruction through the mothertongue is possible and effective must have been apparent to all the company and especially to Sir Theodore Morrison as they went from class to class, through the Chemistry class with vernacular labelled reagents, through the Economic Club with a fluent debate, through the Botany class with its Charts of Arya Bhasha technical terms, etc., etc. That Sanskrit is no longer a dead language but is as living as any in the Gurukula must also have been evident from the speeches in the Sanskrit Club and the welcome speech of Brahmachari Brahma Dutta.

The College and School, the Science and Botany labs the Library and the Reading Room, the kindergarten and

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infant class, the top storey all all these are visited with interest. Finally the whole company meet the students assembled in the Library Hall. Mahatmaji offers them a hearty welcome on behalf of the Staff and the Brahmacharies have their representative Brahma Dutta to offer a hearty welcome in Sanskrit. The welcome is rendered into English by Prof. Ram Deva and forms by itself quite a neat little speech.

He emphasised two features of the Gurukula System of Education, *viz.*, (1) insistence upon having Arya Bhasha (Hindi) as the medium of instruction ; (2) keeping the alumni away from the contaminating influences of town life.

The students in yellow presented quite an interesting sight. The youngsters were perched on the gallery up above and with expectant looks eyed the august visitors. The library is not big enough to locate all the students Only those upto the sixth could be located. Well those on the gallery and those on the carpetted floor all hear with interest his Lordship's reply.

"I will say a words" began his Lordship "on behalf of myself and my friends here to express how very grateful we are that you acceeded to our request and how kindly the welcome and reception that you have accorded us. Brief though our visit has been, it has been replete with the greatest pleasure and interest—pleasure both on account of the manner in which we have been welcomed and received and interesting because of the opportunity afforded to us to study the method of education you pursue here. The Brahmacharies in Sanskrit and one of the staff in my mother tongue have described what have been the main precepts of your Educational Science. Here you are taught not only your ancient venerable culture and traditions but also those of the West in your own medium. It is of great interest to hear that you set great store by the remote situation of your College. I fully appreciate the reasons why you set such great store thereby. Once more let me express how very grateful we feel for the extremely

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interesting and pleasant nature of this visit here. We shall certainly bear very happy recollection of this all."

Mahatmaji rising in reply, said 'This is no time to make speeches. It is already getting late. I can only tell you how great is the love and affection we feel for you and how grateful we feel for your coming here and taking interest in this institution. I hope other Educationists would be encouraged to follow your kind example and give us kindly suggestions and help that we so much need.'

The party was thence conducted to the Brahmacharies boarding houses. They saw the students at their Havan in the *Yajna Shala* and heard the Vedic chant with great interest. Rapidly they finished their round and turned towards Mahatmaji's Bungalow.

The party then had their way to the Bungalow and were thence up again on their elephants through the play grounds where football and hockey were being played. The students saluted the party there and were saluted in return by his Lordship with graceful bows and smiling nods. Thus went the honoured guests carrying with them happy recollections of their visit and leaving us happy memories behind.

OUR SUFFERING BRETHREN IN SOUTH AFRICA AND THE GURUKULA.

The wave of iniquitous treatment of Indians in South Africa reached our distant retreat and it met with a characteristic response. Keenly spmpathetic the students resolved to forego the extras of their fooding, voluntarily pinched their stomachs to provide for their starving manfully struggling South African brothers. This was not all. Some went to the Principal with a request to be allowed to go and work with their hands like common coolies and send the wages they this way earned to their South African brethren. This was allowed. See them joyously encamp outside the Gurukula some with their beddings strapped on to their backs, others carrying them on their shoulders all amarching. Where to? Why to the Bund seven miles off

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where they would gladly toil like the ordinary toiler all for the sake of their brethren. By nine o'clock they reach the Bund and eager they are for work. Where shall we dig and delve to earn for others? this is what each heart echoes. The boats are oared, the other side is reached, the pick axe plies, the shovel scrapes and sand and boulders fill the baskets. Hands are busy lifting up the baskets; the bare heads take the buden; it is to be no lazy work, the spirit burns and impels all to run with their load so as to scrape together a little more. Thus it is upto twelve at night when they retire. In the cooly huts they house at night and the next day and the next they work, yes, work in sand and stone, work at lifting huge girders of iron, another contract they have secured. Oh busy scenes for boyish hearts. Work, work, work, yea hard work they will do and gladly too for the ideal of sympathetic help unto those unjustly made to suffer. The hands were atoiling but the heart was I am sure more intensely at work. How grand to sweat for others, to sacrifice personal comfort and convenience nay sacrifice a portion of one's fooding and all at the call of suffering ones unknown, unseen, unrelated. Yes that work for a day or two was really uplifting. Hard and fatiguing it was to onlookers but the heart welcomed these for the call was sacred. Back the one hundred workers and more return toil-tired and way-worn the beds strapped on their backs or heaved high on shoulders marching, marching the weary miles back they reach once more their quarters in the happy colony. Thus through curtailing their fooding and labouring as labourers and collecting contributions from their teachers and Professors the Gurukula Brahmacharies have sent over a thousand as there quota to help their South African countrymen. When sacrificing their food and comfort they contribute to the cause will you not too?

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THE

Vedic Magazine

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु)

"Of all gifts that of Divine knowledge is the highest and the noblest."—*Manu.*

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Home Life and Swami Dayanand.

(BY "RAMA.")

"HERE is the cradle of 'the righteous man'; hence he sallies forth armed at all points, disciplined in all means of resistance and full of hope of victory."

Indeed so! True home life is the basis of the greatness of a nation. No nation ever became great except that its homes were pervaded by purity, sincerity, confidence and love. No nation was ever degraded unless its home life was destroyed. Destroy home life and you destroy the rudder of the ship of your society. You may be moved by great ideals, you may try to reach them, but you shall not reach them for your ship will simply be tossed upon troubled waters and there shall be no impelling force to urge it on to its destination. What the non-existence of the guiding star is to the traveller, what the absence of the pivot is to the watch-wheel, what the want of a pendulum is to a clock, so the lack of a healthy home life is to a nation. The great teacher and founder of the

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Arya Samaj, Rishi Dayanand, fully realised the importance of home life. Here are his words so simple and yet so forcible, so plain and yet so pregnant :—

"All the concerns of life are, therefore, dependent on the order of house-holders.....whosoever speaks ill of this order is himself worthy of contempt, but whosoever speaks well of it, deserves all praise.....Just as all rivers and rivulets meander till they find a resting place in the ocean, so do men of all orders find protection with house-holders.....As all living creatures subsist by receiving support from the air, even so do the men of all orders subsist by receiving support from house-holders .....The order of the house-holders is the most excellent order, in other words, it is the pivot upon which the entire order system turns." (S. P. Chap. III, p. 156).

Such is the importance Dayanand attaches to home life. We may first study the ideal of home life, to which he urges us. Husband and wife are the master and the mistress of the house. They are the two halves of one and the same thing. Man without woman is incomplete and woman without man is incomplete. When the two complements are put together, then alone the eye meets the charming whole. How beautiful, how sublime that whole! Verily here we find :—

Two hearts but one heart beat.
Two bodies but one soul.

In peace the two live together for "they.....treat each other lovingly and live in harmony. They never quarrel with each other and neither is false to the bed of his or her partner. One yields lovingly to the control of the other and is yet supreme within the little kingdom itself. The other (more hardy by nature) holds the entire control over the affairs without." (S. P., p. 110).

Thus do the two live together interdependent. Their dependence on each other, their living together has a set object before it. The heart of each belongs to the other,

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but the hearts of both together are consecrated to some noble ideal. And why should it not be so? On the solemn occasion of their marriage, each said to the other; "May thy heart be mine and mine be thine. Oh may the hearts of both be of Him who is the dispenser of all beatitude." Yes, the hearts of the noble couple even vibrate together, feel together and turn together on to the path of service, for the path of service is the path of the Lord. On to the path leads the Swami his followers. "Woman," says he in Vedic words, "be serviceable, be the source of happiness to your new father and mother.....Let all the members of your house, let all your relations find in you a fountain of peace and love (S. V., p. 166).....May your feelings be a source of happiness to your neighbours and other men even as they are the source of happiness to you." "Husband," he goes on to say: "Even as the wife speaks in accents sweet to soothe your heart, so you charm her soul by loving talk. And you both together walk on the path of Dharma, strive for the good of your townsmen, of those who live in the forests near by. In assemblies speak the truth and spread the knowledge of self-control to make the world happy. Thus, by thought, by word, by deed avoid sin." (R. V., B. B. 255).

Noble ideal of friendship this! Indeed noble. Thus striving "fearlessly and unshakingly," for the achievement of the ideal before them, the young couple soon find themselves surrounded by a little army. Smiling faces, rosy cheeks, Oh! they play their pranks and babble 'Ba,' 'Ma' on their knee. With their advent comes a new phase of life. New kinds of love and newer duties arise. To enhance the joy and to add to the happiness of the young father and mother—they that follow the path chalked out by Dayanand—"treat these new comers with love—love deep as ocean." The father sings the following Sam Hymn: "Oh son thou art sprung out of my spermatic fluid which is drawn from all the bodily organs and from the heart. Thou art therefore my ownself. Mayest thou

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never die before me. Mayest thou live for a hundred years." S. P. 154.)

Pervaded by this incomparable love, gladly do the parents take to the instruction of the children. The result is that the children "lose not their temper and utter not rude words; they cultivate "sweet and pacific speech." With such instruction, such love and such ideals before them, they grow into good and loving creatures. "Brothers hate not brothers, sisters bear no grudge to their sisters. Lovingly they meet together, lovingly they walk together on the path to peace and joy. Sweet is their conversation." (S. V., p. 173).

This is the ideal of home life preached by Rishi Dayanand. In such a home verily are all the best feelings—filial duty, parental affection, fraternal regard and conjugal love found..... Here is the reign of confidence and trust, here the ideal of union realised. The inmates love and confide nstinctively. They love because they cannot help oving. They confide in each other for they know not base betraying and degraded desertion. Oh he that enters such a home finds himself in heaven. He fully feels that home and heaven are kindred.

Gentle Readers! Does this ideal appeal to you? Do you feel impelled to strive after its realization? Do you like to know the way to it? If you do, then listen to the Rishi's words of wisdom, hear attentively what he says, try the methods laid down by him and see if you reach not your destination. Adopt the practices pointed out to you, if you wish to taste the sweets of heaven, to enjoy the joys of Paradise, to free yourself from the troubles that lie heavy on your heart and to soothe your sorrows.

Change your attitude to the woman is what the Rishi demands of you first. "Oh man, know that the woman that is capable of bearing you children is worthy of worship. She is the personification of Shri..... (S. V., p. 182).....The home in which the woman is not

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worshipped is soon destroyed.....(S. V., p. 181). Consider your wife then as the adorable goddess for you." (S. P., p. 333). These are no mere words. Swamiji wants sterling deeds to prove the sincerity of the partners of joys and sorrows. To cement the souls strongly together, the day must be begun with a loving and feeling prayer in which both are to raise their voice even as one. Say they unto the Lord ; "..... May we ever be firm in the path of virtue.....May we, securing pelf and power use it with all our heart for the good of mankind. Oh Lord! bless us and protect us. Give unto us horses and cows. May we through Thy Grace be blessed with brave children." (—S. V., pp. 189-92—Summary of).

To yet emphasize the unity of the two, to place them on an equal footing, to destroy disintegrating forces, if any, the Swami writes: "Both the husband and the wife should perform Havan together every morning and evening" (S. V., p. 196). The home should be attractive not repellent. The home should unite and not separate It should fast link together the different members specially the husband and the wife. To secure this end the great Master prescribes a number of ceremonies to bring all together and to create a common interest. Every Purnamasi (the full moon day) and Amavasya (the new moon day) should find the husband and wife sitting together, pouring oblations in the sacred fire, remembering the Lord, renewing their vows, and recapitulating their breaches. Ah! how inspiring that scene! Pity that the new intellectualism feels no poetic impulse, new activity runs riot in the street and turns not to home. Yet greater ceremonies and greater rites must be performed to faster bind the two. Life depends upon food. Corn forms the staple food. In nature's bounty the golden grains wave ever the green fields. The reapers ceaselessly work and collect the grain for the house-holder. To the matter-of-fact to the citizen of the work-day world, there is nothing inspiring

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in the fact. All that the season might mean to him is economical speculation and mathematical calculation. Poor man! Pitiable is his plight! Ah! He has sacrificed the inner vision for the dross of the world. May God have mercy on his soul. But to Dayanand—"The last of the ancients"—the scene is a significant one. The "Giver of Food" and "Support of Life" must needs be remembered at this time. The grain is symbolic of His Grace. Dayanand seizes the opportunity and turns it into a binding knot for the members of every good Grihastha. He calls the young and the old, calls them to receive the grain with gratitude and sing sweet songs in His praise.

Time is the measure of our life. In its account the days constitute the coins. Carefully must they be calculated. Cautiously must the account be kept. If it is necessary for the merchant to audit his account every year, how much more so for us whose wealth is hundred times more precious than all that the merchant deals in. Audit our account, then, we must at stated times. The Rishi commands us to audit the account on the new-year's day with ceremony and selemnity. Sanvatsaeshti Yajna thus constitutes another gathering point. It is one more link in the golden chain that binds together husband and wife, parent and child, and sister and brother.

From the spiritual, turn we to intellectual and moral ties. The educated youngman feels no sympathy for his ideals at home. He is in want of an intellectual companion. The home supplies that not, and he looks for one in the club, in the hotel, in the restaurant or in the theatre. The poor girl who had looked forward to the marriage with hopeful eye, feels deeply disappointed and sorely wounded. No wonder, under the circumstances, there should be so much uneasiness and heart-burning. The great Swami, with a heart full of love for his countrymen, earnestly desiring to lighten their burdens and to add to their joys, stops the youngman in his headlong rush in

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search of an intellectual companion. Gently soothes he the disappointed wife and orders both on the authority of Manu : "To read and recite daily the Veda and other Shastras that increase wisdom, teach the means of acquiring wealth and promote their welfare ; to revise carefully all that they had learnt during their student life." (S. P., Ch. IV, p. 122).

The satisfaction of the physical wants of women forms another very important factor in the consolidation or disintegration of home life. The way in which some women, inspite of their great sacrifices, are treated even by some of the 'educated' is very disgraceful. The great Swami, therefore, orders all the male members not only to treat the members of the fair sex with utmost regard, but also to supply all their wants in the form of jewels, clothes, etc. Here are the words quoted by him from Manu :—"It is the duty of father, brother, husband and brother-in-law to satisfy the wants of his daughter, sister, wife and sister-in-law respectively." (S. P. Hindi, p. 93).

It appears that one of the most fruitful causes of the disagreement between husband and wife is the nature of their sexual relations. No doubt, the Hindu moral ideal regarding this point is very high from one point of view. Sincerity to the partner is considered as an essential of Dharma. The slightest deviation from the path of rectitude and sexual fidelity is looked upon with utmost contempt and hatred. Illegal sexual gratification is a heinous crime to a Hindu. Unfortunately, in the latter days while conformity to this ideal is insisted upon in the case of the fair sex, the ideal has been greatly lowered in the case of men. The great reformer of modern times, a life-long Brahmachari, considered this faithlessness to the fair sex highly immoral. For this cause he died fighting to the last. It was this cause that made him rebuke the great Rajah of Jodhpur. It was this that cost him his life. He dearly loved it and

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dearly paid for his love. Wherever and whenever he got an opportunity, he raised his voice boldly against the vice. To Kavi Shyamal Das he said that prostitution was one of the mortal sins and a sensual regard for personal beauty degraded a man lower than a pig. In the Satyartha Prakash he wrote : "It is a sin of the deepest dye to sow the seed, out of which great souls and distinguished men have sprung, in a bad soil such as a prostitute."—(S. P. H., p. 122).

At another place he states ; "Let the husband always remain contented with his wife." There are several such passages scattered throughout the Satyartha Prakash and other works of Swamiji ; multiplication of quotations appears unnecessary.

More important than this is another point to which little attention is paid. It is the sexual relations between husband and wife. A Western docter writes : "There is one more suggestion I wish to make. It is, that between the births of children there should be at the very least calculation three full years." Commenting upon the indulgence between husband and wife, he states that there is no more potent cause of hatred and disgust between the two than this indulgence. He further adds :—"Now all this is devilish—forgive the word on account of its truthful expressiveness—for no husband has a right to deface God's image in this way, and take a blooming girl, full of grace and life and in a few years turn her into a sallow sunken-eyed toothless old woman." (Hints on Reproductive Organs).

The great Swami, a Rishi, a physician, a teacher, lays great stress on the same point. In the whole period of Grihastha extending over a quarter of a century, he orders that not more than ten children should be produced under any circumstances. Those married persons who co-habit after the highest limit of children has been reached are to be considered lustful and held in great contempt. He further enjoins upon the married people to observe

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what Pt. Gurudatta calls the "law of periodicity" and writes :—"as far as possible they should not waste the semen collected during the period of Brahmacharya." (S. P. H., p. 93).

At another place in the same book occurs the following statement :—

"He who is contented with his own wife and who does not approach her during the forbidden nights is a Brahmachari though married." (S. P. H , p. 95).

The Sanskarvidhi of the great Swami is full of innumberable such injunctions. It seems hardly necessary to reproduce them here.

Fidelity to each other and chastity, no doubt, play an important part in securing the high ideal of home life. But at the same time it is very necessary that there should be as many points of common interest as possible. Proper care of children is an all important duty of a Grahasthi. If the husband and the wife make it their joint concern and be more observant of it than they are now, many evils prevalent amongst the youth will be put an end to and many a heart-rending scene will disappear from our society. The Swami, with the eye of a great seer, sees this. To impress the importance of the subject upon our minds he begins the second chapter of the Satyartha Prakash with the following words : "That man alone can become a great scholar who has had the advantage of three good tutors, *viz.*, father mother and teacher. Blessed is the family, most fortunate is the child whose parents be godly and learned." (S. P., p. 22). In the body of the chapter occur the words ; "Parents should endeavour to inculcate in the minds of their children an intense desire for knowledge.....Thereafter the parents should make them understand and learn by *rote moral precepts*, &c." (S. P. H., p. 25). The chapter closes in the following strain :—

"Parents who neglect the education of their children are their *veritable enemies*..... .....To give their

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children the highest education possible, to instruct them in the ways of truth, to make them refined in character and manners, in short to devote *all their wealth, body and mind*, to accomplish this object is *the paramount duty, the highest virtue and the glory of parents.*" (S. P., pp. 33—34).

Thus have been briefly described Dayanand's ideals of Home Life and the methods he commands to be adopted to achieve this end. Let those who thoughtlessly accuse the great Swami of teaching his followers dry logic and useless wrangling be fairer judges and greater respecters of truth.

To brother Samajists shall I address myself next. Them shall I say : " Brothers, if ever you take pride in the name of the great Swami, if indeed that name is dear to you if the Veda and Vedic Dharma inspire you yet, if you sympathies with sorrow and pity pain, if you dream of making the earth a heaven and men gods, then turn seriously and apply yourself studiously to the reform of homes. Useless are your Sabhas and vain your speeches, if the centre of all reform is neglected. Neither the presidentship nor the secretarishiip, neither the chair of an editor nor the proud title of a preacher shall bring you that 'true glory' which shall be your lot when you possess the 'highest virtue,' that of discharging your 'paramount duty' to your wife and children. Think not brothers that a tree can grow by being watered at the branches when the root is neglected. Think not that nurture can undo the effects of nature. Feel not yourself secure because grand institutions and good teachers exist to mould your children. They can at the utmost only help those who have good potentialities and check a little those who have evil tendencies. Mind that education (in the narrow sense of the word) can only affect the superficial character of your children, while the deeper character depends upon you and you only. One thought more. The method of thwarting your better-halves, of running against their best cherished beliefs

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and feelings, of destroying what little home life already exists has failed and shall fail. Be not, therefore, destructive any longer. I know yor argument of a bold surgeon. But my frjends ! forget not that the surgeon who is not a physician at the same time is of little service. Even so it is. Well has the Persian poet sung :—

درشتے و نرمے بہم در بہ است

چون رگزن کہ جراح و مرہم نہ است-

Wake up then and begin constructive work, Brother preacher, repeat, repeat, my thoughts constantly from the pulpit. Editor reproduce, reproduce them from month to month, year to year in your valuable columns. You thinker revolve them over and over again in your mind and send forth your powerful thoughts to influence those who need your succor most and Karmayogi dear ! I request you to reduce to practise what I preach. Let it be your ideal and your guiding motto. You that think yourself unimportant, of no account in this great world, listen, listen to me that you too have a part to play. Your good wish, your kind thought is all I want. Give me that and sure I feel of the coming peace and vanishing trouble. Be it so !

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An Incident in the Russian Campaign.

(By Mr. Keshav Lal L. Oza, M. A.)

DURING the war of 1813, when Bonaparte made that desperate attack upon his faithless ally of Russia, the Saxon General, S—, had gathered his troops in a deep and wooded defile, and over the bivouac fire conversed with the guide who had offered to lead his troop to the surprise of a Russian outpost.

The day, which was drawing to its close, had been gloomy and lowering, yet was treacherously warm for the season, and little indicated the approaching snow-storm which was to overwhelm the conqueror, and check his hitherto irresistible course.

The form of General S—, as revealed by the lurid embers, broad and muscular, braced in the tightened uniform of his nation, and decorated with innumerable crosses and orders, contrasted forcibly with the appearance of his companion, a Polish Jew, slight of figure, and enveloped in the loose black gabardine of his race; his cheeks wan, sunken and sallow, and against each hung a spiral curl of sandy hair, depending from an upright cap of black felt; his eyes, keen and greg, were restless and inquisitive, not unlike those of a famished cat who expects injury, and is watchful to avert or avenge. He bent instinctively, as the harsh tones of General S—'s voice smote upon his ear; and his glances fell before the penetrating regard of the military commander.

The latter was, indeed, a man to be approached with awe by everyone who knew the sternness of his character. Brave to desperation, vigilant and inflexible in discipline, the slightest breach of military duty was punished with implacable rigour. His men and officers respected but loved not their commander; yet no one dared provoke his anger, for so sure and fatal was his aim, that every duel he fought cost the life of his antagonist.

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"Jew!" said the General, in his severest tone, "you have promised to conduct my troops by a secret path to the surprisal of the enemy. If you bring us in safety through this labyrinth, name your own reward; gold or lands shall be yours for requital of the service. But tremble, Hebrew, if you mean us falsely; for by the bones of my ancestors, and the honour of my sainted mother, the slightest suspicion of treachery on your part, ensures your certain death—ay, death with all its horrors—long, lingering, fierce, and cruel."

The guide made a low and shrinking obeisance, but without speaking, as though fear denied the power of utterance.

"Dog!" exclaimed the wrathful General, "dost hesitate?—dost tamper with my patience? By heavens! if you swear not promptly to execute your mission discreetly and faithfully, life is not yours an instant!"

The Jew looked up, aghast. His ashen complexion seemed intermingled with a leaden hue, as if convulsed by some internal agony of remorse or fear; but habitual command of his passions soon wrought its effect—emotion passed away, and his features resumed their wonted expression of anxious endurance. "By the beard of Aaron!" was at length his answer, "I have sworn to bring you where your enemies are encamped: wherefore are you wroth with your servant, who means most righteously to keep his oath?"

The General regarded him with a withering look—"No one *trusts* a spy, even when employing him." He whispered to his *aid-de-camp*—"Sternberg, keep your eye on that fellow; I like not his looks. If you but suspect him of betraying us, on the instant bring him before me." The subaltern touched his hat in sign of obedience, and orders were soon after given for the troops to be in motion.

Their march was conducted with all possible silence and precaution, and for upwards of an hour proceeded in security and hope. By degrees the way became more

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intricate, and entangled with low underwood, or uphill and miry, breaking their ranks and scattering the men in confusion, whilst at intervals they had to wade through patches of splashy ground, into which foot and horse sunk knee deep, and with difficulty toiled through, only again to plunge deeper into some marsh.

Still these difficulties might be only on account of the untrodden path it was necessary for them to pursue, and might forebode no sinister intentions on the part of their guide. On, therefore, they were commanded to struggle their weary way, encountering fresh obstacles at every step. At length horses plunged in swamps and fell exhausted ;—men groaned and died. By the most strenuous efforts, General S—, his staff, and the remainder and his troops attained an eminence, overlooking a wild and desert plain. It was but the work of an instant to despatch scouts to reconnoitre, and seize and bring before the General the Polish Jew guide. Suspicion was indeed strong against this latter, not only for bringing them hrough this morass, evidently with a view to dishearten nd discomfort the soldiers ; but twice during the confusion had he endeavoured to escape ; and now, whether overcome with fright or guilt, would do nothing but prostrate himself on the ground, and exclaim " Mercy, mercy!" Vain were assurances of safety, useless all interrogatories as to his knowledge of the road, or the proximity of the Russians ; the same shrill prayer for mercy, the same frantic cry of despair alone uprose upon the stillness of the night.

During this paroxysm, the scouts returned, bringing with them a peasant, who, by dint of threats and bribes, informed them that the Russians, who were at least double their number, were encamped within a mile of the place, and expecting the arrival of the Saxon detachment; that the road they had traversed conducted them through a slough to the enemy's camps, where, if any survived, they could be easily despatched before they had obtained

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a firm footing, being previously worn out with the fatigues they must undergo on their march.

"By which road can we escape the snare into which we have been led?" demanded the General of the peasant.

"Easily enough;" was his reply. "You have only to descend on your right, and keep the beaten path, and you turn your backs on the Russian forces."

"You shall go with us, friend, as a surety for the truth of your direction;" replied the General, "and I pray you," added he significantly, "to remark how we punish a false guide."

He bent his mouth to Sternberg's ear, and glancing contemptuously at the still crouching Jew, whispered his commands in a few emphatic words. The *aid-de-camp* started, but with true military subordination, ventured not upon expostulation with his superior. Touching his hat, he selected a dozen of the pioneers, and with them descended the hill in the direction indicated by the peasant.

In a few seconds the sound of twelve spades might be heard trenching the moist earth, surely and deeply. The sound smote upon the stillness of the night, impressing silence and awe, and conveying something of terrible import to every listener; each one looked at his comrade, as if he would demand whose grave was digging, who was to be buried in that lone, wild spot?

The harsh tones of the General broke upon this unnatural quiet: "Seize and bind you howling spy, and cast him into the trench which is digging below; then form into ranks, and every man march over the traitor Jew's grave."

For a brief instant there was a pause of horror; but ere the General could look his displeasure, the fierce behest was fulfilled. Yell after yell burst from the struggling wretch as he was hurried down, which was shortly exchanged for stifled stifled and smothered cries, as the

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earth was heaped over the hapless victim of his duplicity and the General's savage revenge.

Anon the silence was only broken by deep, low groans, and at intervals the short, sharp word of command to march. The heavy measured tramp of a thousand men soon pressed down and obliterated the mound of earth which marked this deed of horror, and as the General urged his recoiling steed over the spot, he exclaimed, "So perish all spies and traitors!" forgetting that he himself had bribed the Jew to an act of treachery.

However lightly the military commander might consider this punishment, it is said that from that period he never slept more; and that in the lonely watches of the night, the pale visage of the Polish Jew, distorted with agony, was his constant and horrible companion.

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Swami Dayananda and His Intention.

(By Thakur Shri Jessrajsinghji Seesodia, Editor, "Rajput Herald," London.)

HAVING had opportunities of observing the progress of Arya Samaj in India for over a decade and a half at close quarters, I have come to the conclusion—a conclusion that may be controverted by Aryas—that the prime intentions of Swami Dayananda, the illustrious founder of the Arya Samaj remain unfulfilled. I recognise freely and with gratitude the great and almost stupendous work which the Samaj has done to bring relief to the distressed and suffering. to bring aid and hope to orphans and widows, and generally to secure for the Hindu society all the blessings needed for its growth and progress. I readily concede these beneficent results of the Samaj, and concede too the great part which the leaders of the Samaj have played in bringing about these results. But when I analyse the net achievements of the Samaj, and also simultaneously think of what that great man who has no equal, and certainly no rival, all these centuries in intellectual activity and ethical genius, I cannot but feel that the great programme which the Samaj laid down, the great doctrine which he wanted to preach and propogate, and above all the particular method of propagation which was in his opinion, and justly so, the only method by which his work can be successfully carried out, are not well kept in mind to-day. Before pointing out what Swami Dayananda's intentions were, I shall attempt to show what he was up against and what he wanted to destroy root and branch. Swami Dayananda was above all eminently practical and scorned lazy visions and idle dreams. He always wanted to strike at the root and begin from the beginning. He laid the foundation before he built the structure; he was sure of his ground before he wanted to stand. Nothing

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there is in all his priceless teachings and memorable doctrines that conflicted with reason and Dayananda was, if anything, a shrewd and uncompromising logician. He did not take anything for granted. He built the edifice of his doctrine not on dogmas but on accepted and universally acknowledged facts. Hence it is very easy to divine Dayanand's thoughts and discover his intentions.

Swami Dayananda surveyed the vast mass of inconsistencies and degrading socical abuses that was gradually corrupting the Hindu society and tended to plunge the race into an alarming cataclysm. Around him he saw distorted and mangled visions of the noble religion which is the highest heritage of all humanity, with the Hindus vainly struggling to liberate themselves from newly-grown and anti-religious customs and manners. Ancient Hinduism was so corrupted that one could scarcely distinguish between the real religion, which was originally based on the richest and the best which human ingenuity in any age can devise, and the corrupted form, which stood nowhere and was merely drifting whither the inclinations and fancies of credulous people drove it. He also found peop'e dead against new innovations and firmly determined to cling tenaciously to their old ways. The most surprising portion of it was that inertia and sloth, and retrogression were justified under the plea of religion and silently tolerated by the millions of India. The ancient Vedic religion was disfigured beyond all recognition and society became more and more divided and sub-divided as days grew till at last these divisions segregated one sort of people from another and created artificial social gulfs everywhere.

Swami Dayananda was deeply impressed with the chaotic conditions in the Hindu society and he was determined to give them a deathblow. He plunged himself heart and soul with a devotion and sincerity unparalleled in the world into the study of Vedic lore, of which he subsequently became the greatest and the most logical exponent, and soured high in the intellectual horizon. He

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thought, he debated and discussed, and last of all he taught. He with his thrilling and awe-inspiring eloquence—an eloquence that was all the more dignified by its warmth of vision and richness of imagination—exhorted the Hindus to go back to the pure study of their religion and discard the new weeds grown over the orchard. He taught that the orchard was more important than the weed and to mistake the one for the other is to mistake good for bad. He thundered forth the glory of ancient India in words of which he and he alone was capable and throughout the length and breadth of the land, his message of hope and salvation went forth like a virulent torrent sweeping violently away all the abuses of society, inspiring the Hindu with a great vision of his past, and diffusing optimism in a people who were gradually becom ng more and more desperate. He pointed out, with the aid of authoritative quotations, whose authenticity none can dispute, how in ancient India we had all the modern improvements and how our revered forefathers know all departments and branches of Science. He pointed out how immeasurably greater our ancients were than the rest of the world, as tney were even greater than we are to-day. He also showed how all the rich learning that distinguished our forbears ceased to interest their successors, and how application of science to practical purposes, as done in India in the past, and as being done to-day, did not engage the attention of our immediate ancestors. He showed that it was our supreme duty to awake to the exigencies of the hour and follow in the footsteps of our ancestors, discarding the vices, newly grown in our midst, and prove ourselves to be worthy descendants of our forefathers. He exhorted his followers to travel abroad and learn and absorb useful things, discarding the useless, with a view to reviving the knowledge that once existed in the country but which was afterwards disused.

The defects of the Hindu society, with the present-day caste-system, establishing a sort of social monopoly,

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and hindering the free and unstinted growth of society, appeared to him in all their nakedness. Swami Dayanand illustrated how this system that we have to-day is in direct contravention to the doctrine inculcated in our sacred religion and how it was not consonant with our principles of social freedom. He realised how this degenerated caste-system aided in the downfall of the Hindu race, which was only further augmented by the Moghul and the Mahratta rules. He was a great student of history and with great dexterity did the Swami find out the root cause of the degeneracy of the Hindu race. He found it in the ignorance of the Hindus. He appealed to the people to dispel their ignorance and to disentangle themselves from the meshes of social delusion and get rid once for all of all illusions, which they were compelled to entertain owing to their ignorant state. There was no hope of a Hindu rejuvenation under the Moghul rule, as the rulers were oppressive and cruel and as they effectively retarded the growth of the nation. There was not even the ghost of a chance to restore order amidst the universal chaos that then prevailed with the smashing of Hindu temples, and forced conversions of Hindus into Mahommedanism. A stage of revival can only take place under peaceful conditions and in favourable circumstances. The incentive to growth can only be peace, order, safety of person and property, and general security. But these were not present in the Moghul period and what is more it was the interest of the rulers to suppress all the slightest chances of awakening among the people, as they would be prejudicial to their own interests. Nor were things better under the Mahrattas who though beginning with a view to end the oppression of the Moghuls only succeeded in imposing a new form of oppression, as much cruel as the one which it replaced. Under the British rule, however, things were brighter; there was order, safety of person and property, and a general peace. The soil was most congenial for the growth of the plant of progress. Swami Dayananda was a convinced supporter of the British Government to the last day of his life, because he knew and even declared that under

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the rule of the British there was a unique chance for redemption from social abuses which was never given in the times of the Moghuls and the Mahrattas. He upheld British rule for this reason that it gave free and unrestricted scope to the people to improve themselves and better their conditions unhampered by the fear of oppression. Swami Dayananda was fully conscious of the help which Britain was sure to render to the people in their attempt to restore their ancient conditions into life again and felt intuitively that under British rule alone India would be able to awaken from the stupor of ages, and fulfil her alloted task in the world. He advised his countrymen to keep this point well in mind before them in their endeavour to regenerate themselves and remember that there was a golden opportunity for them to begin their labours in the right direction. He struck while the iron was hot and he inaugurated, under the ægis of the British Rule, his grand programme of reviving the ancient religion of the Hindus and destroying the social abuses that latterly crept into society, and in the end formulating a thought-feeding, elevating and uplifting doctrine that will enable the Hindus to come to their own, and feel strongly that they were the possessors of a grand and a great civilization, that led the ancient world. The Swami was up against the social abuses ; he was up against hypocrisy and credulity ; he was against ignorance ; he was against pettifogging differences in the profession of one great religion ; he was dead against the sham utilitarian doctrines of individual men, that had no ethical or moral basis. He was against all these and a feeling of righteous indignation against these deadly evil invoked in him such a fervour, such an enthusiasm, such a strong and sterling devotion, such an ambition, that made him the Prince among thinkers, and an undisputed authority in matters spiritual. Heaven endowed him with a heart deep and broad, and his deadly earnestness thrust into his hands a formidable logical weapon with which he swept away all old-fangled arguments and made a clean sweep of all foolish illusions.

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From these it is not difficult to deduce his prime intentions, the motive-force of his activity, the fount and source of his stupendous energy. Of all his intentions. that which took the first and the predominant place, was to infuse in the Indian a pride in his past, a just and logical pride, and to make him feel that his prime duty was towards his country and countrymen. He wanted to unify the people of India of all religions and sections, and denominations by the unifying force of patriotism. He held up to the multidinious millions of the country the picture of their motherland and bade them labour for her betterment. To the Hindu or to the Mahommadan he held up their respective traditions to be cherished and be proud of, and asked them to keep them always in sight. He bade the Hindus and Mahommedans forget their differences and feel that the tradition of India was a common property to them both. The achievements, the triumphs, and the glories of India were the heritage of all born in India—no matter what religion the individual might happen to profess. Basing on this common tradition, and building on this solid foundation, he unveiled his doctrine of unity, as embodied in the religion which he preached, appealing to the Hindu and the Mahommedan alike—in fact appealing to all Indians. He was no sectarian and he hated sects. He was radically opposed to the tyranny of sectarian authority and religious bureaucracy, and his principles were universal. They did not conflict with the established principles—but unfortunately not practices—of all religions. Truth alone was his citadel and he filtrated all ideas in the filter of logic and reason before he accepted and acknowledged them. He was up-to-date and did not fail to realise that one common ground was essential for all the people of India to meet, and this he brought into being. He helped in finding a doctrine that appeals with equal logic and conviction to the Hindu and the Mahommedan alike. It appeals to all who want to have a foothold to stand upon. That was why his religious teachings are not in conflict with any religion and do not wound the succep-

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tibilities of any religionists. His conception of religion was totally different from the accepted conception of others. He based religion on humanitarian princip'es, acceptable by the world at large, neither secularised nor particularised. Science and religion met in him and he combined them both to evolve a bolder, a healthier, a saner religious faith, which only his brain could have evolved. The cardinal princip'e underlying his teachings which forms the noblest and greatest of all his intentions is the unity of India. By this unity he meant to bring about ultimately the unity of the world. The din and clash of swords, the quarrels and conflicts of sects, castes, creeds and denominations, jarred in his ears, and he felt the strongest need to bring about a basis for uniting all these conflicting, divergent and opposing elements. He produced this basis, he brought about the means of reconciliation. His teachings are the means to reconcile the several warring elements in the world. He breathed unity of life, unity of purpose, unity of ideal, unity of thought and expression, unity of the nation and unity of the world. Unity is the rock-bed on which he based his precepts and on which he himself stood. In the height of controversy, amidst the most ironical and sarcastic allusions to the degrading vices rampant in the world, amidst all the work of destruction which he so ably helped to accomplish, there was one central thought that purified them all, that ennobled him and raised him to an exalted diginity—it was the thirst for unity, the hunger to unite India and see her great. Whatever he spoke, whatever he did, and whatever he taught, he taught this vital lesson to unite, unite and unite. This was his cardinal principle which he placed above all else.

The method in which he proposed to achieve his prime and important end of uniting India is even more admirable than the intention itself. As a Brahman brought up in orthodoxy he knew the influence of Rajputs in moulding the character of the Hindus. Swami Vishudananda of Benares hinted that Dayananda would only be successful in his

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great mission through a Royal disciple. Swami Dayanand fully realising the importance of the advice, turned his attention to Rajputana after his famous controversy at Benares. He utilised his high position to reach the then Maharana, Maharana Sajan Singh, the head of the Hindu race. He proposed to influence the Maharana which he did and thereby bring about a general revival. He knew what chord to touch. He touched the vital chord, which responded. The Maharana became his ardent disciple. But as fate would have it the Swami was immediately lost to the world and the Maharana died early without putting into execution the idea of uniting India under one religious principle.

Now it is left to the successors of the Swami to continue the work of Dayananda on the lines on which he himself had begun it and to fulfil his prime intention of uniting India as speedily as possible. I confidently hope that the legitimate successors of the Swami will keep his glorious memory alive in all generations by carrying on his great work and teaching the people to forget their past animosities, unite for the future good of India, and stand on the platform as an undivided, indivisable, and closely-knit nation. It is left to the Aryas to see to it that India will in time to come fulfil the high expectations entertained of her by the world at large.

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Life of Swami Dayananda.

INTRODUCTION.

II

By Professor Tara Chand, M.A.,

Shankar left behind him two opposite forces to work their way in the country. On the one hand he left men with a sense of their duty towards God and His Word, on the other, he by teaching them that the world was a mere Illusion, left in them a tendency which developed into false Vairagya (86). For sometime both flourished side by side but ultimately one, which made less demand on the energy of men, succeeded in establishing its rule. All round there was the cry for Vairagya. The nation for a while went into slumber. The sleeping nation was awakened by the succesful Scythians. A great effort was put forth to awaken the susceptibilities of the slumbering Indians. Vikramaditya was the pilot, who now began to steer the steamer of the Indian nation. That great hero by his own personal example taught his people to be active, energetic, plain and simple. Here was a king of kings, who with his own hands every day fetched from the river water for his own use (87). With the touch of such a good king the country felt itself electrified and like one man rose against the invading stranger and succeeded in repelling the advancing wave. Vikrama not only succeeded in maintaining the independance of Arya Varta but also left behind himself an example which continued to inspire those who succeeded him. Salivan was merely walking in the footsteps of his great predecessor when he met successfully the second attempt of the

(86) Even at present most of the lazy Sadhus, who are a disgrace to the country go round preaching that the world is an illusion.

(87) See the "Bharata Varsha ke Mahapurusha."

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Scythians against India. Nor was this all that Vikrama did. His court was the centre of all the learning available then. Every man that could put some claims to learning got a hearty reception in the Durbar of that national king. Above all those who found a shelter in Vikrama's court stood the "Nine Jewels" of his. For full five centuries the impetus that learning had received under Vikrama continued to do its work vigorously. During the reign of Maharaja Bhoja literary anvancement reached its zenith. His reign is the reign which sheds a lustre all its own on medieval India. In his day flourished great physicians, wise engineers and learned poets. The name of all the great men of Bhoja's court is overshadowed by the greatest dramatist of India, Kalidas. His was the poetry which now became most popular. It at once attracted the attention of all. The ideals that it placed before the men of its age, were different from those that belonged to the ancient Aryans. Love attracted Kalidas and love did he place before his students In place of the sublimity of the Vedic Mantras, the spirituality of the Upanishads, the deep logic of the Darshanas, the natural sciences of the Upa Vedas, the men of Kalidas's time turned their attention to the study of the beauty of form and the regularity of feature. It was the æsthetic sense of men that was appealed to by Kalidas. Be it remembered that the cultivation of the æsthetic faculty unless chastened by deep religious fervour leads but to immorality (88). In fact the writings of Kalidas led to the revival of Vam Marga which had long remained buried under-ground. Now it came out with more than its usual vigour.

With the awakening of Vam Marga, rose from their sleep Shaktism, Shaivism and Jainism, against which Shankra had so boldly preached.

Shaivism now made advances to the followers of Shankar. They had already been prepared for being drawn

(88) Cf. The state of Italy at the time of the Revival of Learning.

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into the great whirlpool of Puranic Mythology by their neglect of the study of higher books and their love of sensualism. The ideals of chastity, purity, simplicity and sublimity for which the great son of India, Shankar, stood up no longer appealed to his followers. The result was that they were very easily bribed. Shankar—the man who had denounced man-worship so fearlessly—was declared to be an Avatar of Shiva (89). Having gained the followers of the great Shankar, Shaivism now advanced a step further and made friends with Shaktism. Shakti was declared to be the wife of Shiva. Thus invigorated Shaivism now began to look round itself. It saw clearly that it had one rival within the pale of Brahminism and another enemy without. Seeing this it made friends with the rival within. Thus Shaivism and Vam Marga now joined together to erect temples in the names of various gods. The idols of this age clearly point to this union. Thus with its own ranks closed up, Brahminism stood opposed to Jainism. In order to meet that enemy Brahminism now more systematically than ever adopted the ideals of Jainism with a little change. Twenty-four Avatars were declared to compete with 24 Tirthankars. To have something resembling the Jain books of Katha (mythological writings) Puranas were now composed. There was no great difficulty in writing these books as the Brahmins were partly prepared for it by the example set to them by the earlier Vam Margis and by the encouragement that they had received during the period of Renaissance under Bhoja. With the writing of the Puranas were forged those fetters which were to bind down the descendants of the noble Aryans to foolish customs and silly superstitions. In place of One eternal God of the Veda, innumerable deities came to be worshipped. The place of pure Bhakti and Jnana of Upanishads was taken by the Lila of the Puranas. Woman was dragged down from the high position which she

(89) In Padam Puran Shiva is made to say that he descended on earth in the body of a Brahmin (Shankara) and preached Advatism &c.

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occupied even so late as in the time of Kalidas (90). She was declared to be Shudra, who now came to be treated as if his very touch were polluting. In order to give the monopoly of learning to the Brahmins, the doors of learning were shut against the Kshatryas and the Vaishyas. Being assured of the ignorance of the other castes, the Brahmins also learnt to neglect higher study. Their education consisted in commiting to memory a few Shlokas and in learning how to perform a few ceremonies whose meaning was as much a mystry to them as to their followers. Thus surely and slowly were the Aryans sinking under a heavy load of superstition. During these dark ages of India, sometimes here and there, men like Arya Bhata made their appearance and did something which reminded one of the ancient faded glory of the country, but the nation as a whole remained in a state of helplessness.

When such was the state of India the world outside was in no better condition. Europe was half-civilised and half-demoralised. Christianity had lost its pristine vigour in internecine quarrels. The Pope of Rome had begun to establish his absolute domination over the body and soul of the Christians. Persia was already on decline and China had sunk in a slough of indolence. The people of Arabia (the original Arya Vaha) were following a system of religion under the name of Sabianism which was the prototype of Indian Shaivism (91). Again for a long time the nations of the world had not come in close union.

Under the circumstances there was the need of a great force that should change the face of the earth. This movement made its appearance in Arabia under the wise guidance of Mahomed. Worship of one God was the beilef of Mahomed and it was this beilef that lent such vigour to that great movement which swept like a

(90) The wife of Kalidas himself was ve y learned, so learned indeed, that the pandits could not be a match for her. The tradition asserts that Kalidas owed much of his learning to his learned spouse.

(91) Pt. Lekhram's Kulyat. Sabute Tanasakh p 140 footnote.

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whirlwind over the face of the earth. In a short time great Empires fell before the vigour of the Islamites (92). Egypt was taken almost without a blow. The Roman Empire could not hold its own against this mighty force. Persia too succumbed at the great battle of Nahevand. With the fall of the Persian Empire India was brought face to face with Islam. Now the struggle was to take place between a nation that had once given birth to various nations, the nation which had once reared a noble civilisation and to all other nations given instruction, a nation which at the time, being instructed in Puranic Mythology, lay dull and dormant and a nation that had come into existence only recently, but which had in its very rudeness and simplicity the fullness of fervour and the freshness of faith. Sind being a frontier province had to bear the brunt of the first onslaught (93). The battles that were fought then have an abiding lesson for mankind. At the great plains of Dabil, on one side, under the command of Md. Kassim, stood the Mahomedans with full faith in one God and full confidence in their mission—ready to conquer or fall fighting and enter heaven—on the other side stood the brave and chivalrous Rajputs who, as it were, had sucked the martial spirit with the very milk from the breasts of their mothers. But alas! these brave and bold children of Rama and Krishna were now caught in the meshes of superstition. For several days the battle was fought and always the hardy Rajputs proved too much for the Arabs of the desert. At last the foresight of Mahomed in destroying the flag flying over the Hindu temple succeeded in weakening the confidence of his enemies. Down went the flag, and down sank the spirit of the Hindu, he felt himself forsaken by his deity. The retreat soon turned into a rout and the Arab rule silently went on spreading over the whole of Sind. The Brahmin

(92) On the quick spread of Islam see the "Hakam's History of Europe in the Middle Ages."

(93) See the "Life of Swamiji" by L. Lajpat Rai, P. 59.

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and his astrology would not allow the Rajput to have recourse to his arms. What a pity!

Thus defeated in his first struggle the Hindu, however, did not remain contended with his fate. Soon he picked up courage and succeeded in driving the Arab out of his country, and in recovering his lost territory. Within about two hundred years of this success India saw the birth of one of herg reat sons. He was Ramanuja—the man who for all practical purposes may be taken as the founder of Vaishnavism. The Vaishnava religion had come into existence before Ramanuja, but it was he who made it the rival of Shaivism. In a sense his system is an improvement on Shaivism and the philosophy of Shankara. But he could not resist the general current of the time and sanctioned the adoption of Tilak (Head Mark), Kanthi (a sort of rosary hanging in the neck), Chhap (marks of iron brand on arms) and such other things. It need hardly be said that the followers of Ramanuja like the leaders of Shaivism began to compile books similar in nature to those of Shaivism. The Vishnu Purana and the Shrimad Bhagvat vere now written to occupy the same place in Vaishnavism as the Shiva Purana and the Devi Bhagwat occupied in Shaivism. It may, however, be noted here that the gods of the Vaishnavites are more loving and gentle in their nature than those of the Shaivites.

As the Vaishnava sect was being established in India, that advancing wave of Islam which had once been forced to recede from Sindh, now came with greater vigour on the side of the Punjab. Be it remembered to the credit of our forefathers that inspite of the state in which they had fallen and inspite of the internecine quarrels which ultimately reduced them to the state of subjection to Islam, they did not yield easily and quickly. Well and bravely did they fight and even the daughters of Ind did not show themselves unworthy of them whose decendants they were. The story of the wife of Jaichand of Kanauj is too well known to be repeated here. But inspite of this

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bravery and boldness at last the superstition-ridden decendants of the ancient Aryan had to yield to the rough and vigorous Mahomedans. With Mahomed of Ghore the throne of the Kuravas and the Pandvas passed on to the sons of Islam. But the conquest of Delhi did not insure the conquest of India. The struggle for supremacy continued till the representatives of the older civilisation succeeded in bringing under their control the sons of Islam. Indeed the crescent that had passed over deserts and great seas and which had crossed the high mountains, found its head lowly hanging over the sacred Ganges (94).

During this struggle, keen and quick, for political supremacy the representatives of the intellect of Ind had recourse to several devices to preserve in tact their old traditions. Exclusiveness was the central pivot on which turned the whole system then. This had both its good and evil effects. It, on the one hand, failed to receive within the fold of Hinduism, the great and liberal Islamites, like Akbar and Dara Shikoh and to reclaim those sons of the older religion, who had been forcibly taken away from her, or who had accidently lost their purity. On the other hand, it continued to infuse the spirit of martyrs in the hearts of the fallen Hindus and to give strength and compactness which were so essential then, to the whole race. Under the circumstances, it is very hard to strike a balance between its good and evil results. Among many other devices two may be specially mentioned. One was the introduction of Bards. This has brought down to us the history of those times of troubles and turmoils. No other device could have succeeded in recording the events of the times when men were not sure if they would get an opportunity of taking their next meal. Such a device is indeed worthy of all the praise that it has received at the hands of the great historian of Rajputana—Todd (95). The second device that I shall

(94) The reader is referred to Poet Halli's well known lines on the subject.

(95) See introduction to the "Annals and Antiquities of Rajasthan" pp. 8—9.

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mention is that of committing to memory the sacred writings. This burdening of memory had one evil effect in so far as it did not leave sufficient time for the intelligent study of the Shastras. But the good that it did is much more than the evil. At the time when "every book that was not in accordance with the Koran was destroyed as a profane production and every book that was in accordance with the Koran, as something superfluous," when the accumulated writings of past ages were consigned to fire and when libraries after libraries were destroyed, the Brahmans of Medieval India—the sons of ancient Rishis—from their resourceful brains evolved a device which boldly and successfully did defy the destroying hand of the destructive conquerer.

After the firm establishment of the Mahomedan rule over Delhi and the greater part of the country, the stream of religious movement for some time appeared to have dried up. But soon newer forces came into existence to invigorate the decaying race. The end of the fifteenth century saw the devout and loving Bhagta—Chaitanya—singing sweetly through Bengal. A few years passed and the well known disciple of Ramanuja, Ramanand, began his work at Benares Kabir and Valab Acharya next advanced on the stage. The former had as his mission the uniting of the Hindu and the Mahomedan, the preaching of the identity of Ram and Rahim and the denouncing of idol-worship and such other superstitious customs. The latter, though not so advanced as the former, had enough goodness in him. However, his creed in its later development, has in some respects approached the Vam Margi cult (97). Perhaps the most important reformer of the time, who did his work in Northern India, was the peace-loving Nanak. His mission was but the continuation of that of Kabir (98). His

(96) For example, the reader should see Hindustan review, March 1906, pages 187-90.

(97) The reader is referred to the well known Maharaj Libel Case and various writtings of Swami Blaktanand.

(98) See the "Hindu Heterodoxy" by R. C. Bose, p. 313.

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preaching was simple and direct, pursuasive and full of faith. His own life was an example to be imitated and was followed by devout beings. Though in that dark and ignorance-ridden age he could not reach the fountainhead of truth—the Veda—and thus have the benefit of intimate connection with the Word of God, yet he, in many respects, anticipated the reforms of the profoundest scholar of Vadas, who came later on to revolutionise the current thoughts. During the time that Northern India was enjoying the blessings of the various saints referred to above, Southern India too was being stirred up by a great religious and social revolution. Various and many worthy saints worked there. Here the Hindus and the Mahomedans, the Brahmans and the Shudras, the males and the females, all contributed their quota to the great band of saints that strove for the benefit of mankind Immortal are the names of Tukaram and Eknath, of Changdeva and Jnyandeva, of Akabai and Venubai, of Domaji, and Udhav and of a host of others. They did all sincerely work in the great and glorious cause and by their preaching and teaching succeeded to some extent is shaking the hold of caste intolerence. They boldly preached against useless fasts, meaningless penances, endless pilgrimages, foolish ceremonies and absurd superstitions. They made the conception of the supremacy of one God without a second, the very fundamental principle of their religion. They did enough to discourage image worship. They preached a high conception of family sanctity and even soard so high as to place before their degraded countrymen the high ideal of universal brotherhood by taking up brother saints from low castes and from sects outside the pale of their own religion (99).

At last these religious movements came to be identified with political revolutions. Islam now proved a failure.

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(99) To fully realize the importance of their work the reader should peruse the chapter on Saints and Prophets of Mharashatra in the "History of the Marahttas" Vol. 1 by the late lamented Justice Ranade.

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Mahomedan rule reaching its zenith under Aurangzeb, saw itself already on decline. Guru Gobind Singh in the North and Chhatra Pati Shiwaji in the South began the work of liberation. Guru Gobind was both a religious and political leader. He had in him the true devotion of a faithful devotee, the martial imagination of a military leader and the keen insight of a civil ruler. Shiwaji was, if not superior, by no means inferior to Guru Gobind. He had beside him a great saint—the resourecful Ramdas—as his Maha Purusha and guide. This mighty man of Maharashtra lent a peculiar charm to the whole movement and infused in it that religious fervour which made it possible for his countrymen to attempt to build a great Indian nation, to seat and unseat emperors on the throne of Delhi, and finally for a long time to check the advance of the foreigners who were ultimately destined to bring the whole of India 'under one umberalla.'

The Marhattas unable to keep to the lines chalked out by Great Shiwaji and other leading men of the nation, were predestined to fail ultimately. When that glorious and great attempt at nationalising this country was failing, all round there was confusion. A great number of men were following the profession of the mercenary soldier and the hired assassin. Bloodshed, destruction and devastation were visible all round. Helpless citizens were once more praying patiently with all their hearts, for some power to come and give them the repose necessary for the development of the arts of peace. In the meantime the wisdom of the great God had already done its work. A Company of merchants had left England and begun to settle on the shores of Indian seas. Gradually and slowly this Company went on scquiring territory till by means of the ingenious subsidiary system of alliances, all the minor and conflicting powers were brought under the control of one central authority. Now at last men could clearly see before them the whole of the Indian nation. The provincial separateness began to slowly and gradually disappear.

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The establishment of the power of the Company, however, did not at once give peace to the country. For a long time discontent and restlessness continued. Till the year 1857 the people of India were not able to have any direct communication with their Empress. Every thing was to be carried on through a company of merchants. How long were these Vaishyas (merchants) expected to perform the office of Kshatriyas (rulers)? At last the discontent broke out into a revolution. The men that had long been groaning, now began to cry and act heartlessly, mercilessly and cruelly. The result was the suppression of the revolution, restoration of peace and order, the abolition of the Company and the establishment direct connection between the true rulers and the ruled. So much for the political revolution. More than that was the religiou world convulsed. With the Company came Christianity. With the European began the search into the antiquities of India. Christianity that had successfully flooded three continents, backed amply by the wealth of Europe and America, now stood ready to devour the ancient religions. Many and learned were the men that were renouncing the religion of their forefathers for that distorted and distant child of Budhism. Young men were dissatisfied with their own system. Old men were looking on this separation and desertion of sons and daughters with hollow eyes unable to check it. Christian clergymen in the meantime were ransacking the ancient religious works to criticise the Hindu customs, to find out from them some prophecy in favour of their own religion and their own Messiah. At last it was announced that the Vedas could be used by the clergymen in preaching against the idolatrious ceremonies of the Hindus (100). When the clergy-men were thus busy in taking away the sons of Hinduism to their own fold and when the Pandits and religious guides of Hinduism were unable to check this unceasing drain, there appeared in the arena of religious warfare a brave and bold advocate of the Vedic religion. It was Raja Ram Mohan

(100) See Sj. Lajpatrai's introduction to the Life of Swamiji" p. 68.

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Roy, the founder of the Brahmo Samaj. Here was a man who had studied Western religion and Western literature, but who had at the same time deeply drunk at the founts of the Upanishads. Carefully he surveyed the situation, cautiously weighed the two systems. The Western system was found wanting, the Eastern, therefore, was supported with all his main and might. The advancing tide of Christianity at last found a check. The learned Raja everywhere quoted the sacred Scriptures in support of his statement. He wore the sacred thread and had deep and full faith in the Vedic Revelation. But his death left his work incomplete. His followers repairing to Kashi to study Vedas for themselves, were taught the unscientific commentary of Sayana. Alas! where was the Nirukta, where the Ashtadhyai and where the Nighantu? The learned Pandits of Kashi—that centre of everything orthodox—without a sufficient knowledge of those valuable writings of the Rishis of yore, were unable to satisfy the cravings of those youthful sons of India, determined to critically examine the religious beliefs of their learned forefathers. Woe betide the day when those Youngmen returned disappointed from Benares. The Veda was now renounced by the Brahmo Samaj and with the advance of Keshub Chandra Sen to the leadership of that Samaj, it became more or less a branch of Christianity. Keshub was "a Hinduised Christian or a Christianised Hindu."

During the time when the Brahmo Samaj was undergoing these changes another great force was advancing on the stage. With the advancement of Western education came Western culture and Western philosophy and Western science. The ways and manners of the Westerners were quite different from those of the natives of the land. In this great meeting of the practical West and the imaginative East a severe shock was felt. The citadel of the old civilization was resolutely attacked by the forces of the new civilization and the popular and current mythology of the time failing to satisfy the hearts of young men whose

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imagination was nurtured on the systems of Mill and Tyndall, there rose a cry for freedom and even for the abolition of useful restraint. Religion now was at a discount. Several youngmen were rebelling against the national thoughts and feelings. Hundreds were finding refuge in material atheism and positivism of the West. Thousands were turning away from their old civilization and literature. The ancients came to be regarded as fools and the Vedas the simple strains of the shepherds of Sapta Sindhu. The Rishis and Munis of yore were taken for barbarians and their writings but the babble of children. This was a sad spectacle. Indeed too, too sad!

And now that the Brahmo Samaj was already a failure, Christianity led a more determined attack on the ancient religion and civilization of Arya Varta—the civilization that had successfully withstood the attacks of the Greeks, of the Persians, of the Scythians and of the Mahomedans. Yes the civilization that had been the pioneer of all others in the world. The force of Christianity was by no means negligible. It was a mighty stream which for a time appeared to sweep away everything that came in its course. It broke through the first dyke raised by Hinduism against it. Pandit Din Dayal of the Bharat Dharm Maha Mandal was not far from the truth when he said that one oration of the Christian Missionary was doing greater havoc than a hundred swords of Islam had done.

Seeing the success of Christianity, Islam, Jainism, Budhism and several minor 'isms,' tried to have a share of the tottering race represented by the descendants of the ancient Aryans. All led their attacks on this old dilapidated fort, thinking that it would soon fall. A strange conglomeration of forces this!—scepticism, agnosticism, Christianity, Islam and—alas! what not—all attack the religion of the old Aryans.

On the other hand, those within the fort were sunk in the lethargy of religious fatalism. They were over-ridden by caste distinctions and trodden down by a wily priestcraft.

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They could neither think nor feel for themselves. With God directly they could communicate not. Heaven they could obtain not except through the intervention of Brahmins ignorant—as ignorant as they possibly could be. The doors of knowledge were shut against them all and they could not afford to be seekers after truth. Their religion on one side consisted in observing absurd rites, in performing expensive and wasteful irrational ceremonies, in uttering ready made prayers half-heartedly and unconsciously. On the other side, it consisted in neglecting all the duties of life, in retiring to jungles or in having overdoses of excited prayers, in suspending and even destroying the higher faculty of reason. In this state they were not in a mood to prepare themselves to meet the situation. On the contrary they were fighting one with the other and fighting over very minor and unimportant questions. One man's salutation differed from the other's. One man's prayer did not agree with the other's. One man had a prior right to have a dip in the Ganges. And all these were so many topics for quarrelling and fighting about. Alas! it seemed that the work of those great men who had laboured so sincerely and selflessly was undone. Indeed here was a terrible crisis. Need there was of a saviour to save the situation—of a religious guide to guide the erring sons of the Aryans, of a leader to continue with greater vigour the work of the various reformers and saints mentioned above.

At the time when this land of sages and seers was involved in the struggle described above, the world outside fared no better. The philosophy and literature that was successful in unhinging the minds of the Indian youths had already done its work in Europe and America. Science and religion were at war. The priests were denouncing every step that science was taking as an act of heterodoxy and profanity. On the other hand, every day science was attacking religion more valiently. Men like Bradlaugh with their keen and quick intelligence being disgusted with the existing religion, were denouncing religion

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altogether and turning athiests. Draper's book on "Science and Religion" was soon to see the light of the day and do its work of making unstable the minds of the youths of the two continents. For a time it appeared that materialism and atheism would put a period to the life of religion.

Besides this, there was a struggle—keen and quick—going on between the employers and the employed. Machinery had revolutionised the economic world. Thousands of men had been thrown out of employment. The principles of economic science that were held then were such as to make the struggle intenser rather than milder. The then system of charity too was working in wrong direction. It made the condition of the labourer worse. The labourer in this condition was attacking the employer. The employer tried to keep down the labourer. Trust, that cement of society, existed not. The stability of the society was in jeopardy. Indeed here too was the crisis reached.

Dark and dismal was the scene. The whole atomsphere was covered over with a thick cloud and perhaps without a star to melt it. Gloom overspread every face. In this helpless state the world was expecting a redeemer a prophet, a saviour, a true hero. And where should this hero be born but in India—the centre of the hopes of humanity—the soil which may well be called the meeting place of nations. Already the representatives of most of the advanced nations of the world had been brought to gether on the sacred soil of this land of sages and seers to receive, as it were, the message of the coming hero. Was it not so? Certainly it was. Here and there the penetrating intellect of some of our Western brothers was able to prophesy the advent of the Redeemer to come. The world was looking for it and India's sons were anxiously awaiting it. Nay many were weeping for it. Methought many a young lady with rosy cheeks shed tears and cried more bitterly than that Brahman girl of Kashi whose tears fell like dew drops on the head of Kumaral Bhat. Yes in the

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heart of their hearts, they were painfully repeating the formula "Kim Karomi Kua Gachhami". Their cry was not in vain. Even as the voice and pledge of Kumaral pacified that enthusiastic lady of Kashi, so a mighty voice came to quiet them. "Remember the religion of the Vedas that has ever produced patriots and martyrs in emergencies, who have upheld the banner of truth and justice in the very teeth of persecution and oppression will not fail to give you a hero now. Calm yourselves. Be patient. Here am I studying the ancient lore, here am I wandering to learn Yoga. What for?—for saving this old religion, for protecting this fallen fort, aye protecting it at the cost of my very life. Ah! for giving peace unto suffering humanity". This a mighty voice!—a voice full of hope and peace. It was the voice of the saviour, the redeemer, the prophet, aye the voice of Rishi Dayananda. Even the voice of him whose biography I undertake to place before you, gentle reader!

Come brother—Indian brother, European brother, American brother, Hindu brother, Budhistic brother, Mahomedan brother, Christian brother, come without minding your caste or creed, your race or religion, your country or nationality, come and listen attentively to the story of the life of him, who was a true sage, a real redeemer, a sincere saviour, a perfect Yogee, a complete Brahmachari, a hero in every sense of the word, a man who stood above all others of his time. Come, dear brother, and listen to these words which but too, too feebly bring to your ears the story of the struggle of the seer of the 19th century. Hear it patiently, hear it silently, hear it impartially and hear it heartily. Hear it, digest it, and draw inspiration from it—an inspiration which might serve to make you a noble and worthy son of humanity—aye which might lead you from the low and mean wordly sphere to the high and noble spiritual plane! Amen!

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Views and Reviews.

ADMINISTRATION REPORTS OF THE PUNJAB AND THE UNITED PROVINCES FOR 1911—12.

(By Professor Bal Krishna, M.A., F.R.S.S.)

It is to be regretted that the peoples of India take very little interest in the Blue-Books published by the Government, although it is but a trusim that in them alone, the true condition of the country can be seen face to face. We have got for review the Administration Reports of the Punjab and the United Provinces of Oudh and Agra. All Administration Reports represent the essence of many detailed reports which it would be hard for any one man to buy year after year. But these Administration Reports are veritable mines of information and purest mirrors for showing the real advance or retrogression made by a nation. Hence, all persons who are even a little interested in the political, social, economic, moral, religious educational, judicial, administrative advancement of their country, ought to read at least these reports. In them alone will be found matter altogether indispensable for ready reference and cool calculation.

There are numerous interesting things in these Reports, but we will draw the attention of the reader to four points alone.

Education.

Mr. J. S. Mill has truly said that the most important point of excellence which any form of Government can possess is to promote the virtue and intelligence of the people themselves. Judged by this criterion alone we can say without contradiction that the Government is certainly enhancing the moral and intellectual qualities of the Indians, although the rate of progress is not what it could be, even in poor and conservative India. The chapters on Instruction in both reports are most illuminating on this

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point. The historical analysis of the educational policy up to the year under report, is full of interest and ought to be studied by the reader himself. Here below we will quote a few figures for showing the rapid spread of education among the people :

UNITED PROVINCES.

	1906—07	1911—12
Educational Institutions ...	15,642	16,563
Scholars ...	6,06,174	7,12,000
Total Eependiture...	Rs. 93,39,2:3	Rs. 1,07,92,838
Cost per head ...	... 2½ as.	4 as.
College students (exclusive of European classes) ...	2,929	3,299
Boarders ...	1,060	1,646

PUNJAB.

	1906—1907	1911—12
Total Expenditure...	Rs. 51,96,890	Rs. 68,64,909
Gurmukhi Schools	32	102
No. of increase in Primary Schools.	...	263
No. of increase in their students ...	...	37,934
Percentile increase of the students of secondary schools	...	46 %
Percentile increase of Arts Colleges	...	66 %
Increase in Girl Schools ...	...	108
Increase in their pupils ...	...	55 %

In the United Provinces Report we read with regret that Vedic literature has declined by some 66 per cent. The literature of the Arya Samaj is already insignificant

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and that there should be such a terrible reduction is a matter of no small consequence.

Further on we read that 'the only two real historical works are a second edition of Pandit Ram Dev's Vedic India and Shams-ul-ulma Shibli Nomani's Vindication of Aurangzebe.'

CRIME.

It would be universally recognised that one of the general characteristics of a progressive society is the diminution of crime, pauperism and the lessened need of the authoritative control of governments. Taking our stand on this criterion, let us see the memorable evidence of these Reports. In the United Provinces Administration Report p. 49, we read the following :—

"The total volume of reported crime, including the number of cases reported to Magistrates, was 1,63,612 against 1,59,860 which shows an increase of 3,752 or 2·3 per cent. on the figures of the previous year. None the less the volume of crime is smaller than that of any year since 1898, save 1910. The incidence of crime per 10,000 of population is 33·5 as against 33·07."

Now the evidence of the Punjab Administration Report is as under :

"The total number of true cognisable cases dealt with by the police rose from 41,320 to 46,503. It is pointed out that in the past 10 years reported crime has risen from 26,154 true cases in 1901 to 38,152 in 1911, while the number of cases successfully dealt with has remained practically stationary."

The increase of some 50 per cent. in the number of criminal cases during one decade is really very serious and tells a poor story of the all-seeing department of police and even of the law courts. However, the Report has most truly revealed the best method of eradicating crime when it says "without the co-operation of the general public, however, the single-handed efforts of the police are bound

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to be largely infructuous. Education and material development are proving rapid solvents of the communal responsibility, but progress has not yet advanced to the stage at which the individual recognises that, though his immediate interests lie in shielding the offender, it pays in the long run to throw his weight on the side of law and order."

In this connection, the sound advice of J. S. Mill ought to be laid to heart. * 'A people who are more disposed to shelter a criminal than to apprehend him; who, like the Hindus, will perjure themselves to screen the man who has robbed them, rather than take trouble or expose themselves to vindictiveness by giving evidence against him; who, like some nations of Europe down to a recent date, if a man poniards another in the public street, pass by on the other side, because it is the business of the police to look to the matter—require that the public authorities should be armed with much sterner powers of repression than elsewhere, since the first indispensable requisites of civilized life have nothing else to rest on.'

Rise of Prices.

The third interesting feature of the Punjab Report is the inclusion of a diagram showing the rise and fall in prices of the principal articles from 1857 to 1912. The results of that diagram have been presented below in a tabular form :

Rise of Prices in the Punjab in Seers per Rupee.

	1857	1912.
Barley	55	16
Gram	51½	15½
Jwar	50½	14
Wheat	39	13
Rice	18½	7
Sugar	14	5½
Cotton	4½ (cleaned)	4½ (uncleaned).

* Representative Government P.

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From the foregoing it is clear that during the last 56 years the prices of seven principal articles of absolute necessity for the people have risen threefold, that is, the nominal cost of living for the masses of the Punjab must have risen by three times. The wages of labour have surely increased but whether they have been trebled or quadrupled is a question to be seriously investigated by the Government. **We specially request the Government** to insert statistics of the rise of wages from the year 1857 in the next Administration Report so that the public may not remain in the dark on this most vital problem.

Decrease of Population.

The fourth important point to be disclosed is the decrease of population in both provinces. The population of the United Provinces has *decreased* by 1·1 per cent. in British territory and 1 per cent. including States, since 1901. There has been a *decrease* in the Punjab as compared with the population of 1901 of 2·3 per cent. for the Province, 1·7 for British territory and 4·8 for the States.

Adam Smith, the father of political economy, held the opinion that 'the most decisive mark of the prosperity of any country is the increase in the number of its inhabitants.' The numerous advocates of Malthusianism have not been able to discredit the decisiveness of this remark because the arrest of the growth of population of France is regarded with an unbounded dread. But what of progressive India? Both of the Administration Reports unfortunately convey to us the dreadful news of the dying race of Indians. And still worse matter for serious consideration is that the decaying people are becoming more and more agricultural. On account of the decay of the manual arts, there is a constant migration of numerous skilled labourers to land which is already subject to the law of diminishing returns.

However, one feels relief in reading optimistic words like these in the United Provinces Report. 'There are signs of advance. Education is spreading and that

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vague, indistinct and fearful desire for social reform and the purification of religious and secular life has begun to take a definite shape. There is no longer stagnation but improvement. The **Arya Samaj** has long preached many social reforms, especially higher education, a later marriage age, the abolition of the restriction on the re-marriage of widows and the abatement of caste restrictions. It has doubled its number of adherents in the last ten years and its census figures prove that it practises what it preaches, the factor in any crusade which makes most for its success."

Now, we conclude this review by giving a few important suggestions for the improvement of these Reports.

(*i*) The use of statistical tables for summarizing the results of each section is of utmost necessity in such reports and we think it should be encouraged by all means in the years to come.

(*ii*) In the United Provinces Report, tables and diagrams to show the variations of prices and wages from the earliest possible year up to the present should be inserted.

(*iii*) Average variations in land values—prices of different kinds of land—irrigated and unirrigated, urban and forest—when inserted in these Reports, would highly enhance their worth.

(*iv*) A detailed index for ready reference ought to be an essential attribute of such Reports.

(*v*) In the section of Education, no mention has at all been made of the Gurukulas which are a special feature of the Provinces. Even the premier Institution at Kangri has not been referred to in the United Province Report.

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Our Library Table.

A Course of Indian Gymnastics, Part 1st, Price As. 12 Size 5" × 7" p. p. 113, Illustrated.—By B. Ragha Valu Naidut, Senior Gymnastics Instructor Pathaiy Appas College, 219 Aiyah Mundali Street, Sowcarpet, Madras.

Why should we hold our own things cheap? Try every thing and hold fast to that which is good. The Indian system of muscle movement over a bare piece of plastered ground is as good a system of physical culture as any other. At any rate none should condemn it without giving it a fair trial personally. The author has in the above book set a graded course of exercises from the most easy to the most difficult of each muscular movement specific description is given in all the Madrasi native dialects as well as in English. The get up is neat. Illustrations too are nice and helpful. Each successive exercise begins from the position where the preceding exercise leaves us. Thus there is a pleasing continuity. The effective stretching and contraction of the muscles required by the series of movements will we think quickly and certainly rid the system of all waste matter deposits and accumulations. He who is able to go through all the movements may be sure at least of proper mechanical muscular adjustment of his body. The exercises need no further investment on apparatus and any one can go through them by himself in private, and with great profit. The purchase of the book is the only expense one need undergo. Looking to the superior paper, print, get up and the nice illustrations the book is indeed moderately priced. The book is not written by a tyro. It is the outcome of long experience in the line. We recommend it to every lover of physical culture. It is specially suitable for schools. No school should, we think, be without a copy of this excellent book. A physiologi-

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cal chart showing the various muscles of the human body would in our opinion have been a welcome addition. The various muscles brought into play in each exercise could be easily included and then it would be a valuable aid to concentrative effort. We hope to find these in the subsequent editions of this excellent book so as to place the course in a line with other similar courses. In this age of advertisement testimonials of those who have profited —and many must indeed have profited by this excellent system—would be a great selling asset. The simplicity and utility of this excellent system of physical culture will, we hope, commend it to every Indian.

The Making of the Better Man. By F. T. Brooks. Size 5″ × 8″ *Price Rs. 2.*

The title is suggestive. Really the book has a message for the Genus Homo. 'Let us henceforth understand Earth is Heaven to the extent that we are *true, kind and healthy* and *let us make it so.*' And how? 'Let us make a start with ourselves anyhow and call to others to do the same.'

It is the old message in spring time garb—refreshing stimulating. Man mental, moral, physical is man mind, heart and body here. But listen 'the three great classes of living things are: I. Plants that *live*, II. Animals that (1) live and (2) feel and move; III Men that (1) live, (2). feel and move (3) know and speak'. So is not man 'the Mind caste with the speech mark.' I. Knowledge and speech form our *human* gift: Falsehood is therefore *the* human sin; II. Feeling and movement our animal gift: Cruelty is therefore the animal sin; III. Healthy life forms our vegetable gift: Unhealthy habits are therefore the vegetable sin. The better man has to avoid these and instead be true, be kind, be healthy. Therein lies his mental, moral and physical perfection.

Original treatment is'nt that. Yes, original at every step. Thought on thought and line on line, a refreshing

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synthesis just to bring home these simple truths—simple-sublime, so far-reaching. 'It is universal, practical and entertaining. Every sentence has been tested and has found response.' So says Mr. Brooks, and the book merits all that and more. It is direct, appealing and alive. Away with all confusing mystification! you and I want the simple practical truths of life and here you have just a clear code of the religion of daily life brought out, emphasised and fixed.

Thus attend. 'Untruth is the killing of *your mind*. Unkindness is the killing of *your heart*. Unhealthiness is the killing of your body.' Dont commit suicide. It is not worth your while. Or again: 'The rule for getting is giving.' So, 'In order to get the knowledge we want, we must be true to the knowledge we have. If we are false to our knowledge, further knowledge will be false to us. If we are true we shall be trusted. If we are false we shall be deceived. For as we sow thus shall we reap.' Or again 'Truth is the only right condition of mind.' Or again: 'The one conversion that counts, the one conversion that matters, the one conversion that is a conversion at all is the conversion of a man or a woman, a boy or a girl from less of Truth and Love and Health to more of Truth and Love and Health.' 'Similarly' to get love give love and be kind.' And remember 'if anything goes wrong with love it is from lack of Truth.' Thus does Mr. Brooks ring changes ever on the few essential things emphasising what ought to be emphasised. He cares not for form but seeks the reality. 'I reject', says he, 'both the Devilish 'Christianity' of Christian bigots and the devilish Hinduism of Hindu bigots and I accept as from the one Good God the Good of man wherever I find it witnessed to and I desire to work for the further good of man to-day as best I can. For Humanity cannot avert its doom but by converting itself from falsehood, cruelty and disease to Truth, Love and Health.' For the benefit of our readers we subjoin his own analysis of the lecture.

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Analysis of a lecture on

'The Making of the Better Man.'

BY

F. T. Brooks.

MAN. His main Powers :	Need for growth :	Rule for getting : **GIVING.**	Breaking of the Rule :	**VERDICT.**
I. MIND (power to know).	**KNOWLEDGE.**	i. *Giving knowledge :* **TRUTH.**	**FALSEHOOD.**	Ruins the Power of knowing truth (crooked mirror.)
II. HEART (power to feel and desire).	**HAPPINESS.**	ii. *Giving happiness :* **LOVE.**	**CRUELTY.**	Ruins the Power of feeling hapiness (heart of stone).
III. BODY (power to act).	**LIFE.**	iii. *Giving better general life-conditions :* **HEALTH.**	**DISEASE.**	Ruins the Power to live.

MEANS:

EFFORT

(*Abhyasa*)

INDIVIDUAL.

Resolution (making up one's mind—*Vrata-abhyasa*)

Shame (The Goad)

II. Conduct (following up one's resolution—*charana-abhyasa.*)

COLLECTIVE.

Satsanga or Association for Good. Cultivation of right public-spirit in *satsanga*-nucleus.

PERUSE—PAUSE AND PONDER.

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This is required to be printed. This simple message requires to be circulated in its complete form so as to exert its full force—requires to be published in all its epigrammatic vigor and with all its wealth of illustrative anecdotes—and will you not help the publication? Yes, do please and send the price to Mr. F. T. Brooks, Mylapore Madras and get a copy of the book for yourself.

Correspondence Course of Lessons in Hypnotism, Mesmerism, clairvoyance, clairaudiance, willpower, Mind Reading, Telepathy Occult healing, By Dr. K. T. Ramasami. D. Sc. Ph. D.' Price Rs. three. Kizhanattam Tinnevelly Distt, S. India.

The course is in three parts, The 1st part runs over 63 pages, 6" × 8" size and consists of thirty six lessons showing what to do and how to do it. The instructions are specific. The 2nd part runs over 36 pages of the same size, the 3rd part has 30 pages of about half the above size. The course is very good of its kind. It does not go into any physiologial, psychological or philosophical explanations of the phenomenon but just describes the methods of procedure. There are no suggestive illustrations such as we find in similar English and American courses but that defect is partly compensated by the greater wealth of necessary instruction and variety of methods embodied. The price is moderate and but for the mystery attaching to these otherwise familiar phenomena, it ought to have been still less. All things considered it compares favourably with similar courses. The curious and enquiring may satisfy their curiosity in this line by going over the course but deeper study is certainly necessary for intelligent and safe practice.

'Memory Culture.' By the same author. 21 pages 6" × 8" Price Rs, three.

Here too you find specific instruction in various memory exercises without an intelligent explanatory backing. The exercises given are of the most approved kind. The pity is that most of them are verbatim copy of other

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people's writings without acknowledgment and without so much as quotation marks. This is certainly objectionable. There is no reason why a book of 21 pages should be so highly priced. We would recommend that the portions copied be acknowledged and the book be priced cheaper say at one Rupee or so as it is certainly a necessity and deserves the widest circulation and practice among the student class.

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Editorial Reflections.

THE SACRED LORE OF INDIA.

The Panini Office of Allahabad has rendered an invaluable service to the cause of the rejuvenation of ancient Aryan culture. A number of excellent translations of ancient Indian classics have appeared in the Sacred Books of the Hindus Series published by this office. All the translations are by eminent scholars but the translation of the Upnishads by Pandit Saresh Chandra Vasu and of the Sukra Niti by our friend Professor Benoy Kumar Sarkar easily take the lead. The same office is now going to bring out an English rendering of the Puranas. The series will appropriately be styled "The Sacred Lore of the Hindus." Whatever opinion one may hold as to the value of the Puranas—the congeries of heterogenous and wildly divergent elements—as authentic scriptures affording guidance in matters religious, there can be no two opinions as to their value for the Anti-quarian, the Historian, the Sociologist, and the Reformer. The Hindu nation has not sprung up from the earth fully-developed. Its present has sprung from its past and can be rightly interpreted only in the light of that past. And it is useless to think of building up the future without understanding the present. The Puranas are a mine of information with regard to the dark medieval ages of Ind and the successive steps of our degeneration as well as the layers and sublayers of superstition and myth that have contributed to our present-day social structure can be easily traced in the Puranas and Puranic literature.

We, therefore, gladly commend the "Sacred Lore of the Hindus" to the patronage of all interested in India's past. The fact that the Series will be edited by Professor Benoy Kumar Sarkar is a guarantee that the translations will be accurate and well-done. The following extract

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from the prospectus of the Series issued by the Publishers will, doubtless, interest our reader :—

"The Puranas constitute the Fifth Veda, and embody at once the Culture-Lore as well as the Folk-Lore of the Hindus. And yet it is no exaggeration to say that even our educated countrymen are utterly ignorant of the actual contents of these storehouses of India's National Tradition. It is all the more regrettabe that we have been unconsciously led to the cheapest and most superficial view about these periodical attempts at reconstructing the story of our achievements in culture and civilisation because of the want of facilities for a real familarity with the Sanskrit Texts. Thanks to the efforts of our men of letters who have in recent times popularised some of these original records through versions in the vernaculars. But it is extremely necessary that Translations with Introduction and Explanatory as well as Critical Notes should be issued in English, which is the universal Second Language throughout India. For the Puranas are thoroughly all-India in their origin and subject matter, representing important land-marks in the historic evolution of Hindu life, and possess an abiding human interest chiefly because in them are imbedded the traditions and sentiments of the people of all the four quarters of India regarding their history, geography, manners, morals, arts, sciences, literature, and religion. An English version of the Puranas, each of which is a real *Encyclopædia Indica*, has, in fact, long been a desideratum both in India and abroad."

Each monthly part will consist of 96 pages and the annual subscription is only Rs. 7 per annum (inclusive of postage). Intending subscribers should apply to the Manager Panini Office, Bahadurgung, Allahabad.

A DISTRICT GAZETEER ON SOCIOLOGICAL QUESTIONS.

It has often been remarked by facetious persons that minor Government publications issued by local *jo-hazoors* regardful of prestige and brimful of a desire to appear infallible and free from error, actual and potential, are seldom characterised by humour—for humour ill assorts

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with assumption of airs of superiority, self-complaisance and punctilious regard for dignity. But it does not follow that wild and dogmatic *ipse dixits* of the compilers of these publications delivered with philosophic *sangfroid* do not sometimes afford scope for humour to others. Our attention has been drawn to the following remarks about the religion of the Arya Samaj in the Gazeteer of the Rohtak District 1910, compiled under the authority of the Punjab Government.

"The religion of the Arya Samaj again is making great headway in the District. Although at present the number of Jats who have read the Satyarth Prakash is small, there are many who are attracted by the social side of the teaching and the solvent is working. It is noticeable, how in village after village the Jat is abjuring water from a bhisti's skin ; which till lately he was always content to drink ; the bhistis in Badhi for lack of occupation are actually taking to agriculture. That the Samaj is especially active in spreading its propaganda in the district is a matter of common admission ; and it is said *that one reason why they are so hopeful of success is that some of the loose sexual relations of the Jats correspond closely to certain aspects of the doctrine of Niyog.*"

The italics are ours. The wonder is not that a busy "sun-dried" bureaucrat stiffened by red-tape, worried by administrative details and distracted by a burning anxiety to maintain his "authority" has failed to understand a far-reaching sociological cure of unchastity, both male and female, which the Niyoga surely is, but that he should not have felt the least hesitation in rushing in where angels fear to tread. Ignorant dogmatism is an ill substitute for informed criticism and responsible statement. What would the compiler think of a critic who would say that Christianity is making headway in India because the sexual morality of low class Indian Christians is lax. The practice of Niyoga is no easy task. Niyoga involves self-control which even high-placed occidentals accustomed

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to divorce and re-marriage, cannot easily understand. It is certainly beyond poor Jats. Niyoga is a contract devoid of all elements of sexual enjoyment and even pleasurable companionship. It was entered into in remote antiquity exclusively for the purpose of obtaining offspring for families whose extinction was threatened. It cannot be revived in near future for it presupposes lofty sexual morality which is as yet beyond the reach of moderns. Only omniscient and conceited ignorance or prurient imagination can attribute immorality to this institution. The criticism that it makes extortinate demands upon human nature and presupposes superhuman control of the sexual impulse has some point in it, for lack of self-control is the dominant characteristic of this age ; but to say that it corresponds to some of the loose sexual relations of the Jats or of the philandering smart set in Europe with their *marriage-de-convenance* is to talk undiluted nonsense. We would recommend to the compiler a careful study of the IVth Chapter of Swami Dayanand's Satyarath Prakash.

THE PUBLIC SERVICES COMMISSION AND ANCIENT ARYAN POLITY.

Our esteemed and revered brother B. Bhagwan Dass is the greatest living authority on ancient Vedic Polity. His erudition and scholarship are beyond dispute. His knowledge of ancient Sanskrit works on Sociology and Law is unsurpassed.

We, therefore, gladly make room for the following Written Statement of Views submitted by him to the Royal Commission on the Public Services in India. Whoever reads this statement carefully cannot but come to the conclusion that modern sociological and administrative problems will remain unsolved so long as the principles of ancient *Varan and Ashrama Dharma* are not applied to the solution thereof. The machinery of state may go on creaking and squeaking but it will not

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work smoothly and produce harmony so long as this is not done. Here is the statement :—

Wanted—a True Theory.

It seems to me that while alteration, from time to time, in the details—such as conditions of salary, leave, pension, etc.—have, no doubt, their own use, yet they touch only the surface, and have no real and permanent value. A sound *system*, a true *theory*, is the only strong foundation for an efficient and healthy practice. We should go "to the root of the matter" *also*, in short, and not content ourselves with *only* washing the leaves. I shall therefore endeavour, first, to outline the principles which, it seems to me, should govern the whole situation, and, then, apply them to the matters specially referred to by you, *viz.*, conditions of recruitment, salary, etc., in the Educational Service.

Administration, obviously, should be based upon knowledge. Administration of the affairs of men should be based upon profound knowledge of the psycho-physical nature of man. The scientific West recognises evolution by differentiation and specialisation in all departments of nature, and utilises the law in all kinds of ways, *e.g.*, in respect of raising varied breeds of domestic animals for different purposes. In respect of human nature, however, somehow, it has so far omitted to recognise and utilise the operation of that same great law.

The Ancient Traditional Polity.

The ancient traditional polity of this land bases itself expressly on the main lines of differentiation to be observed in the Human Race. It recognises, firstly, a twofold division therein, *viz.*, (I) the less evolved, technically called 'once-born,' in whom the power of introspection, self-consciousness, self-analysis, self-examination, deliberate self-control and self-guidance has not arisen, and (II) the more evolved, the 'twice-born,' the regenerate, in whom such power has developed more or less. Under the second class a further threefold sub-division is recognised, *viz.*, (*a*) the men of thought, (*b*) the men of action, (*c*) the men of feeling (and art, industrial and fine), according to the predominance, in the individuals concerned, of the one or the other of the three well-known aspects or functions or faculties of the mind. All

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three are equally 'regenerate.' The older indigenous vocation-names of the three will be readily recalled; but their original significance has become corrupted, and so their use now-a-days causes only misunderstanding. In other modern counters of thought, the types may be designated as (*a*) intellectual, (*b*) militant, (*c*) industrial. The fourth class, (I, above), is that of the unskilled laborers. Of course there are endless grades and shades under each, with cross-mixtures and combinations besides; but these four are undoubtedly the main broad classes.

The old indigenous law and social organisation, there is reason to believe, proceeded upon a clear and deliberate recognition of these types. And, it seems to me, it would be well if modern law and organisation also based themselves upon the same fundamental facts of human nature, duly taking account of the operation of the laws of *both* Heredity *and* Spontaneous Variation, and avoiding the manifest degenerations and ossifications which have come upon the old social structure here, with lapse of time, and mainly because of the gradual forgetting of the second law, *viz.*, that of Spontaneous Variation.

Now, if a community falls into these four classes, the Departments of the Government and the public servants which and who are to administer its affairs, also naturally fall into four corresponding divisions. And as public servants ought to be the best specimens of the public, that which is only (*a*) intellectual, (*b*) militant, and (*c*) industrial in the 'public' should be (*a*) spiritual-minded, (*b*) heroic-tempered and (*c*) charitable-hearted and artistic, in the 'public servant.' The first should posses not merely knowledge and information but wisdom; they should be able to see the things of the flesh with the eyes of the spirit and not the things of the spirit with the eyes of the flesh, and to promote in the community the spirit of peace and good-will and co-operation; they should be able to advise the people and the Government as a whole how best to secure the welfare of the community in all departments of its life; they should ever crave to acquire and spread more and more useful knowledge; and they should be able disinterestedly and benevolently to adjust and settle disputes whenever they arise. The second should be ever

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ready and glad to risk life and limb for the protection of the 'meanest subject' and for the securing to each one, of the due exercise of his rights. The third should be ever eager to spend the wealth, entrusted to them, for the careful promotion of works of public utility, for the enrichment of the communal life with artistic treasures of all kinds, for the relieving of suffering, and for the advancement of friendly intercourse between the members of the community.

Corresponding to this division of labor and duty, is the division of remuneration, in the old scheme.

The man of thought, as legislator, priest, educationist, judge, was given more *honor* and less power and wealth. (The Legislative, Ecclesiastical, Educational, Judicial, Medical, Sanitary, Statistical, Survey, Registration, etc., Deparments, and public servants like the Government's Chemical Analyists, Geologists, Botanists, Mineralogists, Architects and Librarians, the Keepers and Superintendents of Records and Museum and Zoological and Botanical Gardens, etc, and most clerks—would come under this head).

The man of action was given more *power* and less honor and wealth. (The Army, the Navy, the 'preventive' Magistracy, the Police, the Jail, the Political, etc., Departments, and public servants like the bailiffs, the Kurk Amins, the executive subordinates of Judicial Courts, etc.,—would come under this head).

The man of industrial and fine art and feeling was given more *wealth* and less honor and power. (The Revenue and Agriculture, Commerce and Industry, Excise, Stamps, Forest, Salt, Income-Tax, Public Works, Irrigation, Treasury and Accounts, Finance, Public Debt, Currency, Railway, Mines and Quarries, Customs, Octroi, Port Trust, Post and Telegraph, etc., Departments,—would come under this head).

Of course it has to be remembered that all three aspects are present in each, but one is *predominant* and decides which class it should be assigned to; and for purposes of administration, men of lower grades of each two will have to be placed under men of higher grades of the other class. Thus the first class in the

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shape of clerks, the second in that of watchmen and warders, the third in that of account-keepers, the fourth in that of the office-peon, the chaprasi, the chaukidar, the sweeper and cleaner, etc., are necessarily ubiquitous.

The Principle of Remuneration.

These three good things of life, honor, power, and wealth, must *on no account* be allowed to be possessed, all of them and in equal degree, *by one and the same person. So only* will abuse of power, mismanagement and misgovernment, the play of all kinds of evil passions and emotions, arrogance, greed, jealousy, malice, hatred, racial aspersions and generalisations about superiority and inferiority, exclusivenesses, mutual thrust and hustle, grab, fault-findings and bitternesses and cries and counter-cries for and against, 'simultaneous examinations' and 'residence in or out of India,' etc., etc., in the public service and in the community at large, as also growth of inefficiency, *will be avoided*, and avoided most effectively and completely. The one exception should be the Governors, who, as representatives of the King, the very Heart and Head of the community, are vested with his supreme prerogative of pardon and combine in themselves the headship of all departments of the Public Service; and even in their case, while the honor and the power must obviously be the highest and the greatest, the salary proper need not be very much larger than that of the highest officer of the Revenue Department (the highest paid under the suggested scheme), but the sumptuary allowances may be as large as required.

'High thinking,' physiologically as well as spiritually, thrives best on 'plain living'; simplicity in food and clothing and housing, an almost 'ascetic' mode of life, is the natural and wholesome way for the brain-worker, if he is to avoid mental and physical dyspepsia. Honor, reverence, veneration, in growing degrees, is the most necessary and most satisfying nourishment as well as inducement for the 'mental body' with which the man of thought has most to work. So a more or less Spartan way, an austere if not ascetic mode of living, avoidance of relaxing luxuries, is the condition of mental, moral and physical fitness for the man of action. Power, authority, the right of command,

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is his remuneration as well as condition of discharge of duty effectively. Wealth, large salaries, the disposal of large amounts of money, as the natural remuneration as well as means of effective work for the man of industrial and artistic feeling. For the unskilled worker, the chaprasi, the 'mental' servant, etc., a sufficiency of food and clothing and housing is the requisite remuneration.

To sum up, the principle of remuneration is that provision should be made for the sufficient and wholesome fooding, clothing, and housing of all kinds and grades of public servants and their families, *in keeping with* the requirements of their respective function, and, over and above this, *honor* should be pre-eminently given to the *illuminator*, *power* to the *protector* *wealth* to the *enricher* of the communal life.

Such are the general principles which, it seems to me, should govern the formation and upkeep of the Public Service. To work out the details would require a volume, and the help of experts.

Application of these Principles to the Administrative Problems of Modern India.

Applying these general principles to the particular points referred to in your letter, I would state as below :—

(*a*) The School and College are the natural recruiting-ground for all the responsible posts in the Public Service, and, if the scope and the connotation of the "School" were, as they ought to be, expanded and extended a little more, then for all the posts therein whatsoever.

The heads of all Schools and Colleges should be required by the Government to maintain careful lists, classified under the three heads, of such of their pupils as show special tendencies and aptitudes for any one of the three functions. Preliminary selections for the Public Service should ordinarily be made with the help of these lists.

(*b*) Further training and probation should be provided at public expense—for educationists, in the special

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subjects and duties they are to deal with. This is being partly and successfully done already, so far as school work is concerned, in the Training Colleges. But similar training should be provided for professorial work also. And a longer course of studies (particularly in Pyschology and Ethics and Physiology) and a greater maturity of mind and body, should be expected and provided for, especially with regard to the future Professor. Special courses of instruction may be given (which is not done at present, I am informed) in the management of Boarding Houses and Hostels and in the requirements of students under the residential system now coming more and more into vogue. After final selection, the would-be School-master or Professor should be encouraged or even expected to marry—as he should be *discouraged* from doing so before completing his training and Probation. In the old ideal scheme, 'son' and 'pupil' are perpetually mentioned together; and he who has not had parental feeling aroused in him, by having children of his own, is lacking in that essential emotional education which alone can fit him fully for taking charge of other's children.

(*c*) The Schoolmaster should begin work at about 25 and the Professor at about 30 years of age; and should work for from 20 to 30 years—the Schoolmaster for the longer terms—according to health and inclination.

(*d*) The salary should be a little higher than at present for the lower grades, and smaller than at present for the higher, making a better proportion, or lesser disproportion—in respect of the supply of absolute family needs. If education for the children, and medical help and dwelling accommodation near the place of work for the family of the educational servant can be provided free, as they should be, then salaries might be reduced considerably in the upper grades, and need not be raised in the lower. The question of payment in 'honor' besides this payment in 'cash' will be touched upon in a moment.

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(5) If comfortable residential quarters are provided free, and transfers are not made too frequently from place to place, as they should not be, then with the present system of many short holidays and a few long vacations in the Education Department, extra leave need not be provided for except for medical reasons or for urgent private affairs, and then adequate subsistence allowance should be given.

(6) Full pension should be allowed after 30 years of work in school, and 25 years in College, ordinarily, and it should be at least three-fourths of the full pay, because the full pay in this Department, according to the suggested scheme, would not be very much larger than the actual living cost. It might even amount to the full pay, if that pay is small because of free provision of residential quarters, etc., which will be lost by the pensioner. There should also be a minimum limit for pensions, which should never fall below a reasonable subsistence allowance. If a son of the pensioner has found employment in the Public Service, the fact may be taken into account in fixing the amount of his pension.

(7) The distinction between 'Imperial' and 'Provincial' should be abolished. It makes for invidiousness and ill-feeling. Grade for grade and rank for rank the salary of European public servants may be certainly larger than that of Indians, because the European way of living, which is necessary for them, is more expensive; but no *extra honor* or *precedence* should attach to that extra salary or to the mere fact of the public servant being a European.

(8) As to the relations of the Educational Service with the I. C. S. and other Services—if the general principles stated above have any value in them, then the I. C. S. and other Services have to be first classified out before these relations can be considered. Under those prineiples, the Judicial Officer—whose business is to *ascertain* what the facts and the relevant laws are—is a "man of thought"; the Executive Officer, Police-Magistrate or other, whose duty it is to *execute* the laws and the Judge's decisions—is a "man of action"; the Collector of Revenues again—is a "man of the industrial feeling". These cannot be merged into one.

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Hence, Judicial, Executive and Revenue functions have to be separated. This being done, the Educationists should, in the King's Durbar, and his Service List and at functions of State as well as of society, take rank, grade for grade, next after the Legislator (in whom the *most* comprehensive knowledge and the most disinterested and universal benevolence is required), and beside or even above the Judicial officer, and certainly above the Executive and much above the Revenue officer. If any one who has taken up service in the Education Department should find, after working therein for some time, that he has mistaken his vocation and would like to transfer to another department, he might be permitted to do so on giving needed proof of fitness therefor; and *vice versa*; but the notion that a post carrying greater *power* or larger *satary* is a *prize*-post as compared with posts carrying the *honor*, the reverence, that belongs and is ever instinctively given to the Teacher's high vocation when it is pursued in the right spirit as it should be, is a notion which should be dismissed with righteous scorn and indignation. (Not very long ago, the Viceroy himself spoke of "*venerable* titles of Mahamaho-padhyaya and Shams-ul-ulama" which are set apart for *learning*. These are the Brahmana-titles. The others, C. S. I., Khan Bahadur, Rai Bahadur, etc., are Kshattriya-titles.)

9. It may be added that *character*—of the highest importance in a public servant—will be automatically secured to a large extent, if the principles above stated are accepted. When it becomes clear that a public servant *cannot* have all three, *viz.*, high honor, great power, and larger salary, in equal degree, simultaneously; that to choose one necessarily involves the *sacrifice* of all surplus of the other two—then candidature for any one of the three main lines of service, each having its well-balanced gains *and pains*, will carry its own *prima facie* guarantee that the applicant has the *corresponding requisite character*. Special tests for each would also not be very difficult to devise.

These Ideas not utopian but truly Practical.

Such are the few ideas that have occurred to me on the

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headings mentioned by you, and I submit them herewith for whatever they may be worth. I am afraid that, under present conditions, it will be difficult to regard them as other than 'utopian'. Yet I earnestly believe that they provide the only rational and consistent and, in the long run, *truly practical* way of systematising the whole administration and solving *all* the more important and acute problems connected with the Public Service; and they are not impossible for the Government to put into action in regulating its own household of public servants.

THE *MARHATTA* ON THE ARYA SAMAJ.

Our esteemed contemporary of the *Marahatta* in the course of an able article on Nationalism thus delivers itself about the Arya Samaj :—

"Those among them, however, who had extraordinary intelligence, enthusiasm and love for their country, tried to engraft the European culture and religion upon our own and their efforts materialised themselves in the different religious *Samajes*. The *Samajes* were the beginnings of Indian nationalism—which in its early years expressed itself in the religious sphere only and which partly expressed itself, strangely enough, in destroying the old national religion. The emphasis formerly laid by them on the destructive side makes one loth to take the great religious preachers and reformers of the seventies and the eighties of the last century as the precursors of Indian nationalism, but in a sense they must be given that honour. Though they could not love the religion or customs of their country as they existed in their times, they loved the country *ideally* and made strenuous efforts to transform what they considered the ugly real into the refined ideal. India first received a rude shock from the impact of the Western culture in the religious sphere and nationalism arising as a response to that shock naturally took a religious form. In its beginnings it was almost unconscious and joined itself with the Western impact in destroying the old national religion; but gradually the religious efforts took a more constructive line of action and emphasised the good that was in our own religious ideas. The Arya Samaj went further than the other

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Samajes in this constructive direction and in responding to the religious shock, adopted a more aggressive policy than any other movement of its class. Not only this, it fostered the self-respect of Indians, by pointing to their *glorious past* when religion was as pure and elevated as any one desired. The Arya Samaj asked Hindus to love their country and their religion, in spite of the ugly realties which, it said, were only adventitious and remediable. It gave the Hindus a past of which they could be proud and promised them a future which they could reach, if only they seriously meant to. The Hindus were in danger of losing all respect for their religion which obviously was, and is even now, in need of some reforms but which it was folly to abuse and despise. The glorious religious past which the Arya Samaj conjured up with its peculiar methods of interpretation of the religious books, may or may not be literally true; but the service it rendered cannot be denied. The Arya Samaj enabled some of the Hindus who were dissatisfied and disgusted with their religion as it existed, to contemplate it with complacence and even pride by presenting its *past* purity, glory and splendour, as seen through the prismatic colours of the imagination. The fact is that one cannot love anything, even one's country or one's religion, unless one respects it. The Arya Samaj rendered a distinct service to some of the Hindus by holding to their view an *ideal past* which they could respect and feel proud of. The other Samajes tried to present an *ideal* future as the object of love and respect, but the *future* has not that stirring and tingling appeal to the emotions which the *past* has and this is one of the reasons why the other Samajes have not succeeded to the same extent as the Arya Samaj has done."

The propaganda of the Arya Samaj has, no doubt, a nationalistic aspect also in this country, and our contemporary has with fair accuracy stated the part which the Arya Samaj has played in shaping the national aspirations of the Hindus although the suggession that it sees the past glory of India through the prismatic colours of the imagination is gratuitous and without any warrant in fact and reality. The Arya Samaj has ample historical

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and philosophic grounds for all statements that it makes in regard to the past of India. Let the *Marhatta* point to one statement made by the Founder of the Arya Samaj which cannot be substantiated. Again our contemporary is quite wrong in tracing the genesis of the Arya Samaj to the supreme need for providing a healthy traditional idealistic basis for genuine nationalism although it has admirably subserved that need.

The Arya Samaj is a world—movement and was intended to be such by Bhagwan Dayanand. According to our sixth Principle the prime object of the Arya Samaj "*is to do good to the world, that is to promote the Physical, Spiritual and Social good of every sentient being.*" The Arya Samaj brings about harmony between conflicting, warring and jarring creeds by providing a synthesis of all religions. It combines all the common features of all the religions of the world and preaches to a seceding generation the long-forgotten truth that the great religions of the world, though differing so much in forms, rites, ceremonies and symbolism, are wonderfully alike in the inward spirit because they have a common origin—the Veda—the eternal body of truths that have always existed in the form of eternal arche-types or ideas as Plato would put it, in the world of the things-in-themselves, if we adopt the phraseology of Kantian philosophy, in the Divine Mind, if Berkley must be called in requisition, or in the spiritual world, as Euken would delight to say. The Arya Samaj as such and in its purest form—when abstracted from limitations imposed by time and space—is a cosmopolitan movement absolutely unconnected with Indian nationalism. But owing to peculiar circumstances rooted in the past history of the Vedic church as well as of holy India, the Indian branch of the Arya Samaj, though continuing cosmopolilton in spirit, cannot but *appear* as an ally of aggressive healthy Indian nationalism. What this means will be clear from the following paragraph which we wrote on the subject in a recent work of ours "*The Arya Samaj and its Detractors.*"

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"But it cannot be denied that the glorious period of the supreme achievements of the Vedic church was the bright period of Indian History. When India was the centre of Vedic propaganda and missionaries were sent form it to different parts of the world, it was also the seat of a world-wide empire and Indian kings exercised direct sovereignty over Afghanistan, Belochistan, Tibet, etc., and Indian Colonists colonised Egypt, Rome, Greece, Peru, and Mexico. When therefore the Arya Samaj sings the glory of ancient India—the land of expositors of Revealed Learning, the sacred soil where Vedic institutions flourished and put forth their choicest fruits, the holy country where Vedic Philosophy and Vedic Metaphysics attained their highest development, the sanctified clime where lived exemplars who embodied in their conduct the loftiest conceptions of Vedic ethical teachings—the healthy forces of nationalism receive an impetus and the aspirations of the young nationalist who had had persistently dinned into his ear the mournful formula that Indian History recorded the lamentable tale of continuous and uninterrupted humilation, degradation, foreign subjection, external exploitation, etc, feels that his dormant national pride is aroused and his aspirations stimulated. It is also true that the nationalism which seeks the shelter of the Vedic church is a great agent of unification of Indian races and is least productive of social animosity or sectarian bigotry. The Arya Samaj takes us back to a period of Indian History long anterior to the birth of Zorastrianism, Buddhism, Christianity and Mahommedanism. If we celebrate the valorous deeds of Pratab or Sivaji, the Mohamadans feel offended. If Shahjahan is extolled as the patron of national art, some Hindus cannot bring themselves to participate in celebrations relating to the achievements of him who was of the race of the Moslem invader Timur. But Rama and Sita, Krishna and Arjuna are national heroes and heroines of whose magnificent deeds and righteous activities all Indians—without distinction of caste, creed or race—might well feel proud. The Upanishadas and the Darshanas are in a peculiar manner the common heritage of all Indians in whose veins flows the blood of Kapila, Jaimini, Vyas and Patanjali no matter to what religion they belong now. If Sanskrit is wonderfully perfect in its structure and capable of

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infinite development, the credit is due to the remote ancestors of all Indians who lived and taught ages before religious squabbles, which have now split up the children of India into warring sects, were even dreamt of. So patriotism, which is the handmaiden of Vedicism, is lofty inspiring, vitalising, unifying, tranquilising; soothing, bracing and exhilirating. Instead of fomenting discord, it promotes love and fosters harmony. Instead of teaching Indians to hate their foreign rulers, it tends to unite the rulers and the ruled in a fraternal embrace because it inculcates the valuable historical truth that classical culture directly and modern European culture indirectly were derived from Indian sources and therefore Europeans, being the descendants of the disciples of our forbears, are our brothers in spirit—their traditions and arts having a common origin with ours. The bond of intellectual sympathy and traditional unity is a bond which survives the ravages of time and cannot be sundered by files of ephemeral sentimentalism, short-lived misunderstandings, and temporary misinterpretations. It is bound in time to conquer stupid prejudice born of the colour-bar. The Vedic church supports Indian nationalism not only by inspiring nationalists with pride in the past and hope in the future, but also by creating reverence in the minds of non-Indian Aryas for India—the birth-place, nursery, and seat of development of the system of thought which alone has given them solace of mind. If devout Buddhists all over the world regard Kapilvastu with feelings of profound reverence, if the mention of the very word Palestine touches untapped springs in the Christian heart, India and specially the peninsula of Guzerat, where Dayanand was born, will become a place of pilgrimage for Aryas all over the world. Though, as we have shown above, Vedicism fosters healthy patriotism, which statesmanship like that of Morley and Minto recognises as a force to be encouraged and enlisted on the side of law, order, evolution, orderly development, and evolutionary political progress on democratic lines, some short-sighted officials—in whose nostrils patriotism of every stamp and species stinks—detest the Arya Samaj and, regarding it a political movement responsible for the awakening of aspirations and the creation of a feeling of national self-respect, desire to suppress it."

In spite of all the abuse and vilification flung at us by cringing poltrons, conforming cowards, despicable traducers and vile hypocrites inside the Arya Samaj and pettifogging apologists off the bureaucratic order of things outside it—that have an axe to grind—we stick to the position summed up above.

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The Gurukula Samachar.

Motto I:—By the force of *Brahmcharya* alone have sages conquered death.—*The Veda.*

Motto II :—The welfare of society and the justice of its arrangements are, at bottom, dependent on the characters of its members.....There is no political alchemy by which you can get golden conduct out of leaden instincts.—*Herbert Spencer.*

OUR FOTHCOMING ANNIVERSARY.

The 12th anniversary of the Gurukula Vishwavidyalaya (University) Kangri Hardwar will be held from the 8th to the 12th March 1914 (both days inclusive).

It is expected that Sanskrit scholars from all parts of the country will muster strong on the occasion. The Saraswati Sammelan (Symposium of tne learned,) will hold four sittings Papers on metaphysical, philosophical, and historical subjects will be read by men of acknowledged worth and distinguished ability and discussions will be held in which learned men from different parts of India will participate. Eminent leaders of thoughts will preside over the sittings of this Sammelan. A conference will be held to discuse practical measures for the co-ordination and organisation of the efforts being made in different parts of India to elevate the depressed classes. It is expected that one of the foremost religious leaders of Hiudu India, will preside and prominent workers in the cause from the different provinces of India will take part in the deliberations. The Aryabhasha (Hindi) Sammelan will be held with unusual eclat. Distinguished Hindi authors are expected to join the Sammelan and contribute to the

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discussions The chief feature of the anniversary this year will be the convocation ceremony of the Gurukula University to be held for the second time. Degrees will be conferred on about 5 young men who have completed their University Course. The Gurukula convocation ceremony is most solemn and impressive and the symbolism is most devout. It takes us back to the ancient days of India's glory when all values were spiritual. The initiation ceremony of about 20 new Brahmacharis (neophytes) will also be held. Besides this, there will be lectures and sermons by almost all Arya Samajic speakers of note in India. Thousands of men and women from all parts of India will join the Mahotsava. This year the gathering will be larger than that of last year because of the certainty that many distinguished scholars well read in India's ancient lore who have never before joined the anniversary will come this year and deliver learned and instructive discourses.

THE RISHI UTSAVA

Illuminations, pyrotechnic display, luminous smoking ascending paper baloons, fire tubes, rockets, crackers, Bhajans to music and feeling utterances, havan, meetings, etc., such the light and serious side of the Dewali festival and the Rishi Mahautsav as celebrated in the Gurukula here.

Every thing begins here with a preliminary purification of mind and atmosphere and so picture the yellow robed Brahmacharis in the octangular Havan shed, the ascending flames of the Yajna fire in the centre, the sonorous chant of Sanskrit Mantras and oblations of Ghee and odoriferous substances. The air all round is fumigated and rendered delicately fragrant. Sacred influences are evoked and the prayer of peace unto all fills the air with its sweet rhythmic resonance.

This preliminary purification, over we retire to the Shamiana erected near by. The Brahmacharis are there and the Professors and Teachers too. Visitors and friends from afar who find it too much to miss the inspiring scenes here have duly put in their welcome appearance.

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Though indisposed there sits Pradhanji, Mahatmaji—staunch to his post, faithful to his trust. Yes, you find him in the Presidential chair—the aching ailing flesh must yield to the claims of the spirit.

Under Mahatmajis auspices then the meeting opens with music from the Sam Veda. An initial Bhajan by Brahmachari Vidyadhar reminds all that they are there to meet the great departed Rishi Dayanand in spirit. The fingers of the harmonist are busy and musical notes re-echo the tune in impersonal pattern. Music vocal and instrumental rings in the ears of the audience, tuning them to the spirit's touch.

Now enthusiastic utterance and feeling words feebly voice the soul sensations of the speakers. Dev Raj of the 10th Class speaks unto all that the Swami was great, because he always attended to the still small voice within him, because he had faith unshakeable in the Lord, because he led a regulated life and because first and foremost he was a lover of Truth. And says Jai Dev of the 13th " We desecrate not this day with gambling and wine as they do elsewhere. Unto us this day is sacred in memory of three great souls, the victorious return of that great soul that Raj Yogi Shri Ram Chandra, the victory in death of another great soul the Karma Yogi Swami Dayanand, the exit of another great spirit the Gnyan Yogi Shri Swami Ram Tirth. We in these fallen times need the light and aid of all these three."

Brahmachari Brahmanand now speaks his mind. To us this day is a day of special memory. We remember the victorious return of Ram, the passing of Sri Ram Tirth who raised India in the eyes of the West and we remember too our great Rishi Swami Dayanand one so great that no words can adequately measure his greatness. Swamiji to me is greatest among the great men. He owed not his greatness to chance or circumstance as did Clive. Again great though Mazinni was, his was the greatness that needed the support of others for its friuition. Not such the case with Swamiji. He was great inspite of opposition.

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Supporters he had none and opponents a legion. Yet he helped even those who opposed him. His the mission of the spirit which few understand and fewer still sympathise with. Through his own soul power he was great, supporting all, serving all, but himself needing no one's support. He proved the victorious life in death. Through victory over death he showed to all the way to life. He knew to live, the secret of death was therefore his.

It is Pandit Harish Chandra's turn now. He has come all the way from Delhi to join the festival. From his chair in the left wing see him leaving his seat and moving up to the table. On his legs he is there to speak out his mind. 'It is a great pleasure and a privilege to participate in this festival here.' So began the Vedalankar, the Gurukula Sanatak: 'He alone can realise the difference it makes to lose this opportunity who has had the privilege of having enjoyed it for several years. I am sorry to have lost the opportunity of joining the Vijya Dashmi celebration but this I could not afford to lose. This is indeed a great celebration. It symbolises the victory of right over wrong. Victorious Rama set free the fettered Sita—chastity assailed by injustice. And just as Rama humbled the pride of Ravan and set free his glorious spouse, even so did Swami Dayanand break through the pride of Brahmans and set the sons of Bharat Varsha free from their fetters. Rama broke Sita's fetters and Swamiji the fetters of our priest-ridden community—a community that had commenced to look for religious salvation not on the self-relying efforts of the individual but on certain privileged custodians of religion, the Brahmans. He made us independent and self-reliant put us to read and understand for ourselves. But alas! just as Jesus was the Prince of Peace but his followers have shed rivers of innocent blood in his name and just as Buddha was the incarnation of mercy and yet his followers the Chinese scarcely leave any animal out of their diet and go the extent of pickling frogs, even so though our shackles have been broken by Swamiji, our race wants not to leave the fetters. It is for the Brahmacharis of Gurukula to carry

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on this great liberalising and liberating mission of Swamiji. "Free has the Swamiji made you. Free you are! Roam like unto the Great Ganges but yet to guide your course Swamiji has set some salutory bounds. To the best in our past he he has bound you. Keeping true to that you are free to do the best you think for yourselves and for all. Let us be true to his great mission and break the bonds of custom and error."

Brahmachari Brahma Dutta takes his stand by the table. He opens his pocket book of Bhajans. Immediately the air resounds with rhythmic utterance. Vocal music is there and the harmonist too is busy. His fingers fly familiarly and at his touch tremulous harmonies keep echoing accord with Brahma Dutto's Bhajan. Sweet sounds stimulate the ears of the audience, the sense of the song too is sweet and inspiring. In many a responding heart there is an inward thrill. And what have we beyond the Pandal? Rounded hollow discs of potter's clay, the simple earthenware lamps of a simple age, in regular luminous rows adorn the slanting iron-roof all round. Marvellous scenic effect with materials to lowly! It is as it were a huge trifold garland of brilliant gems, sparkling, twinkling, flickering and for a time rendering all around luminous and gay. The Havan Kund roof hath its triple row of encircling light. The quarters, the ashram, the kitchen, the College, all all around is luminous. Light, light, all light. Song, music, light, concourse of concordant spirits, you can imagine the scene and its subtle effects. But the music must cease and the light too will sputter out. The music has braced us for the orations to come, the lamps around emit their light in silence illumining all within the zone of their ethereal activity. Professor Ram Deva's figure now replaces Brahma Dutt's. Yes, there he is to utter what he lists and hear we now the Professor of historic parallels. 'There are great men and great men' so begins the Professor: 'Thus Socrates was great but his death witnessed a division among his followers and gave rise to two different schools

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of interpretation. Similarly at the crucifiction of Christ we find a split. There was St. Paul proclaiming the message of Christ as a world message and there were others who thought his teaching was for the Jews alone. Thus again though Lord Buddha was wedded to no particular school of philosophy and preached only things so certain as the duties of daily life, morality and good character, yet at his death too there was a bifurcation—some saying he was an atheist and others claiming him as a real theist—a theist in deeds and not merely in words.

"These souls were great but they were onesided. But Swami Dayanand was an all-sided Yogi—an intellectual giant and a great organiser. He has left no room for doubt in his spiritual philosophy, is political philosophy or his practical conduct. In the Christian Bible you have the Sermon on the Mount but you find no political philosophy. Similarly in the Koran you find very little about Science of Government ; Buddha too leaves these alone. But Swami Dayanand was an all round philosopher. Thus it was only the other day that a man pointed out to me the similarity between the main thesis of Mill's best work "Liberty" and the tenth Principal of the Arya Samaj as enunciated by Swamiji. That rule enunciates concisely what Mill has worked out in detail in his great book 'Liberty.' Swamiji was not only a Gnyan Yogi, but a Karma Yogi as well. The way in which he has interpreted and cleared up religious truths and political principles stands unparalleled in the history of the last 5,000 years. His knowledge had a fourfold harmonious development and the improvements he has suggested are being gradually taken up and followed by the whole civilized world. Thus I have already referred to the principle of Mill's Liberty being embodied in the 10th Principle of the Arya Samaj. Again take the instance of Swadeshism—the great movement of sometime ago. Swamiji recommended and practiced Swadeshi. He recommended Protection for the weaker nations and Free trade for the stronger. Then let us take the instance of Free and Compulsory Education. A great man like the Hon'ble Mr. Gokhale stands for it now. But Swamiji

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anticipated him. He prescribes this in the Satyarath Prakash, and further, that it is to be the duty of the Government to do so. But if the Government does not do so the nation is to do it. Similarly we find the Government recommending the Residential System of Education. Swamiji prescribed this too. He recommended the establishment of the Gurukulas. Again we find people laying stress on Arya Bhasha being made the *lingua franca* for whole India. Swamiji set an example. Though well versed in Gujrati and Sanskrit he took up Arya Bhasha simply for its universal utility and wrote his Satyarth Prakash therein. Similarly he recommend education through the medium of the mother tongue, national education and so many other things we find made so much of now-a-days. He was the 1st to compare the priestcraft to Popedom and break down its tyrrany. Above all Swamiji established the position of the Vedas. He personally practised the truths he preached. Then he was so punctual that he ran all the way to keep an engagement in time when through the mistake of a Seth the promised carriage was not sent to him to carry him to the lecture hall. His philanthrophy was universal. He bequeathed all he had collected for religious preaching and charity. His body he owed to this land and therefore served this land personally and when mentioning the upkeep of orphans as one of the forms of charity he reserved it for orphans of this country but the Veda was for all time and therefore he enjoined that the Dharma should be preached to all. He was thus a universal genius, an all-round reformer and the greatest man that the world has produced in the historic 5,000 years. He was thoroughly independent in mind and rejected all trash. Thus he reached the source of all Truth—the Veda—and regave it to the world as a true Dharma Pustak—the Bible of Humanity.

Once more the audience are regaled by music. This time our harmonist Brahmachari Purmanand, B.A., sings his inspiring song. And now we have the heart to heart words of the President Mahatma Munshi Ram. "Deve-

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lopment, intellectual and moral displays and publishes itself. With great interest I heard all the speeches but before my mind's eye there was one scene all throughout—the scene at Barreli when I saw the Maha Rishi. That was the one picture that possessed my soul all the time. People call him Rishi and Maharishi but I know not how doubting people can do that. However I have faith in him and his image was all that I saw all along. Well, to go on with my experience, Swamiji was in these days putting up in Seth Lakshmi Narayan's garden. My youthful thoughts were at that time free as air, untutored and unrestrained. So my father advised me to go and see the Swami. I accompanied him as he desired but all the way I was sure I would get but little good, for little good could I see in Sanskrit. Ignorance and Sanskrit were with me synonymous. Only to please my father I went there. However when I saw the Swami, all this was changed. I immediately became a great lover and adorer of the Swami. None who was not present personally can understand and realize the magic influence of his personality. I felt it. I was transformed. I wanted to know more of the Swami. I heard that Swamiji went out regularly at 3-30 in the morning to discharge his devotions. I could not understand how a man who worked the whole day upto late in the night lecturing, sermonising, preaching, advising arguing, etc., etc., could again get up so early. So I went to see it all for myself and to find where he went and what he did. I and a few others went, saw him start but he walked too fast for us to keep pace with him and so he was soon out of sight. Next day we arranged to have a carriage so as to overtake him. But then too we soon lost sight of him and it was only on the third day that we could pursue him to his peaceful retreat where he used to sit in Samadhi for full three quarters of an hour daily. We saw that he started at a rapid pace and then ran for some time and then walked to the spot and after prolonged meditation returned. None knew then that he would work such a mighty change in India and would prove such an evolving

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factor. But now all know. We were greatly affected by what we saw. None avowed open sympathy then but now there is not a corner of the wide-world where his name and influence have not spread. And just as when Rama went to break the mighty bow, the poet describes how all saw him after their own fashion even so Swamiji is viewed differently by different people. His name and work strike terror in the heart of some, while others feel happy when they hear his name. Thus some rejoice and some grieve and all are differently affected by this great figure. I feel his blessed memory as a source of inspiration.

I remember how once at the Round Tank Bareali he described the condition of mother India. I have often thought over that picture. Swamiji was asked why he did not indulge in pleasures and comforts and enjoy life as the word goes. He replied 'Behold! Mother India with dishevelled hair and a stream of tears flowing from out her piteous eyes, the mother clad in tattered rags and sighing and bewailing through sorrow and suffering! How can her faithful sons find time for and think of pleasures and comforts, of song and amusement.' This the reason for his sturdy simplicity, his ascetic self-denial.

And just hear this about his intrepedity and undaunted truthfulness. One day Swamiji was crying down the Puranas exposing their absurdities. The European part of the audience was pleased. The next day he was just as hard upon the absurdities found in the Bible. The Europeans were angry. The Collector whispered a word of warning in the ears of the Seth to advise the Swami to be less outspoken. The very next day the Swami mentioned the incident in his lecture saying that he was told, the Collector would be displeased if he was outspoken. He said 'I would not suppress an iota of Truth were all the Emperors of the earth to get angry. Is there any among the princes and potentates who can touch my soul. When I see any such I shall decide whether I shed desert truth.' He used to say that he had never broken his vow Brahmacharya and that none could therefore materially harm him.

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The Swami left his home in response to the wail of mother India. Through his wanderings in the field and jungles, by the river and by the mountain side, he attended his mother's call. He realized that a true son can never rest till the mother was in that wretched and distressed condition. The condition of mother India is no better now. When he was alive we had hope that he would serve and soothe the mother. But now he too is gone. Yes he passed on this very night—years back. Remember, little will be done by writing volumes or making all these fine speeches. Through Brahmacharya alone can we serve this motherland. The stones and ground hereof are not the mother. This mother is sacred, for all civilization started from here. The rivers and mountains are the body of the mother but her soul is the religion. It is the duty of every true son of the soil to keep the mother happy and soothe her sorrows. The spirit of the Maharishi is ever stirring us on to serve our dear mother. Oh only if we have the hearts to hear the message!

He himself tried to serve the mother and redress her troubles. He was her eldest child, we must faithfully follow in his footsteps. But the seed of his teaching will fructify only in the right soil. The soil is prepared by Brahmacharya. Brahmacharya is the quickening force. The Rishi could claim that he never lost his Brahmacharya. It was a personal reply to me. I believe it as he never told an untruth. I believe, in the last two thousand years we haven't had a man like him. So I believe his work will never die.

His followers understand him not. We must all be pledged to right resolves. Let the Brahmacharis be pledged to right resolve and the householders too and all the four Varnas. As the day is not beautiful without the sun and the night without the moon, the body without life even so the soul can't shine out in all its glory without Brahmacharya. Those whose heart moves to serve the mother must first of all observe Brahmacharya. The spirit of Dayanand cries that. To

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believe in his words without following his advice of observing Brahmacharya is useless.

And the Swami claimed he gotall this from the Veda. It was not his personal message but the message of God given to Ancient. Rishis. He got all his inspiration from the Vedas and told others to do likewise. He has done a great work. How can we discharge the great debt of our gratitude to him, Why? by doing as he did. He did this good work and that good work at one time and at another. But the work he did always and everywhere what was it. Why, it was Brahmacharya. If any one takes him to be his Teacher let him observe Brahmacharya. Brahmacharya was his soul. May his soul move you to preserve your purity and manhood. May God help you all to be true Brahmacharis and thus be able to help his good work."

Words of peace are now wafted on the air. The hamiana to a man recites peace unto all, the living and the lead, unto the mineral, vegetable, the animal and human and spiritual kingdoms. Peace unto all and thus we disperse to break bread together as true brothers of the great brotherhood, this family the Gurukula.

About ten minutes or so the outside audience stroll hither and thither to stretch their limbs. Says one to another within our earshot 'Pradhanji's lecture has been a most impressive one. Every one must have taken a fresh resolve to remain steadfast in his Brahmacharya.' 'Yes' replies the other 'It has moved my heart to a fresh resolution and brought the grandeur of Brahmacharya once more very vividly before me. I have been braced up. That is what I feel.' This the effect on the outside audience. The Brahmacharis must have received a distinct push in the right direction.

Well, so after this inspiring speech we find rows after row of dishes and jugs and earthen saucers, the dining arrangement for all the three hundred. The roofed dining halls are filled with Brahmacharies each squatting on his *asan* before his separate dish and the

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open dining hall for the staff and visitors. Professors, Teachers, Suprintendents, Visitors all squat before their separate dishes, get ready for this interesting function, while the tall figure of Mahatmaji is seen moving through the different halls to see that all are properly provided. Melodious chant of grace resounds from the roofed halls. The rising sounds subduing all to order are echoed forth from mouth to mouth. Hands are busy now doing justice to the sweetmeats and other suitable savoury preparation placed before the partakers and many an innocent joke sets the groups asmiling or sometimes is so interesting as to explode in bursts of laughter. Merry laugh and joyous meeting——the stomach fast afilling and the spirits correspondingly easy. Pradhanji has also joined though a little after all have commenced and so all break bread together in joyous comradery and loving brotherhood.

All have had their fill. Washing of hands and rinsing, cups of water gulped here and sipped slowly there, jokes and interesting talk everywhere, a search for misplaced shoes and footwear, and the whole assembly discharge in joyous unrestrained groups into the Ashram square. The Brahmacharis have had each his share of illuminants, crackers, firetubes and all the usual kinds of innocent fire works. And now we witness a regular pyrotechnic display.

The youngsters all around strike their coloured light match sticks blue, red and green and bathe all in coloured light. Strange play of light and shade, silhouttees and profiles in abundance, a group lit up there and then disappearing in misty darkness ! Oh what a grand and beautiful scene! Many a one takes folds of interlaced crackers and setting the fuse a fire startles the different groups with ineffectual but formidable cracking explosions. Some one there pins the fireless fire-star fountain, the starlight torches in another's night cap or loose shirt and quite a group gather to witness the fun. Inverted earthen bowls are here and there transformed to fountains of yellow upstreaming light

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at the living touch of a sister illuminant. Several bamboo-lathis have vomiting firetubes fixed to both ends and are cleverly whirled making quaint circles of fire with the living figure of the performer in between. Gyan and Jaydev are experts there and figure beautifully mid the ever-shifting stick circle of fire they make round themselves by rotating these vomiting firetube bamboo lathis. In short firetubes are there, and rockets, firebaloons, the ascending lanterns so interesting from afar, Greek fire and Bengal fire, fire draks, fire fuses all in interesting variety and we have the fire stink too, the smoky fumes of sulphur. A strange weird scene that wonderful night! Even as one reconstructs in memory the grand picture of it all, one feels how it beggars all description.

And now disperse we to rest. The scene soluminous and gay is gradually being swallowed up by the surrounding darkness. The lamps ahead so glorious and sparkling gem like have consumed their little store of oil and at last sputtering out their little flames leave the world as dark as before only to treasure the sacred memory of an illumination that was.

Rest-refreshed we get up next morning and after due discharge of morning duties meet—this time in the Library Hall. It is an extraordinary session of the Sahitya Parishad. Pradhanji is in the chair. Several very nice papers are read in connection with the life, character, doings, philosophy and teachings of the great Rishi Swami Dayanand. Every one contributes his find to the composite picture and the total touches reveal a personality, ideal and grand. Some one of logical and historical turn of mind showed how the equilibrium of society was upset by the privileged priestly class the Brahmans and how Swamiji restored the equilibrium and dispelled superstitious and evil customs. 'Babus were not wanting, the learned fools proud of their learning who despised Sanskrit. An independent thinker was needed to reveal the treasures in Sanskrit. Shall we carry on its work and help the ignorant and poverty-strick-

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en.' Another catalogues some of his pre-eminent virtues, his keen sense of duty, his God consciousness, his devotion to Truth, his intrepidity and his immense forgiveness. Professor Tara Chand spoke of Swamiji as an Educationist saying that the best thoughts of Western thinkers were to be found in Swamiji's works. 'Thus he recommended the education of both the sexes as did Comenius of old. Education meant with him 'Harmonious Development' an ideal so much pressed forward now-a-days. Similarly Swamiji is also an advocate of manual training, of the great need of moral training, of giving full authority to the teacher, etc., etc, all of the most modern phases of the educational ideal. Similarly take the ideas of Brahmacharya, Prenatal culture, influence of motherhood, etc., etc., the ideas that are being lauded everywhere—all these you find in Swamiji's writings. Or again take the morning walk and begging—how very good for health and humility. Or yet again that words and things must go together, or that the act of learning should impart pleasure to the receipient, that biographies have a distinct educational value, that educational institutions should be situated in healthy and inspiring localities, that only classical works should be taught, that the personality of the teacher goes a great way, that education should be universal and compulsory, all these we find in Swamiji's books and much more besides. For when the student goes from door to door abegging, he feels himself the son of the community and then doth all discord disappear and Krishna-like a co-student respects his fellow pupil be he the poorest Sodhama.' Yet another speaker finds in Swamiji a great Britdhari—Solemn vows all solemnly fulfilled. The stone idol suggests the search after reality, the sight of death, the problem of conquest of death and thus is the search after truth undertaken and fulfilled, the vow to emancipate the race how heroically pursued, the life vow of personal purity, of sacred celebacy for service of motherland how steadfastly observed! Master Mukhramji sees in Swamiji's life the sermon of having a worthy ideal and realising it. Swamiji

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embodied the highest ideals. Swamiji and fear were incompatible. Swamiji and truth were synonymous. He would hear even a child if the child had a truth to impart. He was his ideals embodied and so has he left a great work. The Gurukula is one of his ideals worked out. Let us never forget his ideal existence.

The stream of lecturing is now succeeded for a while by melodious music. Another speaker succeeds and finds the Swami a perfect Yogi and proves that, from his recorded life incidents, from his Yoga-abhyas, from his conquest over heat and cold, from his powers of prevision, his knowledge of the past, present and future, his prediction of death. 'He had,' the speaker said, 'that Yogic power subtler than electricity and more far reaching than the wireless.' Professor Lakshmandas then saw in Swamiji's history the fulfilment of the law of cyclic alternation of darkness followed by light and regretted that there should be a split in the great movement inaugurated by him. He was for meeting half way, and for united effort.

There was then another outburst of refreshing song and music and last of all Pradhanji who though ailing was present said with impressive eloquence 'I had not to say anything as my long separated Acharya has been so beautifully painted by the different speakers. There is possibly no other place in India where Swamiji's life is not only so lovingly discussed, but also so reverently contemplated as it is here. Let us bring before our mind the composite picture portrayed by the various speakers, so that we might have it as a guiding light for the whole year, so that the year through we may behold that pillar of light. I believe that the thoughts of the Brahmacharis will be taken in the loving spirit in which they are proffered and that their loving suggestions will not be forgotten by the teachers and workers. One thing in the life of Swamiji we must never forget and that is

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'To Thine ownself be True
And it will follow as the night the day
Thou canst not then be false to any man.'

He was true to his highest self. He had faith in himself.

He practised what he preached and worked out his beliefs. He believed in the Veda, he believed in God and he believed in soul. His was not the false faith of weaklings who believing in immortality still lie wallowing in the mire of materialism, but he did as his Godhood directed and had the true Rajput ideal of intrepidity before every man of woman born. He was intrepid because he believed in the immortality of his soul. He could maintain his Brahmacharya because of his faith in being a child of the Divine, being an Atma. We have not realised that. His intrepidity—is it not the same that your psalm of peace unto all contains in its mantrams. Yes, true peace is secured by intrepidity. Despite the teaching of Christ Europe is one huge armed camp, side by side with religion the preparations for war are going on. Why all this conflict between creed and deed? because of the want of true realisation of the Truth of the Atma, of the immortality thereof and inherent power of improvement if we will. Let a man realise that he is a soul and he will no longer delight in this lower life. Realize that you are souls ye are pure, ye are worth all you dare, then though you may not all be Dayanands but all may get an inspiration to leave their lower courses, their animal existence, their vermin life—that those of the nature of the spirit should not wallow in materialism. Low you can get to a certain extent and not beyond but to your progress there is no limit. But remember man cannot get true independence by going matter-wards, therein is fettering, but only by going upward, soulward should we be free. When we realise that, we shall be able to do good to ourselves and others. May we all realize this—work this—out. With this lofty soulful speech, ended the grand Rishi Utsav, an occasion affording annual inspiration to the Gurukulites.

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NOTE.

The two Professors whose photos do not appear in this group are Pandit Govind Shastri of Benares Fame, Professor of Sanskrit Literature and Philosophy: and M. Tara Chand, M.A. (Bombay), Joint Professor of English Literature.

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"Of all gifts that of Divine knowledge is the highest and the noblest."—*Manu.*

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Vaidika Dharma and Other Faiths.

(A BRIEF STUDY IN 'RELIGION AND RELIGIONS.')

(BY PANDIT BHAGWAN DASS, M. A., OF BENARES.)

I.

"SCIENTIFIC Religion"—a Religion of Science—a Science of Religion—a Science and a Religion in mutual friendship and support and co-operation, bound together in indissoluble bonds of logic and consistency, a reconciliation of head and heart, a holy and happy marriage of strong Reason and beauteous Emotion with multifarious and handsome progeny of noble actions—such is the despair of the present and, at most, a tantalising dream of the future, for the modern civilized mind.

Enormous labour has been expended by that mind on the study of 'Religion,' of 'Comparative Religion' and now, in the last few years, of 'the Psychology of Religion'—a Science of very recent birth. This is the natural order of progress in all departments of knowledge, first observation, then comparison, then examination and investigation into root-causes. As described in the old *Nyaya* works:

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त्रिविधा चास्य शास्त्रस्य प्रवृत्तिः, उद्देशः लक्षणं, परीक्षा चेति (*Nyaya Bhashya*, I, 1, 2). And in the study of the *psychology of religion* is the hope of the 'dream of the future' being realized by that 'modern civilised mind.' Truly admirable is the industry of that young, vigorous, enterprising, self-dependent mind along all the lines of knowledge. It despises the old. It will not take what is given to it. It must snatch—itself prefers to say 'conquer'—for itself. May it conquer the kingdom of heaven. may it achieve the Truth of Religion, the Spirit of Righteousness. very early—along these lines of *psychology*—lest, and before, the unchecked forces of over-energetic egoistic turbulence prevail and become able to hurl the nations and the races into devastating wars and fling humanity back into the long darkness of the barbarous ages.

A writer in the *Hibbert Journal*, not very long ago, discussing the causes which were enfeebling, endangering and bringing decadence upon civilisation in the West—which enfeeblement and decadence he affirmed positively—went on to say. "The remedies lie in the modern man's .....more exact knowledge of *the laws of Evolution and psychology*." Prof. Bergson, the philosopher who is very much 'in fashion' at present in Europe, as President of the Psychical Research Society, in his presidential address, in May 1913, spoke regarding "the developments that would have followed if all our science for the last three centuries had been devoted to the study of the mind rather than of matter. If Kepler, Galileo, and Newton had been psychologists, *the study of mind* would have attained heights comparable only to the level on which astronomy and physics now stand. Biology would have advanced on vitalist lines; we should have had a therapeutics based on 'suggestion'; *psychical research*, instead of needing a society to advance it, would hold the place that physics now occupies, and, instead, we might have had a society for physical reseach." He went on to say, "But it was not desirable that things should have thus developed. There would

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have been wanting that scientific precision, the anxiety for proof, the habit of distinguishing that which is certain from that which is simply possible or probable. With the precision, the rigour, and the scruples which the physical sciences have produced in the investigation, and renouncing the bad metaphysics which embarrassed research, *the science of mind* would, he believed, attain results surpassing all our hopes." The Hindu reader who remembers the *Yoga Darshana* here, and remembers that it is veritably Practical or Applied Psychology the *Art* of Psychology—whereby different states of consciousness Jagrat, Swapna, Sushupti, etc.—now working on comparatively disconnected planes, in comparatively disconnected worlds, the waking world, the dream world, the slumber world, or Bhuh, Bhuvah, Swah, etc. can be linked up, and many physical and superphysical powers now latent in man can be developed—such reader will realise the full practical bearing of Prof. Bergson's remarks; their practical bearing on the methods of education and research in West and East, which should naturally supplement each other and make up a perfect whole. What the East has dropped and lost, in the hurried and stormy march of time, of her possessions in the department of *physical* research, it may regain by its contact with the West. What the West has not yet found in the department of *physical* research, it may find at least clues to, and hints of, through its 'conquest' of the East, and develop and promulgate anew and more quickly for the benefit of the world. It does not matter in the least whether credit is or is not given for those hints and clues, to the ancient works—so humanity profit, so physics and psychics, religion and science, meet and combine for the common good.

In the meanwhile what have Western scholars to say as to the nature and uses, if any, of Religion? The latest and most authoritative Dictionary of the English language—the *Century*—gives such definitions: "(1) Recognition of and allegiance in manner of life to some superhuman power or powers, to whom allegiance and service are regarded as

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justly due. (2) The healthful deve'opment and right life of the spiritual nature, as contrasted with that of the mere intellectual and social powers. (3) Any system of faith in and worship of a divine Being or beings. (4) The rites or services of religion ; the practice of sacred rites and ceremonies." And the work quotes others of the more famous definitions. Thus J. Martineau : " By religion I understand the belief and worship of Supreme mind and will, directing the universe and holding moral relations with human life." And J. H. Newman : " By religion I mean the knowledge of God, of His will, and of our duties towards Him." And Mathew Arnold : " Religien.....'s Ethics heightened, enkindled, lit up by feeling " ; morality plus emotion. Latimer : " Pure Religion.....standeth.....in righteousness, justice and well doing." " Religion is the communion between a worshipping subject and a worshipped object—the communion of a man with what he believes to be a God." (*Faiths of the World*).

The latest edition of the Encyclopedia Britannica—the quintessence of Omniscience upto date—gives prominence to two definitions ; Tylor's : " Religion is the belief in spiritual beings " ; and Frazer's : " Religion is a propitiation or conciliation of powers superior to man which are believed to direct and control the course of nature and of human life." And the writer of the article after duly pointing out the defects of these, puts forward his own suggestions that the missing and much hunted secret is to be found in a due dissection of the notion of " the Sacred," which he believes to run through all forms and views of religion. And he accordingly discusses that notion threadbare. The Sacred as (1) the forbidden, (2) the mysterious, (3) the secret, (4) the potent, (5) the animate, and (6) the ancient ; then, the activity of the Sacred in its aspects of (1) fecundity, (2) ambiguity, (3) relativity, and (4) transmissibility ; and, finally the methods of the exploitation of the Sacred, by (1) acquisition, (2) concentration, (3) induction, (4) renovation, (5) insulation and (6) direction—such are the subtitles of hi

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theme and the objects of his industrious labour—all most *informing* undoubtedly, but not *satisfying* to either head or heart.

The following extracts are taken from a useful book by Leuba on "*The Psychological Origin and the Nature of Religion*: "The students of religion have usually been content to describe it either in *intellectual* or in affective terms. 'This particular idea or belief' or 'this particular feeling or emotion' is, they have said, 'the essence' or the 'vital element' of Religion. So that most of the hundreds of definitions which have been proposed fall into two classes. We have, on the one hand, the definitions of Spencer, Max Muller, Romanes, Goblet d'Alviella and others, for whom Religion is 'the recognition of a mystry pressing for investigation,' or 'a department of thought,' or 'a belief in superhuman beings'; and, on the other, the formulas of Schleirmacher, the Ritschlian Theologians, Tiele, etc., who hold that religion is a 'feeling of absolute dependence upon God,' or 'that pure and reverential disposition or frame of mind we call piety.' According to Tiele, 'the essenee of piety, and, therefore, of Religion, is adoration.' As these amazing discrepencies and contradictions.....arise primarily from a faulty psychology, a moment may profitably be devoted to an untechnical statement of the present teaching of that science upon the relation existing between the three acknowledged modes of consciousness—willing, feeling and thinking.....Every pulse of consciousness is psychically compounded of will, feeling and thought..... .....To-day it has (therefore) become customary to admit that 'in Religion all sides of the personality participate. Will, feeling and intelligence are necessary and inseparable constituents of Religion.' Religion.....is compounded of will, thought and feeling, bearing to each other the relation which belongs to them in every department of life. And it will, moreover, be clear that a purpose or an ideal, *i e.*, something to be attained or maintained, must always be at the root of it.....Religion, then, is a particu-

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lar kind of *activity*, a mode or *type of behavior*..... impossible to identify with a particular Emotion, or a particular belief....." Then Leuba goes on to describe, in successive chapters, the three main types of behaviour, (1) mechanical, (2) coercitive or magical, and (3) anthropopathic or Religious; the origin of the ideas of ghosts, nature-beings and gods, out of (1) swoons, trances, etc., (2) hallucinations, (3) spontaneous personifications, (4) the search for causes; the distinction between and the mutual relations of religion, magic and science, primitive religious emotion; and, finally, the nature and the function of religion,—all very elaborate and, as in the other cases, full of straining to achieve minute analytical distinctions (on the *Nyaya* maxim अणुरपि विशेषोऽध्यवसायकः and all very *informing*, again, as said before, but not *satisfying*. The explanations require explanation. In the last chapter of his work, Leuba, after discussing (1) the passive and (2) the godless, religions (as he calls Buddhism and Comte's *Positivism*), and incidentally drawing a distinction between religion and philosophy, says " we would therefore throw out of our definition any thing which did not include (1) a belief in a great and superior *psychic power*—whether personal or not, and (2) a *dynamic relation*—formal or organised or otherwise—between man and that Higher power, tending to the preservation, the increase and *the ennobling of life*.....Active Religion may properly be looked upon as that portion of the struggle for life, in which use is made of the Power we have roughly characterised as psychic and superhuman, and for which other objectives, 'spiritual,' ' divine,' for instance, are commonly used.....The conception of *the Source of Psychic Energy*, without the belief in which no Religion can exist, has undergone very interesting transformations in the course of historical development," as indicated by the words polytheism, monotheism, absolutism. " As belief in a God seems no longer possible man seeks an impersonal, efficient substitute, belief in which will not mean disloyalty to *science*. For man will have life, and have it abundantly, and he knows from experience that its sources are

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not only in meat and drink, but also in 'spiritual faith.' It is this problem which the Comists, the Immanentists, the Ethical culturists, and the mental Scientists are all trying to solve. Any solution will have the right to the name Religion that provides for the preservation and *the perfectioning of life by means of faith in a superhuman psychic Power*" These are the words with which Leuba concludes his book.

Before passing on to examine whether Vaidika Dharma fulfils these conditions, we shall refer to two other definitions—noting, incidentally, that as the definitions quoted by Leuba at the outset show either "(1) an *intellectualistic* or (2) "an affectivistic" bias, in his own words, so his own view shows (3) an 'activistic' one, as when he says, "will without intelligence may be possible but intelligence without will is not"—though no doubt he marks a distinct advance in referring expressly to all *three* aspects of consciousness, as Pfleiderer and James also do. William James, the brilliant and yet most kindly natured and sympathetic philosopher, expresses his mind on the subject thus: "In broadest and most general terms possible, one might say that religious life consists in the *belief* that there is an unseen *order*, and that our supreme good lies in harmoniously adjusting ourselves thereto. This belief and this adjustment are the religious attitude of the soul. In the ordinary sense of the word, however, no attitude is accounted religious unless it be grave and serious; the trifling, sneering attitude of a Voltaire must be thrown out if we would not strain the ordinary use of language. Moreover, there must be something solemn, serious and tender about any attitude which we denominate Religion. If glad it must not grin or snigger; if sad, it must not scream or curse. The sallies of a Schopenhaur and a Nietzsche lack the purgatorial note which religious sadness gives forth. And finally we must exclude also the chilling reflections of Marcus Aurelius on the eternal reason, as well as the passionate outcry of Job."

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To make one more reference to Western notions of Religion, J. B. Pratt, a living and most able worker in the same field, in America. defines Religion as man's "attitude towards the determiner of his destiny," and, distinguishing four varieties of this attitude, *viz.*, the traditional. the rationalistic. the mystic, and the practical, recommends, for an ideal life, the due combination of all.

All these quotations and extracts help us to see how, gradually, the chaos of ideas about the nature of Religion, is taking shape in the West. Let us now pass on to examine what the finished shape is, or rather *was*, unfortunately, in and for the East

'Scientific Religion'—religion "which will not mean disloyalty to science"—is the ideal goal. But—'*Vaidika Dharma*—hackneyed phrase as it is, and either meaningless in many mouths to-day, unhappily, or, indeed, possessed of a very narrow and sectarian and ill-meaning—is it not the *exact* equivalent of *Scientific Religion*? Nay, is it not more and better? For *scire* refers more perhaps to *sense*, knowledge, while विद्, *wissere*, *wit*, refers more to intellectual, rational, *thoughtful*, knowledge which has absorbed, assimilated and systematised *sense*—knowledge. Also, the same root विद्, which means 'to know,' 'to be aware of,' 'to be conscions of,' also means 'to exist,' indicating thereby at once the primal, basic, essential fact that to *exist* is to be the object of Consciousness, and that Universal Consciousness संवित् is the fundamental Reality and the support of the whole universe—its only ultimate.

पिता ऽहमस्य जगतः माता धाता पितामहः ।
गतिर्भर्त्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।
प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम ।
उपद्रष्टा ऽनुमंताच भर्त्ता श्रोक्ता महेश्वरः ।
परमात्मेति चाप्युक्तो देहे ऽस्मिन्पुरुषः परः ॥ (*Gita*)

I am, *i. e*, the Self is the Generator and Father of this moving world, its nourishing and fostering and measure-developing Mother, its fostering nurse and Supporter, its

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earliest and most ancient Ancestor, its final resort and the Goal of all its endless movements, its Maintainer and Husband, its Lord, its Witness and Spectator, its Abiding Place, its Refuge, its Friend, its Originator, its Preserver, its Winder-up and Destroyer, its Reservoir, its Seed unperishing, its attentive yet aloof and detached and reposeful Guide, its Sanctioner, and its Enjoyer—the Supreme Lord of it all——the I that is known as the Paramatma manifesting in and through all living bodies "—Such is the profound implication of the very name in the ancient language—an implication which is being approached and realised more and more closely every day now in the West. Even material science there has recognised that life is not to be explained by the organism, but the organism by life ; that physics will not help us to understand psychics, but psychics physics ; that matter is not the originator of consciousness, but rather consciousness of matter. The quotation from Prof. Bergson made above is indicative of this trend of modern Western thought. All the latest and most approved textbooks of psychology are unanimously laying stress on the fact of the unity and the unbroken continuity of Consciousness, and giving prominence to the fact that an absolute and simple beginning of it, and of any of its three moods, is undiscoverable. नात्मा जजान न मरिष्यति नैधत सौ । (*Bhagavata*). It is true that, as yet, the majority of these writers occupy the individualistic stand-point (corresponding more or less to the *Sankhya*)—has not the whole spirit of Western civilization been individualistic so far ? But the next step, let us hope, will not be very long off—of the *higher* socialism, the joint family of अग्रजन्मा and अनुजन्मा, in economics, and of *Universalism, Vedanta*, in philosophy and psychology.

In the East, psychology or *Adhyatma-Vidya*, and its crown which is the crown and finality of all knowledge, metaphysic or *Brahma-Vidya*—have from time immemorial been recognised as the supreme science, the foundation of *all* other sciences. *The Mundaka Upanishat* speaks of

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Brahma Vidiya, the science of the Infinite and Eternal, as सर्व विद्या प्रतिष्ठा, the basis of all the sciences, on the principles of which and which alone they stand securely, by which they are established unspeakably. The *Gita*, that precious quintessence of intellectual, ethical and practical wisdom, says :

अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ।

" Of all the sciences I am the Science of the Self," subjective or psychological science. And Manu, the sun by whose light all the other lights of the Dharmas of the earth shine, also says ;

ध्यानिकं सर्वमेवैतद्यदेतदभिर्शाब्दतम् ।
नह्यनध्यात्मवित्कश्चित्क्रियाफल मुपाश्नुते ॥

" All this world of objects—all that is indicated by the word ' This '—it is all made up of *dhyana*, contemplation, of the very stuff of the mind, of the very substance of the imagination धारणा, भावना, कल्पना. It is all held together by the energy of thought and thought alone. He who knoweth not the science of the Self, he can make no actions fruitful ; his actions are verily all purposeless and fruitless, for he knoweth not the purpose and the fruit of life."

The *Nyaya-Bhashya*—First steps in *Adhyatma Vidya*, says : सेय मान्वीक्षकी.....

प्रदीपः सर्वविद्यानामुपायः सर्वकर्मणाम् ।
आश्रयः सर्वधर्माणां विद्योद्देशे प्रकीर्त्तिता ॥

" This Anvikshiki (which means *Nyaya and Vedanta*) is the lamp that lights up all other sciences, is the efficient instrument of all good deeds, is the foundation of all Dharma-duties—and must be mentioned first and foremost in the count of sciences."

So far the significance of the word *Vaidika*. What about *Dharma* ? Is it the true equivalent of *Religion* ? Perhaps not. That word seems to contain only about a third or at most two-thirds of what ' Dharma ' contains

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The Mahbharata, the Matsya Purana and other ancient works say :

धारणाद् धर्ममित्याहुर्धर्मेण विधृताः प्रजाः ।
यः स्याद्धारणसंयुक्तः स धर्म इति निश्चयः ॥
तत्रेष्टप्रापको धर्म आचार्यैरुपदिश्यते ।
अधर्मश्चानिष्टफल आचार्यैर्नोपदिश्यते ॥
धर्मेति धारणो धातुः महत्त्वे चैवमुच्यते ।
आधारणे महत्त्वे वा धर्मः स तु निरुच्यते ॥

(*Matsya, Chap.* 145).

Briefly " that which holds together all living beings."

The *Nirukta*—view is the same :—

नैरुक्तास्तु धारणकर्त्तृयोग्यनियमरूपमर्थं मन्वत इति धारणोपयिको नियमः धर्मशब्दस्यार्थः ।

The *Vaisheshika-Sutras* tell us :

यतः अभ्युदयनिः श्रेयससिद्धिः स धर्मः ।

" That which enables us to accomplish happiness here and hereafter."

The *Mimansa*-Sutras :

चोदनालक्षणो ऽर्थः धर्मः " A law is a command," —the jurisprudents' definition of law. It should be noted however that the word which means 'command' here, also means 'inspiration,' 'the inspiring of another by energy' (compare its use in the *Gayatri*) ; hence the definition really combines in itself the jurisprudential as well as the revelational and scientific idea of Dharma as comprising Religion, Law (or Right—and—Duty) and also functional causation.

How shall these ideas be put in English ? " *Vaidika Dharma*, Arya and Sanatana Dharma, is that scheme, code, system, method and practice of the eternal Laws of right, righteous and noble living, in all departments of life, gathered together from all the sciences, objective and subjective, Veda and Vidya, whereby human beings as well as all the other denizens of the world, belonging to kingdoms subhuman and superhuman, are held together in an organised

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'*society*,' a universal order, in such a manner that every member of that 'society' has the greatest and the best opportunities given to him of developing his higher nature and of securing thereby the greatest happiness and avoiding the most pain, here as well as hereafter, of achieving all that is meant by worldly prosperity, *abhyudaya*, and all that is meant by *Nis-shreyasa*, the Supreme Bliss of Moksha, than which these is no higher."

Apparently all that is of truth and value in any of the numerous different definitions and descriptions of religion quoted, or not quoted above, is to be found here; and all their conflicts and inconsistencies reconciled; and also all possible and actual religions of all grades and degrees will be found to conform, consciously or unconsciously, to someone or more part or parts of this all—embracing definition.

The word 'Religion' itself is a good word. Etymologically (*re* and *ligare* as well as *legere*) it means that which spreads out and again collects and binds together—the same as the etymology of the word Dharma; but the ideas (1) of a complete scheme of right living that will pervade all departments of the so-called worldly as well as the other worldly and the unworldly life and of (2) law as an inviolable causal relation of infringement of duty and punishment on the one hand, and fulfilment and reward on the other—these ideas are not present in it except in germ, at least as the word is now used. But they may gradually grow fully and become attached to it inseparably, as in the case of Dharma.

What now are the main features, the broad outlines, of this complete Code of Life called *Vaidika Dharma*, in accordance with which *every function of life may be and ought to be performed in the scientifico-religious spirit* so that the whole of commonplace life becomes sanctified and glorified, the meanest duty is seen to be as important, in its own setting, as the noblest?

For these main features, we have to go at once to *Adhyatma-Vidya*, the very heart of Hiduism and indeed of all

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other faiths—though it may be unconsciously and subconsciously, as said before.

The Universal Consciousness **परमात्मा, संवित्, चेतना, चिति शक्तिः, चित्,** in its *individualised* form of **चित्तम्** or **जीवात्मा** soul, psyche or mind, manifests three aspects or functions. In old Greek philosophy and in later European thought, down to about the middle of the eighteenth century, a bipartite classification of 'mental faculties' into (1) active and (2) passive or receptive was in vogue. But since then the tripartite division has been steadily growing in recognition, and with the further recognition that the three represent not so much *separate faculties* as inseparable and only distinguishable **वृत्तिs,** *aspects*, moods or functions. Very different names have been proposed for the three; intellect, feeling, volition; thought, emotion, conation; will, feeling, intelligence; thinking, feeling, willing; imagination, will, self-assertion; cognition, feeling, conation; presentation, attention, feeling; intellection, emotion, will; wisdom, love and will; will, wisdom, activity—and so on.

The old names are **ज्ञानम्, इच्छा, क्रिया.** We prefer to translate these as cognition, desire, action. As to why these words are preferable and how they are justifiable, and how and why the use of the other words mentioned above involves confusion of thought and overlapping divisions, on the one hand, and the mistake of the non-recognition of *action* as a psychological factor, on the other, this is not the place to show. The matter has been discussed elsewhere by the present writer.* In the old Sanskrit world **ज्ञानं, इच्छा, क्रिया** are undisputed.

प्रथमा रेखा सा.....क्रियाशक्तिः, द्वितीया रेखा सा..... इच्छाशक्तिः, तृतीया रेखा सा.....ज्ञानशक्तिः (*Kalagni rudra-Upanishat*).

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* See The Science of the Emotions and 'The Science of Peace.

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स्थिरं चरं च यद्विश्वं सृजतीतिविनिश्चयः ।
ज्ञानक्रियाचिकीर्षाभिस्तिसृभिः स्वात्मशक्तिभिः ॥
इच्छाशक्तिर्महेशस्य नित्या कार्य नियामिका ।
ज्ञानशक्तिस्तु तत्कार्यं कारणं कारणं तथा ।
प्रयोजनं च तत्त्वेन बुद्धिरूपा ध्यवस्याति ॥
यथेप्सितं क्रियाशक्ति र्यथाऽध्यवसितंजगत् ।
कल्पयत्याखिलं कार्यं क्षणात्संल्परूपिणी ॥

(*Shiva Purana, Vayu Samhita, Uttara Khanda, Ch. V.*)

ज्ञानेच्छाक्रियाणां व्यष्टीनां महासरस्वती महाकाली महालक्ष्मी ति नामांतराणि (*Guptavati-Tika* on the *Durga-Saptakti* Introduction.)

जानाति—इच्छति—यतते; यद्ध्यायति तदिच्छति, यदिच्छति तत्करोति, यत्करोति तद्भवतिः, etc., are the common property of all the *Darshanas*. सत्त्वम्—तमस्—रजस् are the corresponding names for ज्ञानम्—इच्छा—क्रिया, respectively in terms of Yoga and Sankhya (*Yoga Sutra*, II, 18 and *Sankhya-Karika*, 13).

Well, now, such being the three aspects, functions, factors, constituents, essentials, as one likes to call them—of all life and consciousness—*Vaidika Dharma* also naturally falls into three departments. They are the Jnana-Kanda, the *Bhakti-Kanda*, the Karma-Kanda. The summation of all three is Dharma, or, as some might like to call it Upasana, the *practice* of Religion, Active Religion.

It is true that every religion, that has helped the soul of man onwards in any time or clime, more or less clearly or gropingly, shows forth these same. It cannot but ; for *Atma Vidya* is at the heart of every religion. The distinction is that in *Vaidika Dharma* we have it not only at the heart, but in the head and the limbs also. What elsewhere may be in seed and bud, is here in bloom and fruit ; what elsewhere is instinctive, is here deliberate and purposeful, with knowledge of why and how and wherefore. Indeed, अस्यैवमात्रा मुपजीवन्तिसर्वे. We may well say : यथा सर्वेषां

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मननानां मन एवैकायतनं तथैव सर्वेषां धर्माणां मानवो धर्म एकायतनम्. All fires, lamps, lights of high and low degree, are very helpful to man, and none may be belittled. Yet it is not wrong to say that the Sun includes them all. Even so, whatever of good there is in any living faith—or dead, so far as it is known—is to be found here with its हेतु, justifying reasons ; and very much that is to be found clearly set forth here, is not to be found elsewhere. Most religions have their ways of Knowledge and Illumination, of Faith and Devotion, and of works without which faith is dead ; but none, so far as the present writer is aware, has set them forth in the same deliberately systematic way that *Vaidika Dharma* expressly does.

Every religion tells its followers : (*a*) what to know (think or believe) ; (*b*) what to desire (or feel) ; (*c*) what to do. But the others do so more or less vaguely. *Vaidika Dharma* does it explicity.

(*a*) Every other religion, too, includes within itself a body of doctrine relating to the whence, the whither, the how and the why of the visible and the invisible worlds, and of the human and other life inhabiting these—which is its answer to the question, what to know ? (*b*) Every other religion too again, possesses, as an integral part, a system of ethics or morality, which is its answer to the question, what to feel ? And (*c*) finally, every other religion too possesses a more or less elaborate code of sacraments and a general social polity, which is its answer to the question, what to do ? But it does so mostly indefinitely and unprecisely, without systematic formulation.

The *Vaidika Dharma*, in its *Jnana-Kanda*, tells us what are the moet essential and valuable fact and laws of the universe, which have the most important and incessant practical bearing on our life and which it is therefore most useful for us to know. This is its department of Philosophy and science—the *Darshana-Sutras* or the Upangas of

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the Vedas, based upon the corresponding portions of the Vedas,

नहि ज्ञानेन सदृशं पवित्रमिहविद्यते। सर्वं ज्ञानप्लवेनैव वृजिनं संतरिष्यसि॥
(Gita, IV, 17-18).

In its *Bhakti-Kanda*, sometimes called the *Upasana Kanda*, it tells what are the righteous and noble feelings or emotions that weshould cultivate towards the Supreme Being within and without us, and towards all our fellow-creatures of high and low degree, in accordance with the knowledge supplied to us by the *Mana Kanda*. This is its department of Practical Psychology and character-building, of Ethics and Morality (usually described as the Science of Conduct, but which should properly be defined as the Science of feeling or emotion, which is the immediate motive and cause of conduct)—the *Bhakti-Sutras* expounding in detail the ideas on the subject touched upon in the Darshanas.

यस्य शुद्धं मनो नास्ति तस्य सर्वाऽ फला क्रिया।

In its *Karma-Kanda*, it tells us what to do, in accordance with the righteous feelings evoked by the *Bhakti-Kanda*, to purify and elevate and make ever richer and more beautiful the individual as well as the communial life, physical and spiritual, of human beings, in the first place and of the beings of the other kingdoms and worlds of nature, in the next.

आचारलक्षणो धर्मः संतस्त्वाचारलक्षणाः।
आगमानां हि सर्वेषामाचारः श्रेष्ठ उच्यते। *(Mahabharata).*

This is its department of conduct proper, of applied science, especially Psycho-physics and sociology, as subserved by all the other sciences.

It is true that human beings, as they show forth more of the one or the other of the three aspects, fall into one of the three classes of Dvijas, expressly recognised by the *Vaidika Dharma*, as by no other religion—men of thought, men of art and feeling, men of action. It is also true that according to the temperament will be the inclination towards the *Jnana-marga*, or the *Bhakti-marga*, or the

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Karma-marga. Yet, the *Vaidika Dharma* makes it clear that the three qualities are inseparable, though one may be, nay, must be, predominent.

वैशेष्यात्तद्वादस्तद्वादः ।
न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः।
सत्त्वं प्रकृतिजैर्मुक्तं यत्स्यादेभिस्त्रिभिर्गुणैः॥ (*Gita*, XVIII, 40).
अन्योऽन्याभिभवाश्रयमिथुनजननवृत्तयश्च गुणाः॥

(*Sankhya Karika*, 12).

And it makes clear that the three ways, of right knowledge, right desire, and right action, are not separable from each other, any more than the three aspects of consciousness. They are only distinguishable from one another, and all always necessarily co-exist and interweave, all making but One Threefold Path which must be trodden by every soul in its passage from the great deep to the great deep of the ineffable bliss and peace of the Divine Life. The dangers of trying to separate the three portions of this triune path and follow any one only, and wholly abandon the other two, are very great. Mere knowledge, reasoning, argument, science, unvivified by the living warmth of love, remains essentially incomplete and erroneous, and leads ultimately to that deadly lack of interest, that stony coldness of heart which is a taste of the isolation of Avichi, the motionless imprisonment of the writhing jinn in the sealed bottles of Solomon. Excessive Devotion, unbalanced, unadjusted, unguided by Reason, always leads, as history shows a thousand times, to unnatural perversions of emotion, to sex-corruption, hysterics, spiritism, unctuous cant, hypocrisy, and nervous diseases of mind and body of all kinds; for love must move either upwards or downwards, and when, in the course of its spirals, it returns from the upward direction and cannot find the consecrated ways of wedlock in its fleshward journey, it perforce finds tortuous and evil ways for its expression, even as a healthy stream of water dammed back from its normal course between its natural banks, and not provided with healthier and more serviceable irri-

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gation-channels, overflows the neighbouring lands in harmful ways. Even so, Action uninspired by unselfish Love, unguided by wisdom, becomes either aimless and meaningless mummery and superstition and ritualism, or positive vice and crime, a fever of restlessness and ruthless ambitions. Therefore all religions which are at all complete show forth all three sides ; they inspire Action with selfless Devotion, and guide both by Wisdom. And *Vaidika Dharma* does this with pre-eminent clarity.

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The Arya Samaj and its Educational Work

(By Mrs. Annie Besant).

THE educational work of the Arya Samaj is one of its titles to the gratitude of Indians, and it is perhaps, its most widely spread activity. It may be divided into two parts, as regards boys, the effort to prepare students for University examinations, while giving them religious instruction; and the establishment of Gurukulas, in which the ancient Hindu discipline is followed out with the boys sent to them. Both branches of the work are important and are admirably carried out; but the second is, perhaps, of the furthest-reaching significance.

At the same time, the Arya Samaj has founded a number of girls' schools, thus contributing also to the uplifting of Indian womanhood. And it has opened many schools for the depressed classes, whom it admits within the Hindu pale.

The outstanding institution of the first branch of its educational activity is, of course, the Anglo-Vedic College at Lahore. This magnificent building is crowded with students, and no visitor can fail to be struck with the general air of vigorous life and enthusiasm. Thousands of rupees are collected every year on the day on which the Arya Samaj procession perambulates the streets of Lahore, and the whole city is proud of a college which is felt to be a national institution. Self-sacrifice and devoted enthusiasm lie at the root of the Dayanand College, and these qualities are among the characteristic works of the Arya Samaj movement.

Many schools following the type of the College are scattered through the north of India, and one is growing up successfully in Benares—to which Mr. Arundale and

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myself paid a pleasant visit a little time ago—founded on the same characteristics, manifested in some of the elder students of the Central Hindu College.

In all of these schools the liberalised form of Hinduism embodied in the Arya Samaj colours the instruction, and produces a virile type of character which is a valuable asset for the Indian Nation.

The Gurukula system is full of interest for the earth Nationalist, but it is too early to judge of the type it will produce. It restores the old affectionate relation between teacher-and pupil, and gives the teacher a free hand, since the parent hands over his son completely to his Guru, as in the old days. If the father is in any way undesirable, the gain to the boy is great: I do not feel sure whether, if the father be a father in the true sense of the word, the loss of his intimacy and affectionate protection may not be a loss which will more than counterbalance the gain. But one great advantage is secured—the abolition of boy-marriage. No Gurukula student can be forced into premature marriage, and he is safely sheltered from the home persecution which so often drives the resisting bridegroom into a miserable life. This, at least, is an unspeakable blessing for Indian lads.

Very great are the services done by the Arya Samaj to female education, and one of my earliest memories in India is a visit to an Arya Samaj girls' school, at which I distributed the prizes. The Panjab boasts a number of such schools, and the ladies of the Samaj show the keenest interest in them, and render innumerable unpaid services. From them, we may hope, will come many of the future women-workers of India.

The peculiarity of the Arya Samaj schools for the depressed classes is, I am told, for I have here no personal knowledge, the readiness of the Samaj to admit members of these classes into full Hindu brotherhood. If this be

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so, the work done is great, for the conversion of the 'untouchables' to Christianity is one of the serious perils which menace Indian society.

The work done by the Arya Samaj in the field of National Education is clearly one of its titles to sympathy and respect. That a true life throbs in it, as a body, is proved by the sacrifices its members are ever ready to make for their cause, and where the altar of sacrifice is raised there ever abides the blessing of the Highest.

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A Christian View of the Gurukula.

(By Principal S. K. Rudra, M. A., St. Stephen's College Delhi

PROFESSOR Ram Deva who is so devoted to the Gurukula is determined that I shall put down in writing what I think of the Gurukula Academy, where I had the privilege of spending a few days last July. The conception of the Academy is due to that great leader Mahatma Munshi Ramji, no fanatic, but a lover of men and a devout servant of God. What I am going to set down here is from the point of view of an Indian as well as one who is a Christian. As an Indian Christian and one who knows the needs of the vast masses of the people in a small measure, I am able sincerely to wish all prosperity and progress to the work of the Gurukula Academy. This may be most inexplicable to some, but it will not be so if I give my reasons here.

If we look around and ask where are the men who will bring to the villages and the slums of our cities, higher and healthier modes of life and thought and purer and saner ways of living than they are at present accustomed to, I am sure that very few will be able to point with anything approaching to confidence to any institution that would claim to do this unfailingly for most if not all its alumni. And yet this is the claim that the Gurukula makes that it would achieve for its pupils.

The extreme simplicity and austerity of life in force at the Gurukula, puts away the idea of the modern gospel of getting on personally, and supplants it by the other gospel of getting on collectively by mutual help in well-doing and in concerted action for common good, which can only be obtained by living a simple puritanic life.

There is no doubt that India needs a host of workers for its uplifting. The Christian Missionaries have done

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and are still doing a work that cannot be left undone. It would be a disaster to India if they ceased to do their work. The Indian Christians are almost like exotics as yet and unable to touch the life of the masses or the classes. In this situation the possible deve'opment and growth of a body of men of lofty and pure ideals, and of a rigid simplicity of life, in organic connection with Indian society who would make for India's liberation from ignorance, superstition, idolatry, wrong customs and practices, and lead it on the path of light, truth and reason, of faith and conscience, and the worship of the Invisible God, must be a matter of deep rejoicing and thankfulness. I feel that I see the mighty spirit of a Loving God working in the Gurukula for the well-being of the countless masses of India.

Not only is the Gurukula a great religious movement but its import is a serious social revolution of the Hindu Society. Hindu Society is essentially held together by caste marriage and early marriage. If the Gurukula movement but succeeds there will be a huge social revolution. Early marriage will die ; female education will be a necessity ; joint family will almost come to an end ; personal choice will be an important factor in determining marriages. The quiet revolution in progress is significant.

The life of the Gurukula with 300 pupils living with their tutors and head for nearly 12 to 15 years together and all the year round, is the only possible conceivable life which will form and cement ties of imperishable friendship and loyalty to one another. With noble purposes and aims what will such men not be able to achieve if they are wisely directed and controlled by sobriety, purity, reason and truth.

I must not write more. I have indicated sufficiently how deeply I am interested in the onward progress and prosperity of the Gurukula—praying that the tender Love of God in whom we dwell may watch over its affairs and make it an instrument of His Holy Will for the land of our birth.

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My Impressions of the Gurukula.

(By J. W. Godfrey, Esq., Bar.-at-Law, Dundee, Natal).

I had heard a good deal of the Gurukula which is carrying on its good work at Hardwar and decided to include it in my tour. Mr. Harish Chandra, the son of Mahatmaji Munshi Ram was, to my good fortune, at Delhi whilst I was there and courteously volunteered to accompany me to the school. Nothing could be better or more acceptable. So we left Delhi at midnight and arrived at Hardwar next morning, 19th January. The school is quite 3 miles from the station. We were unable to obtain a conveyance and instead of waiting for one we decided to walk to the Gurukula. The morning was comfortably cool and a refreshingly delightful breeze was blowing. We sent on our baggage with two "coolies" and started off walking at a fair pace when we soon felt the blood tingling through our veins. The glow and exhilaration of the exercise were both beneficial and delightful. We felt quite light, hale, hearty and strong. The roads were exceedingly rough and stony and because of the winter they were also particularly dusty —every step we took throughout the walk was in finely pulverised dust quite 4 or 5 inches deep. This, however, did not make any difference to us as we were 'out to rough it.' We went on thus only for 10 minutes or so when we suddenly came upon a river. I asked my companion the name of it and you can scarcely gauge my feeling when he surprised me by saying "why this is the Ganges." At last I had seen the great Gunga and at once all the associations I had read of regarding it, came surging to my mind. There before me was the mother river Gunga great, grand and glorious in her stately flow. I realised a strange feeling creeping over me. I hesitated and dragged my footsteps for a few minutes and as I continued to gaze upon this portion of the river, I was quite naturally and spontaneously overcome with

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the desire to touch its waters. I got down to the edge and dipped my hands. A thrill went through me as I again remembered the sacred significance attached by millions of people to the washing and bathing in these waters. We then crossed the river and whilst I was still in my reverie of thoughts my companion said "look there are the Himalayas mountains with the snow on them." I looked in the direction he pointed and there I beheld a sight I shall ever remember. The sun was just rising and its rays fitfully caught the snow in a manner to give a scintillating golden tint to the pure white snow-capped mountain. There was no time for me to wait and drink in all this grand and gorgeous beauty of the Himalaya and so with thoughts still more deeply concentrated on the greatness of my motherland, I followed my companion, over the rough stones and ruts. In silence we walked for some considerable time for I believe he had discerned that I was thinking and he did not wish to disturb my thoughts. We crossed another river and he then cheerfully exclaimed "Here we are at last at the boundary of the Gurukula." From here we walked steadily on and on through the dusty roads, being cheered by the sweet singing of many birds and the gentle rustle of the long dry grasses caused by the cool winter breezes. Soon however we came in sight of groups of boys and young men who were chatting merrily and laughing gaily. It was a holiday and they were enjoying themselves. On all sides we were greeted with Namaste, pronounced in the most respectful manner showing the true spirit of brotherhood which permeates and pervades the whole work and atmosphere of the Gurukula. We proceeded through the playing grounds and then I was suddenly brought before the Mahatmaji. He rose to greet me and in a few moments he made me quite at ease and I found myself conversing freely with a patriarch whose countenance itself showed the fire and vigour of saintly character. He impressed me greatly as being the essence of goodness and righteousness in man. He has a commanding appearance and a giant's physique

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but his truest feelings are seen and understood when one observes the intense spontaneity of love shown to him not only by the elders but even by the wee mits scarcely 8 years old who righty look upon him as their loving father.

I chatted a while on South African matters and then both bath and breakfast being over I was introduced to Mr. Rama Deva, Vice-Principal of the Gurukula, who was good enough to show me over the whole of the place.

The grounds and buildings are well laid out. The class rooms are large and well ventilated. I was considerably surprised as I walked through the various class and lecture rooms to notice the vast number of subjects taught. In a word every subject taught to-day at a modern University is being taught here, nay, more than that for I later on ascertained that the ancient literature, classics and sciences both of philosophy and medicine of India form part of the curriculum. Sanskrit is the classical language, Hindi is the medium of instruction in all subjects and English is taught as the second language. The library is a fairly large one and the outstanding feature is its uniquely large number of books in Sanskrit. The library with its books and magazines is a very comprehensive one and impressed me as indicative of the broad-mindedness of the founder of the Gurukula. The science rooms and laboratory were all that could be desired and it was gratifying indeed to see lads of 10 or 14 years of age doing practical work in chemistry and producing oxygen gas under the care and instruction of a tutor who gave all his instructions in Hindi. The reagents are all marked in the vernacular.

From these hard and matter of fact things I was taken to the human side of the institution, the dormitory of the youngest boys (Brahmacharies) varying between the ages of 8 and 9 years. They were the sturdiest and brightest collection of Indian boys I have yet seen together. Mr. Rama Deva called to them and they hopped, skipped and jumped and came on to him. All were smiling and laughing,—each one

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eager to do his bidding. They recited some verses in Sanskrit and felt rather dismayed when they were told we had heard enough. Their beaming faces will ever be a happy recollection to me. There is no caste distinction whatsoever and complete brotherhood prevails. They eat, drink and sleep together and to a large extent practise self-help in most things. As far as I am aware this is the only institution of its kind which has attempted to seriously preserve to us our national customs, languages, spirit and ideals. The claims of English language are given due consideration and it is pleasing to acknowledge that its founder and professors do not every display that morbid and unreasonable prejudice against the English language which usually characterizes the efforts of our countrymen who seek to restore the old Vedic system of tuition. This Gurukula is proving that Indian nationalism is perfectly consistent with English influence. There is a distinct effort in this institution to assimilate the best teachings of the East and West. The method adopted to impart education is the best means to instil into the young mind a properly balanced conception of what true patriotism and nationalism means. It will also have the effect of qualifying men in such a manner and in such a language as will always enable them in their turn to be useful to the masses of the people who usually understand Hindi only, for after all the progress of a nation is judged principally by the condition of the masses.

I had the pleasure of saying a few words to the professors and students who gathered in the library to meet me. I told the students then and I now repeat that in them we hope to have a class of men who will be so thoroughly Indian both in spirit and in heart that through them truly India may be expected to once more enjoy her former greatness and shed her light and glory over the world. This much I trust the Gurukula will accomplish.

My time being up, I had to leave hurriedly by a bullock cart to catch my train and no one but myself can adequately realise the full measure of regret I felt when I said good-bye to such healthy and happy surroundings.

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"A Day in the Olden Times."

(By Mr. Rajani Ranjan Sen, B.A., LL.B.)

My eyes are dim with childish tears,
My heart is idly stirred,
For the same sound is in my ears.
Which in those days I heard.
—(Wordsworth).

SEEMS like yesterday—though over two goodly scores of years have rolled by. Snug and warm, and fully refreshed by sound sleep sweetened by mother's care, I lay. No sound stirred ; and calm, placid and serene, seemed to suffuse my heart and all earth around me. Towards the open window as I looked, pale moonlight seemed to flood the earth with a silvery sheen and add to the charms of the silent night. The *Seven Rishis* had wheeled towards the western sky and lay looking towards the immovable *Dhruva* on the north, while the bright yellow *Swati* (Arcturus) twinkled in their trail in the heaven's blue.

Presently the light begun to wane, and in the distance a streak of faint grey seemed to tinge the horizon above the tree-tops. Just a span of delicate opalescence promised to usher in the lovely Dawn, when from the temple in the outer courtyard came the solemn and sonorous sound sent forth by a conch-shell which was followed by tinkling of bells and clanging of gongs; and the perfume of burning incense came floating upon the wind. The Brahman had been up before the day and was engaged in the invocation of the household deity.

The sky cleared up as mother recited the Sanskrit *slokas* and taught me to learn them by rote for my guidance and inspiration in the years to come. A solitary crow shot across the sky cawing lustily and waking up the lazy; and from behind the inner houses came the shrill call of the calf

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to be set free. The grandsire pacing up and down the verandah of the outer parlour chanted in his full mellow voice the sacred texts in praise of Ganesha, the great god who would make the day propitious for him, and recited other devotional verses in Sanskrit. Up betimes and his morning ablutions over he had come out, and now his manly voice rang sweet and clear and thrilled my heart as it reached my ears.

The east had grown ruddy as I stepped outside and bowed to the rising orb of day. A stroll outside to join the grand old man of august presence, awe-inspiring yet so loving. How hearty was his welcome as he greeted me and called me his brother! On all manner of things intelligible and unintelligible we would talk indulging at times in jokes and pleasantries, and after a while he would go in for his *ahnik* and morning invocation and the recitation of the sacred Gayatri.

Munching the sweetened parched rice that uncle had daily to distribute to the youngsters, I would then adjourn to the grandmamma's apartments. And there in the open corridor would sit my little uncles in a line reed-pen and paper in hand to take lessons in writing from her. I would also have my share of ink and pens, but not paper, and would only be allowed to scribble in large round hand upon the plaintain leaves drawing outlines upon them. Thus began my attempts in picking up letters in this high temple of learning. A tedious couple of hours, indeed, for one of my age to be held in close restraint! But so kindly and persuasive were her words and manners that one would hardly feel the unpleasantness of it.

The sun had risen high, the elders had come and with heads bent in reverence taken their commands and directions for the day's work from the hoary-headed master of the household. He had now retired and ent for his pet. Fresh bathed by a plunge in the cool water of the large pool in front of our compound I entered his apartment of worship with a blithesome heart.

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An earthen lamp fed by ghee shed its pale light upon the Pujah offerings of bright full-blown flowers of various hues and green *bael* leaves and sandal paste lying upon the large copper plate in front of the worshipper. Clad in dark yellow silk and with a sheet around his body impressed with the names of the gods Hari and Rama, and with a thin *uttariya* round his neck he sat. The stripes of wite sandal-paste daubed upon his broad forehead and his arms made the hoary old man look extremely reverend. As he offered the flowers sanctified by his utterance of the sacred texts and lay absorbed in meditation with his eyes closed in devotion, I would only gaze upon his face with a feeling of reverence and something else I could not then understand or realise. I would sit solemn and pensive, and my duty was to trim the light and look to the fire upon the pan where I threw in pinches of powdered scented resin to burn. And the meed for my trouble was to be a share of the *naibedya* or the fruit-offerings given to me after the worship.

The sun had now passed the zenith as he sat to dinner. A small portion of the eatables he would lay by as an offering and then begin to help himself, giving me a share of the dainty delicacies. The grand old dame would sit by supervising, cool and dignified and with a graceful smile lighting up her aged face.

As he took his afternoon siesta I would go to my playmates in the court and play at hide and seek, or hold mock trials of fancied delinquents under the temple-porch, or run after the butterflies among the neighbouring bushes. Peals of laughter would greet each triumphant capture, and in fun and frolic the day would thus wear away. Often from the inner apartments would come the joyous sound of the prolonged *ulu* from girlish throats indicative of the celebration of the marriage of their dolls.

A long pathway between two wide fallow fields in front of the houses led to a large pool of crystalline water

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and on the bank stood a small temple of Siva. Late in the afternoon when the sun-rays grew mild, we would walk along the banks hand in hand, the oldest and the youngest of the house, and a fine couple we made. An up-country ascetic with a big load of knotted hair upon his head had settled himself for a time under the *bael* tree in front of the temple before a large smouldering log, and he would enquire if he had been supplied with his necessaries and been comfortable. Obeisance to Siva after this, and we would trace our steps back.

The lights had been lighted and the sweet scent of the burning incense would now invite us to the temple of the household god standing in the courtyard. Gongs would be struck and the bells would be pealing and drums would keep time as we attended the evening invocation, he with his arms folded muttering his texts and I enjoying the music of the bells and the gongs. The ceremonies over, there would be a scramble among the lot of the youngsters who would be invariably present for appropriating a goodly share of the pressed balls of sweetened fried paddy, a portion of the offerings made to the deity. The old grandsire would take great pleasure in throwing handfuls of them among the children and immensely enjoy the fun as they kicked and quarrelled and upset each other in their struggles to catch hold of them. I should then be sent off to the inner apartments in company of others, for I was afraid of going alone in the dark, to hear the reading of the Ramayana or rather the singing thereof in a sonorous tone by the old reader, round whom the elderly ladies of the household would sit listening with rapt attention while the younger ones thronged behind the door with eagerness.

Memory does not go much further. Probably I should have felt sleepy and as I laid my childish head upon the shoulders of the faithful attendant I would be escorted away to mother who should have not a little ado in feeding me and laying me snug for the night. A dim recollec-

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tion, however, haunts me that in the grandsire's parlour there would be a number of Pandits, mostly old men like himself, who would recite long unintelligible Sanskrit texts bewildering to my little brain and hold discussions with him in animated tones, till he too would bring in his lore of the same incomprehensible stuff and cause my poor eyelids to weigh down in heavy slumber.

Slumber indeed, and no doubt about it, for the whole now seem like a pleasant dream after the lapse of all these years. The old crystalline pool is still there, the children still splash the water as before in their frolicsome dives, the motionless kingfisher still sits upon the top of the floating reed as of old watching for its prey, a tall white steepled temple of Siva has replaced the old mud-walled one, the old fallow fields and the dear old pathway are all still there. But thus far and no further—for, as I advance further in, great changes stare me in the face. The long line of low out-houses in front have disappeared, the large open shed for the great autumnal worship is no more, the noise of playful children wrangling and quarrelling in the courtyard does not now assail the ear, the large compound wears rather a deserted look and very few are the people that move about. Some of the old houses have shifted their positions and new ones have risen thick owing to separation among the owners, marring the beauty of the site and restraining all freedom of motion, and inside the rooms, the old daubs, representing the ten *Mahavidyas* and the ten *Avatars* and depicting the homely scenes of ideal love and piety from the Ramayana and the exploits of the heroes of the Mahabharata, have all been swept away to make room for the gaudy paintings, foreign and indigenous, styled 'works of art' but suggestive of very little of the ideals that go to the making of the moral and spiritual nature of man—evincing thus a marked change that has come over the modern taste. The old beloved familiar faces with their favourite amusements and pastimes and their delightful child-like

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simplicity of nature and the earnestness and sincerity of ardent faith have now vanished for ever. The old hilarity and the immense enjoyment of simple pleasures have well-nigh disappeared, and a pallor of gloom seems to have cast its pale shadow upon the old and the young. Pleasures now seem hardly to please and the observances of rites and ceremonies appear to have been transformed into mere matters of form.

And why? It is for the great thinkers to ponder over and seek out the cause. But deride not the old for their simple pleasures and their sincere faith in their gods, in whom they but saw the manifestation of the ONE in varied forms,—for it is simplicity and sincerity, more than the much-vaunted enlightenment, that lead to the attainment of bliss and contentment. These were theirs; and it was for the attainment of these that all their training was directed towards making their simple faith and piety and devotion ingrained in the youthful minds from the very dawn of their reason. Simple were their needs and easy to satisfy, and hence was it that the light of happiness and peace ever beamed upon their faces and made it a pleasure to look upon them. Struggles for existence have, no doubt, increased with the increase of our wants fancied and real: but, may it not be possible to ensure the attainment of happiness and peace by a proper course of training of the mind and the body by taking lessons from the ways of the good old days.

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A Plea for the Gurukula System.

(By Bhai Parma Nand, M. A.)

No one can deny that the Gurukula is the most important experiment which is being made for the revival and preservation of Aryan civilzation. It is a happy coincidence that the experiment is made at the memorable and sacred place where the Aryans came and established their first settlements in India. The centuries of storm and trouble through which we have passed have so radically changed our conditions that the Gurukula appears in our midst as a quite unique institution. The Gurukula of Kangri resulting from the best and somewhat wild impulses of the Arya Samajist has now become the centre of attraction for the entire Hindu people. Not only the Arya Samajist but every Hindu is looking towards the Gurukula with eager expectations feeling uncertain as to what it might turn out.

The Gurukula since the period of its birth has had difficulties to meet and obstacles to surmount, but I think the present is the time of great moral crisis for it. The question of its future is discussed in different circles from various standpoints. A certain amount of adverse criticism is not uncommon. The often-repeated question "what will the graduates from the Gurukula do?" does not seem to have lost much force. Lastly some of its old devotees express pessimistic views indicating that the Gurukula is not going to come up to the level of the expectations they had formed of it. To them nothing is more disappointing than the thought that the Gurukula may not succeed in producing great sages and perfect Brahmcharis of the type of Swami Dayanand. Such was the nature of the criticism, which years ago, actuated by the party-politics of the Arya Samaj, I was perhaps the first person to offer to the Gurukula scheme. My obser-

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vations during my sojourn in the countries of the West, have, however, made a change in my way of thinking.

I have ceased to regard an educational institution from that point of view. I do not judge the Gurukula as a factory to produce a certain type of individual, so that it would be necessary to take every graduate from the Gurukula and make him an object of thorough examination. On the other hand, I judge it from the system on which the Gurukula is based. In my eyes the Gurukula is most valuable because its system possesses merits of vital importance for our future.

Let us take a few of those peculiar merits which characterise the Gurukula system and give them a little consideration.

In the first place, comes the question of the medium of instruction and this is the foremost point to be considered for a system of education. The Gurukula has Hindi for the medium of instruction which is the only normal course for a natural system of education in India. We can take it as a general law that no nation has ever been or can ever be educated but through its own tongue. Alfred the Great in England realised this fact in an age of darkness and ignorance, and devoted his own time and energy to put it into practice. He himself translated Latin books into English so that his subjects might learn and know something, Let us see what happens when a foreign tongue is substituted as the medium of instruction. The period of study for a child is naturally limited. We can suppose it to be 15 years. On calculation we will find that out of this, nearly half the time that should have been spent in acquiring some real knowledge, is spent in learning a foreign language, and the remaining half, in reading books in those tongue and trying to understand them. It is questionable if the average children who make up more than 90 per cent of student community in every country can learn anything substantial during the whole period of their study, when

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they have to depend upon a foreign language for the medium of instruction. A distinguished friend of mine who acted as a professor in one of our colleges for many years, once remarked that he could teach a youngman within two years all that he had learnt in 15, excepting the English language which taken by itself does not count for very much.

We as a race possess brain power not inferior to that of any other nation ; and if arithmetical understanding be taken as test for the intellectual capacity, an average Hindu child would fare better than that of any other race.

But we know that while the universities in other countries are producing men of distinction in science and literature, we inspite of all our efforts are in a deplorable state of stagnation. It seems ridiculous but it is true that our youngmen with master's degree know very little of their subjects ; and when our best graduates go out to foreign universities, they find very often that the boys there who come direct from schools, have better knowledge of various subjects than they have. That explains the anomaly which exists in India. There are graduates here who study science for the degree and take up law as an occupation of their life.

It is said that our students do not possess any originality. They are blamed for cramming and attempts are made to check this evil tendency. The fact, however, is overlooked that the root of the evil lies deeper down in our system of education. Our boys do not learn the subjects, they simply read books on those subjects, and these are two different things. No real progress in science, art or industry can be made as long as they are not taught through the mother-tongue. The absurdity in our system of education is so apparent that even a child in another country would at once realize it.

I was living in an American family. One day when I received a letter from India, the little child of the

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family, ran to look at the letter in order to see what our language looked like. Great was his astonishment when he found that the letter was in English and he began to ask me in surprise whether my people had no language of their own to read and write.

It is most astonishing that what appears to a child of another country as the only natural thing, requires an effort to impress on the minds of our educated men and yet the pity of it is that they are not convinced of the position.

Again, when a people accept another tongue as the medium of instruction for their children, they simply eliminate their language from the family of human tongues. In course of time they begin to despise their mother-tongue and not only nobody thinks of writing a book in the language but the already existing listerature is gradually discarded. It is the constant reading of books in a language that developes the taste for its literature. The youths who learn every subject in English, can not be expected to have any taste for Hindi and Sanskrit literature. The result is that although we have had brilliant students in sciences and literature, they have produced no works in our language. It is said there are no books in Hindi ; let there be books first and then we would teach in Hindi. That is just like putting the cart before the horse. There can be no books when there is no demand for them.

As long as our schools and colleges teach everything of importance through English, the development of Hindi literature remains an impossibility ; and in our educational progress we keep on marking time if our tongue is not made the medium of instruction for our children.

Secondly I believe that the worst evil which exists in our system of education, and of which the Gurukula is kept and ought to be kept pure, are our examinations. Though it might startle some people, I simply state a

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fact without exaggeration when I say that the examinations are ruining both physically and mentally the future generations of our country. The examinations don't need reforming, they require abolition. There were times when it was believed that you could not teach the child without the use of the rod, the theory is exploded now and does not find any advocate in civilised communities. The same sentiment has now grown against the system of examinations. The more advanced a community, the fewer the examinations.

In England there is no examination for university matriculation excepting in the London university, and there too to mitigate the evil the examination is held every 3 months. To get admission into a university it is enough for a student that he has finished his course at some public school and brings his master's certificate to that effect. In the university there is the degree examination; the honors part of it is hard but the ordinary examination is so easy that there are few students who after 3 years' stay in the university do not get through.

This is proved by the simple fact that the weakest students from our universities provided that they can afford it, go to England and in the usual course, can and do obtain from the superior English universities and colleges degrees and diplomas which they could never hope to get here in double the time.

In German universities there is only one degree, *i.e.*, that of Ph. D. For this degree the examination is merely formal, but every candidate is required to spend the last year of his period of residence in the university, in writing an original thesis on some subject he chooses for himself. His ability is judged from the work he has done. It is this that has made the German universities famous all over the world, for originality and research. That seems to be the most reasonable test for graduation and practically it does away with the need of all the so-called examinations.

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The American universities seem to be more advanced. A course of lectures on a subject for one term is called a unit; and it is necessary to complete a certain number of units to get the degree. When a student on the completion of his units, presents the certificates of his professors, he is entitled to the degree. The professors, of course hold their tests before giving their certificates, but they are mere tests to see that the students have carefully attended to the lectures and their work. These tests present a strange contrast with our examinations which are mere devices to pluck the candidates and are looked upon by the students as the day of judgment. Nowhere is to be found the dread thing examination in wbich a slight chance can ruin a youngman's future career or at least brlng on him the misery and hard labour of another year.

I heard an American professor saying that it was a crime to give examinations to youngmen. I don't know what he would say if he knew the number of examinations and of the failures the students have to undergo in this country. Ever since the day a child commences going to school, the dread of the Inspectors begins to be impressed on his mind. The Inspectors usually pay four visits during the year and each visit is an occasion of fresh horror to the pupils, and instead of instilling any love for learning into their minds, makes them afraid of the school walls. When they leave school and go to college, other conditions remain the same. The Inspecing officers are replaced by a new group of persons called the Examiners. It is horrible to think how every year about 3 thousand boys are plucked in the Entrance Examination in the Punjab alone. I think excepting one-tenth the number which might deserve their fate, it means to inflict upon them an indefinite amount of worry and anxiety and to deprive each of them of one year of his life.

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It is a great moral wrong done to such a large section of innocent humanity ; and it is so painful to see how many lives are ruined physically and mentally on account of these examination mills.

I was once told that this injustice was due to the fact that the schools and colleges here were far below in efficiency to those of other countries. I can not see much sense in the argument. I do not understand why our boys should be made to suffer because our educational institutions have to be in an inefficient condition.

In the third place, I wish to point out that the very question as regards the future of the Gurukula boys brings forth the great and peculiar merit of the system. This is the one important question that confronts the whole country. The other schools and colleges can offer to their students two extra lines which are the government service and the practice of law. Practically speaking, however, both of them are now blocked up. It can very well be asked from every parent who has a son in school or college what his boy will do if he misses the chance of government service? The question does not press very heavily upon him simply because he is under a delusion ; a very slight tinge of hope for the boy to win the chance makes him blind to the real problem for the youth of India.

It is to the credit of the Gurukula that it has to face the problem in a bold manner. The problem comes before the Gurukula in naked form with no delusion attached to it. The rest of the institutions not only shirk the trouble of solving it, but the dependence in their system disables them to handle it. It is the Gurukula system that trains the children on independent and natural lines ; and thus can and ultimately must solve the problem. Let those entrusted with this duty exert themselves and lead the way to the future generations of this country. The real work of the Gurukula is not completed, but just begun. The scope of

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the Gurukula should be enlarged. I think the time has come when it is necessary to add the professional studies to the present curriculum.

Medical, Chemical and Bacteriological branches should be opened, and arrangements should be made for teaching the electrical and the mechanical engineering providing 3 or 4 years' course in each line. All this means more men and more money. I think if the rule of belief in the Sidhantas for the teachers be relaxed a little and a general appeal is made to the country. youngmen will certainly come forward to help in the fulfilment of the mission of the Gurukula.

Lastly, let us remember that our past and future meet at this critical period when we stand face to face with the civilisation of the West. This civilisation will undoubtedly absorb us if we do not absorb it. It brings in its train our deep and cunning foe Christianity which works for our destruction through mysterious ways, while our lower classes have their own temptations, the best modern education, including an outfit of dress, is offered to the young children of the rich.

It is for the present generation to ponder and decide if we will have all our past swept away. or be so wise as to assimilate Western knowledge, and build our future on the foundations of our past.

Swami Dayanand lived and died for the preservation of Aryan civilisation. His life was a protest against the invasion of the West. The success or failure of the Gurukula is to show whether swami Dayanand was right or protested in vain.

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India's Supreme Need.

VERNACULAR UNIVERSITIES IMPARTING SOUND, PRACTICAL VERNACULAR EDUCATION.

(By "An Indian.")

महो अर्णः सरस्वती प्रचेयतयति केतुना। धियो विश्वा विराजति ॥ऋक्॥

"The Goddess of Learning (our Mother Tongue) familiarises us with the vast ocean of Knowledge and Wisdom by her symbols—she lights up all our paths of duty directing all our energies activities and undertakings."—Rig Veda.

WHEN I see my beloved people running now after this thing and then after that, now catching fondly at one straw and then at another ; when I see them groping i the dark and crying like little ones for the moon ; when I ee them frittering away what little life and energy is left in them, pursuing in hot haste chimeras after chimeras ; when I see them making a great fuss over a small event with supreme contempt for things of great importance and permanent value; when I see them toying with Life, Nature and God, heedless of timely warnings ; the Vedic Prayer **अग्ने नय सुपथा राये अस्मान्** rises to my lips imploring " Lead us, Omniscient Lord, by the right path to blissful prosperity " ; and a thousand questions are inwardly asked and answered in a single reply :—

What is India's Supreme Need ? What is it that India requires most urgently ? What is that one thing which when given to the people of India will lift them up from the slough of ignorance, poverty and misery and bless them all with the real blessings of wisdom and righteousness ? What is that one thing which will give them everything else that is desirable ? It is :—*A full measure of a complete system of sound, all-round, vernacular education imparted in Vernacular Uni-*

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versities along thoroughly practical realistic and scientific lines. Give this one thing to the people of India and they will be happy. We do not say that Indians do not require other things ; for we know they stand in sore need of many desirable things. All that we mean is that we are firmly convinced that if there be any one thing which can give to India all sorts of blessings and thus make her people happy, that one thing is a sound system of thoroughly practical education to be imparted to the Indian Youth through the medium of the Vernaculars in what we may call " Vernacular Universities " situated in every " Language-Province." If not for administrative purposes at least for educational purposes, our continent-country can be divided into different Language-Provinces according to the principal Languages spoken in them, *e. g.*, Bengalee, Hindi, Marhatti, Gujrati, &c.; and in each of these Principal Language Provinces at least one Vernacular University can be established, *e. g.*, Bengali University, Hindi University, Marhatti University, &c. The people can co-operate with the Government of India in making these Vernacular Universities a complete success. And in each of these Vernacular Universities the particular Vernacular of the Province can be used as the sole medium of instruction in all the different departments of study. In this way every household in India, even the humblest, can be lit up by the torch of knowledge and wisdom. In this way Education can be made Indian by the assimilation of whatever is good in Western culture and by the preservation of whatever is wholesome in our own. Had we been wise and sensible we should have already had such a thorough practical system in vogue and it would have blessed the land by making the people better and wiser and happier. But now the people are immersed in utter darkness—yes now even after more than half a century of " liberal English Education " the generality of the people of India are as helpless as and more foolish than little children—and why? Because the one thing needful—sound, practical, vernacular education—has not been given to them as it ought to have been. India's Sup-

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reme Need of the hour is, therefore, the establishment of Vernacular Universities imparting sound, thorough, practical, scientific Education through the medium of the vernaculars.

Just suppose you place before a child many very attractive things such as bright red chillies but no bread, no food, no milk, &c. Would the child live and grow and wax strong upon those attractive things alone? And could you be said to have fulfilled your duty by the child? Well; similarly a thousand and one attractive things have been placed before the people of India without the one thing needful—sound, practical, vernacular Education being given to them. Alas! it breaks one's heart to see how the peoples of India are starving amidst plenty—starving physically, intellectually and morally—for want of a sound system of Vernacular Education!

In dealing with Indian problems we must never lose sight of two very important facts, *viz.*, (1) India is a Continent-country, (2) India has to reconcile an Ancient Civilisation with that of modern times. If we ever bear in our mind these two facts we shall never again be led into committing or perpetuating the very same mistakes that have been committed by our predecessors. And we shall also understand that the greatest of all mistakes has been the cold neglect into which we have allowed our vernaculars to be thrown. It has been the main cause of our backward, helpless condition If our people to-day are ignorant, foolish, superstition-ridden and poor, weak and wretched it is not their fault but it is due to the fault of our educationists who have not discharged their duty by the people. Why do they in England educate their youth through the medium of English and they in Germany and France, through German and French? If to educate Indians through the medium of the Indian Vernaculars is ruinous to India, the use of English, German, French, &c., in England, Germany and France must also be discontinued as being disastrous to the best interests of those countries. The best interests of Europe would be served by adopting, say, Sanskrit all

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over Europe and using it as the sole medium of instruction in all the educational institutions there? Either our educationists in India are at fault or those in Europe are at fault. Well; should we perpetuate and uphold the mistakes of a mistaken body of Educationists? Is it not our duty to reform and recast thoroughly our methods? Should we not begin to use our vernaculars in our country, just as they in Europe use theirs, in all the Educational institutions?

Why have the Christian Missionaries translated their Bible into the Vernaculars of India; and why have not our educational authorities done the same as regards the practical scientific lore of Europe! Have you ever thought of these questions? If you say that the Missionaries have only done their duty, will you say that our educational authorities have also done their duty! The most natural and rational and beneficial method of imparting Education through the vernaculars has been denied to the poor Indian alone of all the inhabitants of the world! Everywhere else, in the whole world, that method is used; but not in India! If everywhere else the mother-tongue of the people is to be respected; it is in India alone she is to be thrown out! Why? Because India alone, of all the countries in the world, is the most suicidal land!

Ye Peoples of India! How long will you defy common-sense! In order to secure immortality of the *individual* soul your Sacred Scriptures advise you to "know Him alone and give up all other talk; for verily He is the Guide to Salvation" **तमेवैकं जानथ आत्मानं अन्या वाचो विमुचथ अमृतस्यैष सेतुः ॥ मुंड ॥** And in order to secure immortality of the *National* Soul of India the same Scriptures advise you to "Give up all other talk and engage yourselves heart and soul in imparting thoroughly practical and scientific education in the vernacular to your children not neglecting the study of Sanskrit; for verily this is the Supreme Need of India." For have not the Vedas declared that "The Goddess of Learning and Wisdom (our Mother-Tongue) famili-

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arises us with the vast ocean of Knowledge and Wisdom by her symbols—she lights up all our paths of duty directing all our energies, faculties and activities" ? When shall we have the wisdom to do as the Veda tells us to do—to venerate and worship our Mother-Tongue !

From our Sacred Scriptures to practical commonsense, from God to Nature, from History ancient to modern, from the conduct of all nations (exceping the suicidal Indians) to scientific, economic, natural and rational educational methods—from one and all points of view, the cry comes to us urging us to impart education to our youths through the vernaculars. Yes, let us establish Vernecular Universities in every Language—Province of India and let us give our children the benefit of a sound, practical, scientific, vernacular, education not neglecting the study of Sanskrit. This is the greatest need of our time. Just as they in England, Germany and France use English, German and French in their schools, colleges and universities, so in Bengal, Maharashtra and Northern India, &c., use Bengali, Marhatti, Hindi, etc., in the schools, colleges and universities as well as in all concerns of life. Yes, give up all other talk and engage yourself in this most sacred of all tasks. It will bless you and your dear ones a thousandfold. It will save you and rescue you from utter ruin and oblivion that is awaiting and would surely overtake you if you do not follow this advice. It will raise you, elevate you, and make you happy in every way. Rescue your Mother Tongues and their Mother, Sanskrit, and you will rescue a whole nation, an ancient people, from ruin and disaster. Your poor, forlorn, neglected, Mother Tongues with their Mother Sanskrit are standing outside, imploring you to re-instate them ! Would you play the part of dutiful sons or of ungrateful wretches ? Would you re-instate your Vernaculars or would you forsake them and leave them to their fate ?

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They Teach but to Serve.

(BY PROFESSOR SEVA RAM, N. PHERWANI, M. A.)

PART I—THE SELECTION.

Peep 1st—From Paternal Home to the Teacher's Home

'YOU are seven years and six my child,' said Shubh Priya half to himself and half to his dear delight. 'I shall take you to the 'Teacher's Home,' river-rounded, mountain fringed, retreats of the 'Happy Colony' and put you in charge of those who teach but to serve. My darling, Narain, a happy home is that, happier far than this where you have but one brother. You will be the Nation's Child, the son of Bharat Mata, and be a brother in a wider brotherhood?'

'Pa, I understand you not, but shall I have sweets and play, love and no rebuffs.'

'Yea child sweets and fruits sometimes, but wholesome food in jolly company always. Play? Why, you will have more of it and better than I can provide, and love too you will have if you behave like a good child. In case you don't, you will have less rebuffs than elsewhere *Child!* they cane elsewhere but here you will have more loving regard than the rule of the rod.'

'Mother, Pa has told me of that other Home. But shall I find you all too with me? Mother! shall you and my brother Rama be there? Let our little family be all there and I shall be happy.'

'Your Pa is only indulging in a sweet fancy. He is not serious to take you there, but if he is know I shan't be there nor your elder brother Rama.'

'It is a far off matter yet' said Rama 'come let us play the while with pebbles in the veranda outside.'

'Yes I shall' said Narain and gaily they trip together and take their little pebbles to the verandah outside

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'Why should you send Narain there'? Said his mother 'have we not schools as good here too. He can be schooled here just as Rama is, just as the children of all others are. I can't bear separation from my darling.'

'True we have schools here' was the sweet reply 'but they lack the ideal of Brahmacharya. They teach not to serve, they can not take care of the whole of the child's life—his work as well as play, his school hours as well as his out of school hours. They haven't the seclusion, the superb natural setting and most the ideals that inspire, the spirit that breathes in the teacher's forest home. Happy shall our darling be and healthy and wise. I have seen the place and I know whereof I speak.'

'But to part with my child! Pardon me! You cannot realize what it means to a mother. Keep him here, I request you. Be prevailed upon.'

And for a whole week this was the serious and tender topic between the two, the father urging through love tempered with reason and the mother though reason subjected to a mother's overflowing love. At last the latter though not without a pang yields to the stronger desires and noble wishes of the father. A week more of busy preparation, she will herself see garments for the child, his little bed and pillow too, she will herself see to, and neglect not the most petty detail of affectionate care.

Peep 2nd.—Happy Friends.

An affectionate farewell, a loving embrace, a parting kiss impressed on Narain's forehead by his mother and see the father and son dog-carted to the train. Now they are safe in the Railway carriage. The running trees, the changing scenery all around, are the dear one's delight. He can't take his eyes off that shifting panorama; he is at the window throughout all absorbed in the pleasing present, with not a thought for the home he left or the home he was coming to.

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The journey over, the father and the son are safe in the new comer's camp, where all are eager for the admission of their children. But here too in the ideal 'Teacher's Home' though many come alas; not all can be admitted.

'Dear Manohar Lal,' said Shubh Priya to his quondam friend. 'I am glad you too have brought your child. Narain shall have merry company with dear Sunder Lall. Here Narain, here is your class brother, a cheerful playmate. Go and play and make merry.'

'Happy to see you and your child. They shall be such good playmates if both are admitted. By the way have you sent your application in advance?'

'Yes I have. I was very glad to see their *questions* are regarding the health, heredity and previous educational and other environment of the child. I hope all is satisfactory so far. Let us hope our children will get through the further tests as well.'

'Yes I hope' echoed Sundar Lall warmly. 'Nay we shall press them to admit these as we expressly want our children to be useful social units, to be servants of society, race and humanity. I have not chosen the institution to make of my child a splendid earning unit, one who would sell his soul for silver but rather a serving unit leading an ideal life of simplicity and saintliness and be an exemplar in self-conserved manhood.'

"I am delighted to see you have the right ideas" was Shubh Priya's enthusiastic reply. "The values they want to impart here through education are not merely bread and butter, values that dominate and drag down educational ideals elsewhere, but values of a different order, a preserved, disciplined, enlightened existence. They will certainly be disappointed who look for large fortune-hunting folk being made out of their children through education here.'

The bell rings for morning meals, the children are summoned from play and the party move towards the common kitchen of the dwellers of the forest in the "Teacher's Home."

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The sweet sounds of joint grace setting forth the resolve of all for co-operative culture, soothes the ears of the parents and as they sit down to dine, the sublime ideal of true fellowship and fraternity appeals to them with a force absolutely original.

Peep 3rd.—The Doctor's Part.

"All applicants for admission to the Teacher's Home are requested to send in to me their sons or wards for medical examination at the hours stated opposite each one's name."

(Sd). Dr. UP-TO-DATE,
Health Officer, Teacher's Home.

Such the notice posted in the verandah of applicants' quarters.

'Let us go and enquire of the Doctor as to the nature of his medical examination' said Shubh Priya to his friend.

'Yes. It would be best to do so' replied Manohar Lal.

They both go towards the dispensary. The motto attracts their eye. 'Prevention is better than cure.' The regular rows of labelled bottles are there but what is singular is that 'Health instruction charts' and platform weighing scales and measuring tape are more in prominence. Along with a drug dose each patient is given a health-instruction dose too so as to be able to take better care of himself, to keep healthy through careful self-adjustment rather than through drugs. The microscope is there and a well-equipped analytic table, test tubes and rows of reagents, centrifugal separators and sundry accurate research appliances.

All these absorb the visitors for a good quarter of an hour. Finding the Doctor disengaged they broach their subject.

'To what sort of medical examination do you propose to subject our children? Is it like the medical examination of the Insurance Wallas?' Asks Shubh Priya.

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THE BATCH OF NEW INITIATES (BRAHMACHARIS).

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'Aye that, but only a little more minute and extended. Why not come along with your child and see what it is like?' Said the Doctor.

'That is exactly what we came to request—to have a general idea and if possible an ocular demonstration of the nature of the medical examination of our children and its results. We thank you for extending to us this courtesy.' Said Manohar Lal very politely.

'You may come then at ten to-morrow when your sons are to be examined and see it all for yourself.'

'Thanks Doctor' iterated the pair of them and left the dispensary.

'I am delighted to see the scientific thoroughness which characterises the work here' observed Shubh Priya to his companion while on their way back. 'There are' he continued 'only two approaches to truth, the intuitive and the scientific, one the yogic and the other through the mathematically accurate observation, measurement and appreciation, experiment and test. The first we have lost through disuse and if we use not the objective approach too we are sure to go wrong. I am glad advanced ideas prevail here.'

'Yes it will be something to see the medical examination of our children to-morrow. We need fear nothing on that score, they are hale and hearty and will come up to the strictest requirements.' Said Manohar Lal.

Thus conversing the pair reached their camp and passed the day happily in reading and chatting and observing their children engaged in friendly play and halloe of some sort or another.

Peep 4th.—The Physical Test.

Next day at ten A.M. we find our friends in the Doctor's dispensary—each with his child—anxious to see the nature and result of the Doctor's test.

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'Take off your shoes dear boys' said the Doctor in an affectionate tone "and come here one by one. Narain first and then Sunder Lal."

'Now Narain stand in easy posture your back against this measuring pole' said the Doctor gently and lowering the top pointer flush with the top of his bare head noted that it stood at 4'—1" and that the curvature was normal, the shoulders not stooping. He put it down in Narain's test sheet. His chart showed him the child was 3 inches above the average height for his age. This he noted in the remarks column. Sunder Lal was measured too and his height noted at 48" without shoes.

'Take off your coat and shirt dear Narain' said the Doctor. Whipping out his tape he measured the child's chest, girth, waist, wrist, ankle, calf, thighs, biceps and forearm. 26" measured the chest, the waist a little less. The figures were all along satisfactory.

'Now came here on the platform weighing machine. Don't lean on the machine but just stand straight' was the next request. 'Fifty six pounds showed the lever in equilibrium and in event the figure in the weight column.

'Dear Narain pull this handle with all your might' ordered the Doctor and the curious instrument registered 32lbs, a very good pulling power for that age. The grip was next tested and the thrust. The heart beat was detected by the Doctor's stethscope. The lung capacity was tested too and the pulse rate and normal temperature.

'Now stand there child and let me know whether you can clearly see the pictures in the last line on this card.'

'I can see upto four lines. The fifth is hazy' replied Narain.

'Move nearer and stop where you can see the last line quite clearly' enjoined the Doctor.

This distance too was noted and the hearing distance of either ear. All these observations went in their respective columns.

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'Open your mouth child and just uncover your teeth. You brush your teeth daily. That is good. Show me your tongue.'

'Thus were the children examined minutely and thoroughly. Their build, strength, pulse, eyes, ears and teeth were examined one by one. They were next taken out of door and made to run. The pulse rate was again examined and the heart beat.

'Just take these two bottles and send me the urine they void early next morning' requested the Doctor. The parents agreed. And next day the science half was busy with test tube and reactions and set forth qualititatively and quantitatively the differentcompenents of the voided liquid. The urine test charts were carefully attached to the general examination chart and the Doctor reported favourably on the physical fitness of the two children.

Peep 5th.--Behind the Scenes.

'You are ethereal Prof. Manogiani' said Prof Dharmagiani, 'form is no index to function and mind defies all measurement.'

'You may be right or you may be wrong, but you have no right to condemn what you have not tried out' was the reply. 'You admit that the look of a man, the exterior gestures do make some vague general impression on every one. Why may not this vague sensitiveness to interpret the outward form be capable of vast improvement through studious practice and finally reducible to rules and explanation as exact as are to be found in any science.'

'Well just to satisfy you, we shall try out your suggestions this time and make an exact note of cranial development, features and gestures and see how far the human form is related to or an index of functional ability. Yes, we shall also arrange for psychological measurement of intellectual differences in our fresh batch to arrive at an impersonal selection of the best candidates.'

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"Thanks that is just what I want. I simply want that you should fairly try out how far the ascertained rules of Physiognomy, Phrenology, Psychological measurement of differences, can be pressed into service for helping the teacher to his difficult task of understanding the child, and making a tentative forecast of his predominating tendencies and mental equipment. Let actual tests carried on for a sufficiently long time guide our verdict as to the utility or futility of these means as aids to the teacher's difficult duty of making the best of the child."

"You are waxing enthusiastic over it, my friend. I like your enthusiasm. It is so contagious. But beware lest it introduce an element of bias in your tests and produce a partial blindness to facts that do not fit in with your theories." Said Prof. Dharmagiani in a kindly vein.

"Thanks for your emphasising a very necessary point; but pray don't misunderstand me. I value enthusiasm only so far as it will give the needed fire to push me to try out the new unconventional aspect and carry me over the immense trails of conservatism and as for conclusions I always suspend my judgment till a sufficent number of facts for and against have been collected. Try out the soul's suggestions and then stick to the revelations of actual experience that is my policy."

"All right" Prof Manogiani "we shall have the test this time", was the concordant note.

Peep 6th.—Form and Function test.

"The mind is invisible to those who understand not the body of Physiognomy", said Professor Manogiani quoting Winkleman "and therefore Mahashai Shubh Priya we test the form first and function next as a supplementary test. Your child Narain seems to be a good lad. We shall have him now for our detailed observation."

'Come away dear child; let Professor Manogiani test you now' said Shubh Priya, 'he wants to look at your

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face and form in order to befriend and help you the better.'

" Brain, muscle and bone predominate in your child. Yes, the nervous, muscular and ossious systems are well developed in him. He is a promising child. I wish him well."

" Thanks Professor Manogiani. But do you really go so deep as that ? will you fill in all those columns ? "

" Yes Mahashai, it takes about three days to analyse quantitatively and qualitatively a specimen of water, must it not take much longer to get exact data about a human being ! This is just the beginning of exact observational study. Hence we tabulate and draw up in a form the little we know."

' This objective study though cumbrous is at least ' communicable and verifiable. ' That is the great thing to recommend it ' said Shubh Priya.

The form, calour and quality of the eye, the ear, brain development, forehead, cheek, lip and hands, chest and nails are all observed in turn and noted down. Next the Professor is busy with his tape noting the size and proportion exactly to a sixteenth of an inch. He notes the head as high and long. The Doctor's observation aids him as to health. Idea about the child's training and habits he gets by enquiry from the father.

The facial and cranial signs for the fifty odd ascertained attributes of human beings are next noted and the predominant and pronounced traits are put down with notes to check some propensities and develope others and so on.

The function test is next conducted Ebonite compasses are applied to various parts of the body in different directions and the average skin sensibility is noted. Standard smelling salts are used to detect the distinguishing capacity and acuteness of smell of the child. A number of objects are uncovered for a moment and the child

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asked to name as many as he observed. Pitchers are put for interpretation by the child. Size, form, weight and colour distinguishing capacities are tested through definite pre-arranged tests. Distinctions of pitch and timber of unseen sounds behind the wall are now tested. Imitative response and motile tremor and expressiveness are next tested. The child is asked to mark a certain letter of the alphabet from a big printed sheet of unrelated, A B C letters. In short, the alphabet test, the gems species test, the geometrical form test, the maze test, memory of related and unrelated words test, opposites test, part whole test, word test and ingenuity tests are applied in succession and this is built up a sort of definite working conception of the distinctive individual capacities and aptitudes of the child.

'Your child is above the average' remarks Professor Manogiani 'He certainly stands a good chance of being admitted.'

Peep 7th.—The Board's Decision.

Professor Dharmgiani, Professor Manogiani, the Doctor, and three more form the final board of decision. The application, the report of the physical test, the report of the psychological tests, the facts ascertained from the parents about habits, tendencies and previous training of the child—all these are there before the board. The applicants and their children for whom they seek admission await outside.

Each applicant in turn comes in with his child or ward. Few indeed are able to retain their wonted calmness and composure. It is all expectation and excitement among them. The solemn surroundings of the seminary, the rare privilege of admission into the excellent "Teacher's Home," the tender solicitude of each parent to have at least his own son admitted, all these have wrought their magic effect. The minds of the applicants have reached the utmost height of tension through the accumulated effect

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of the happenings of the week, the satisfying result of free and unrestrained observation of the workings of the "Teacher's Home." The last act in the drama of admission is thus not such as any one may stand with composed indifference. It is highly telling.

'Are you a believer in the Religion of Humanity? Do you want your child to be a servant of Society? Have you amply provided for the needs of the family so that the child you bring here can be reasonably expected to work for the public good and is not in any way already pawned for providing for the necesseties of his narrow family circle? Tell us all this Mahashai Shubh Priya, for on the motive which prompted you to bring your child here will depend to some extent the decision whether he is fit to be admitted here for being trained into a high-priest of humanity.'

'I have amply provided for the prospective needs of my family' replied Shubh Priya 'I want to dedicate my best child to the service of others, unburdened by any family cares. This institution appeared and appears to me now all the more as the best for training up workers like that and therefore have I brought my child into this ideal Teacher's Home. Admit him and make the best of him.'

'Aye then we shall surely admit him, for his health and physique are excellent, his mental make up above the average and family circumstances too, such, as will probably leave him free for the service of the public. We take him on probation for one year and if he comes out satisfactory after this prolonged observation and test he will continue here.'

'Thanks' replied Shubh Priya 'I am quite satisfied the more so because Sunder Lal Mahashai Manohar Lal's son has also been admitted. He will be an additional playmate. So I leave him in this wider fraternity and you may always depend upon my co-operation.'

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'Thanks for your ideal attitude. Yes, Sunder Lal has been admitted but not in the social-service workers division but in the family and civic service section. He will be trained for the ordinary duties of life, while the superior constitution and build of your child makes us hopeful that he will be fit to rank among workers who minister to the needs of a wider circle of humanity than one's own family merely. He promises to be among the few exceptional ones who can take Sanyas dircetly rather than the normal many who must go through family life and domestic duties before taking up the wider duties of social service.'

'Happy am I to know this, Professor Dharamgiani. and grateful beyond measure that you have selected for my child a course which comes up to my dearest desires for him. My prayers and good wishes shall aid your righteous endeavours'. So saying Mahashai Shubh Priya bade adieu to all with clasped hands and respectful bending posture.

A loving farewell parting from his child, a happy encouraging look and words as cheering—and Mahashai Shubh Priya is once more in the deafening jolting Railway van back to his native place. He has left behind the active pair of eyes that could feast on the changing phantasmagoria all around. He remembers his little child and blesses him. Back among his own he relates the happy tidings of his son's admission to the Teacher's Home, the scientific method of selection and the flattering verdict in favour of his dear child. For a week or even two the memory of the dear one figures most in the fireside talk. The Teacher's Home, is the subject of conversation.

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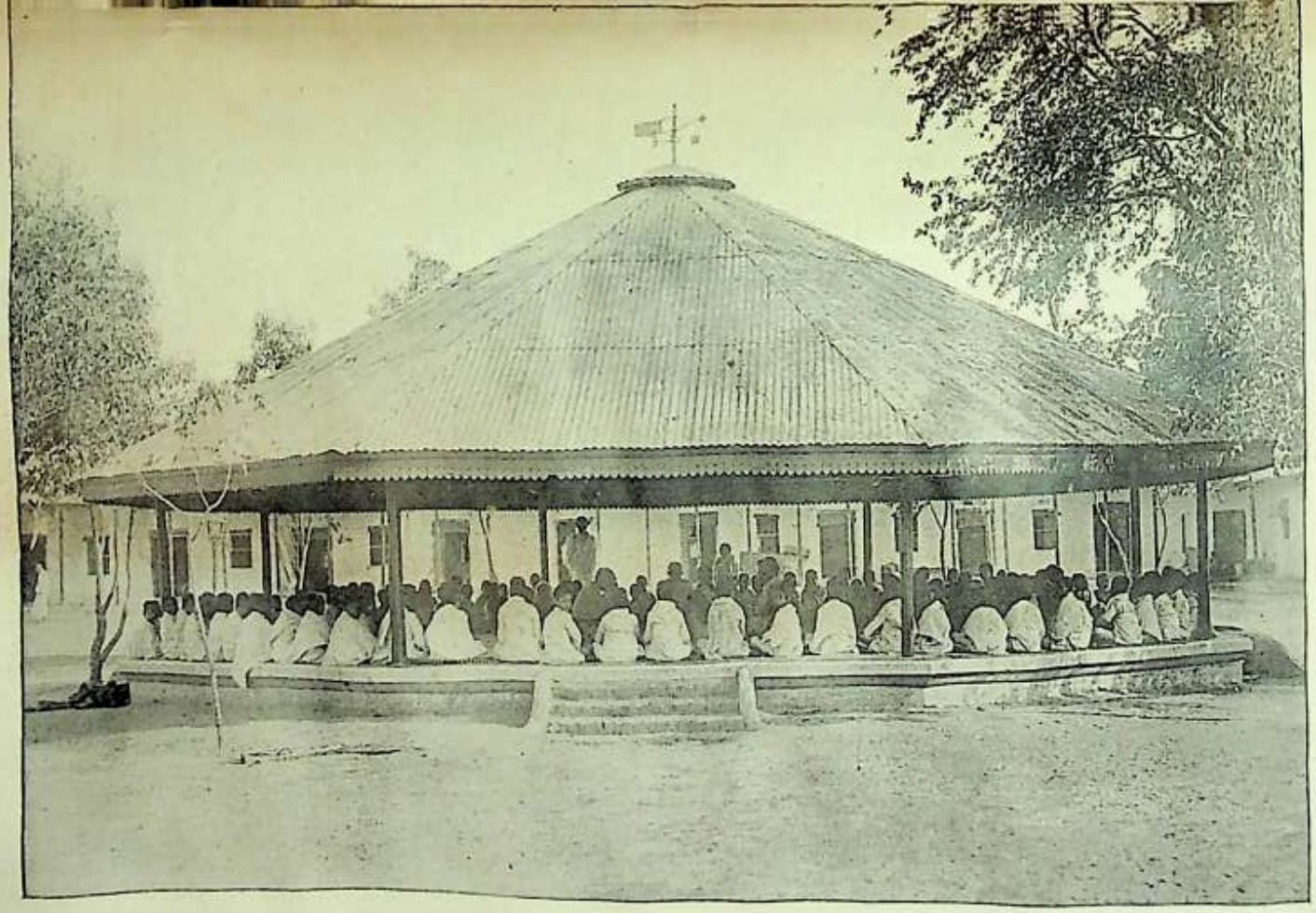

YAJAN SHALA
(Brahmacharies Performing Havan).

Engraved by Mehta Dial Dass Roorkee.

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The Vedic Guru and His Pupil.

(By Professor Indra Vedalankar).

A Nation is what the education of centuries hath made it. In the past it was a king, a minister or an army, that made or unmade the fortunes of a people to a great extant but now the whole thing is changed. Education has stepped in the place of all of them. Not that the king, the minister and the army are gone, they are there to make a show and to frighten, but the power behind has entirely changed. Leave India aside because she has seen many stages of progress and development. She has seen times when spiritual force governed her people; she has also gone through that stage when intellect was all in all In the Muhammadan period though our own codes of ethics and usages ruled us, yet our economic and political fortunes were dominated by physical force, so India has gone through hot and cold without complaining. The history of India is not a short homogeneous narrative capable of being compressed in ten lines, and so it cannot be explained by heading it as 'progress of democracy' or 'progress of Industrialism.' But histories of comparatively modern countries like England and Germany can supply us with material sufficient to prove the statement that the days of paid armies are gone and the days of volunteer-armies have come. As education is the mother of character and as the strength or weakness of a person or people lies in the character, it is not illogical to say that now-a-days the fortune of a nation is not decided on the battlefield but in the schoolroom where its children are educated.

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Education is the problem of the day. In every civilised country the state is trying to provide its people with the best kind of education, at the least expense. The efforts made in behalf of education are mainly of two kinds. Not only is its quality being improved but also the quantity. For a certain amount of money a child can get better education and more education this day than he could get twenty years back. This is the case in progressive countries like Germany and Japan, and not in India, where education is every day becoming more expensive and less illuminating. So the criterion of a good education, as accepted today, is more useful education at less expense.

How can education be made more useful? How can it be made more healthy? What are the essentials that determine its character? Or to put it briefly in what lines should it progress to gain in quality?

Before we go further, we shall divide the subject in two parts. In education, there are always two factors—a teacher and his student. Even those who allege that mother nature is the only true 'guide, friend, and philosopher' of mankind must admit this division, because nature is the teacher in their opinion. The teacher is a person who imparts knowledge to the student. What is imparted, and how is it imparted, these are the questions that determine the quality of teaching. In this article we intend to say a few words on the second of these questions from Vedic point of view

As we have stated above, invariably there are two factors in education—the teacher and his pupil. Naturally there arises a third factor by their contact—and that is their mutual relation. All the problems that come into light when we go deep into the subject come under the following three heads.

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(1) The teacher or Guru,

(2) His pupil, and

(3) Relations between them.

Let us take them one by one, and see what we can learn about them from the Vedas.

THE TEACHER.

The responsibility that a teacher takes on his shoulders is perhaps the most difficult one on the face of earth. He is to be the sole master of so many young and fresh minds. He has no natural reason to love them except when he is of a warm and loving nature. And he takes a task on himself that requires the most unselfish love for others. The parents take their beloved ones away from their bosom and make them over to him. He should be a man who can make responsibility his religion and love the children of others as if they were his own. He must be at once like father and mother to them. Let us see what the Rig Veda has to say about him?

रयिर्न यः पितृवित्तो वयोधाः सुप्रणीति श्चिकितुषो न शासु ।
स्योनशी रतिथिर्न प्रीणानो होतेवत्सदूम विधतो वितारीत् ॥

ऋ० १ । ५३ । १ ॥

What are the necessary qualifications of a teacher?

(यः) one who is (रयिर्न) the store-house of knowledge; (पितृ वित्तः) who can make his pupils feel that he is not less regardful of their interest than their fathers. (वयोधाः) who lives and can make others live a life, (सुप्रणीतिः) whose ways of life are pure and blameless, (चिकितुषो न शासुः) who instructs his pupils as if they were earnest seekers after truth. (स्योनशीः) He must not be a discontented man (अतिथिर्न प्रीणानः) should be as pleasing and merry as a guest (होता) and should perform his daily duties regularly. It is only such persons, who can (वितारीत्) give knowledge to those, who (सद्म विधतः) come and make the academy their home.

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All the Mantras of this hymn describe the qualifications which a teacher ought to possess. Those qualifications can again be divided into three parts—namely physical, mental and moral. In the Mantra given above his moral qualifications have been laid down with beautiful simplicity. The next Mantra mainly dilates upon his mental qualifications. It runs as follows :—

देवो न यः सविता सत्यमन्मा,
क्रत्वा निपाति वृजनानि विश्वा ।
पुरु प्रशस्तो अमति सत्य,
आत्मेव शेवो दिधिषाय्यो भूत् ॥ ऋ० १ ६३ । २ ॥

(सविता देवो न) A good teacher is he who like the all-powerful sun (सत्यमन्म) shows every object in its true colours and ((विश्वा वृजिनानि क्रत्वानिपाति) by means of discipline and practice protects the powers that lie hidden in his pupils. He must have (पुरुप्रशस्तः) a respectable character, (अमति) should be good looking as well as true and faithful, (आत्मा इव शेवः) should have a happy soul and (दिधिषाय्यः) a retentive memory.

Is this not a perfect picture of an ideal Guru? Let us quote one more Mantra and then we shall pass to the second factor.

देवो न यः पृथिवीं विश्वधाया उपक्षेति हितमित्रो न राजा ।
पुरः सदः शर्मसदो न वीराः अन वद्या पति जुष्टेव नारी ॥

A good teacher is he who (उपक्षेति) lives (पृथिवीं विश्वधाया देवो न)) like the sun that balances the earth from all sides and (हित मित्रो न राजा) like a king who is a guide and a friend to everybody. He should be ((पुरः सदः) forward and courageous like (शर्मसदो न वीराः) warriors who live for the good of others and should be (अनवद्या) stainless (पति जुष्टेव नारी) like a woman who is true to her husband.

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What a grand idea this Mantra presents before us? As the sun balances the earth from all sides, so the teacher must see that the development of his pupils does not lose the balance and is not one-sided. His mental as well as moral and physical progress should go hand in hand. Like a benevolent monarch he should be impartial and grand. In every venture he should be the first to take the flag in his hand and 'cross the bridge of Lodi'. Such must be a Guru in whose hands the parents may put the future of their darlings without hesitation.

So much for the teacher. Now about the pupil.

THE PUPIL.

ब्रह्मचारी श्चरति रोदसी उभे,
तस्मिन्देवाः संमनसो भवन्ति।
स दाधार पृथिवीं दिवञ्च,
स आचार्यं तपसा पिपर्ति ॥ अथर्व वेद ॥ ११।५।१॥

(इच्छन्ब्रह्मचारी) A willing student who has taken the vow of chastity (चरति रोदसी उभे) grasps the things that are on earth or in sky. (तस्मिन्देवाः संमनसो भवन्ति) All the organs of his body are under the control of his mind. (स दाधार पृथिवीं दिवञ्च) It is on the shoulders of such a *Brahmachari* that that earthly and heavenly well-being rests (स आचार्यं तपसा पिपर्ति) He satisfies his *Acharya* by his true and sterling character.

In the Vedas, or even in later Vedic literature there is no such word as 'शिष्य' or 'चेला'. The word 'ब्रह्मचारी' is used for every student. The significance of this peculiarity can only be comprehended if we know the grandeur of the word Brahmachari. A Brahmachari is he who has not only taken the vow of chastity, but also has never violated it. The word ब्रह्मचर्य signifies that sexual purity which is the foundation of

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good character. It is a most significant fact that in the Vedas and Vedic Literature the only word used for those *in Status Pupillari* is Brahmchari. This shows that sexual cleanliness is the central and vital element in the Vedic conception of studentship.

Here is a text of the same Veda which brings out and emphasises the distinctive characteristics of the life of Brahmcharya.

ब्रह्मचारी ब्रह्म भ्राजद् बिभर्ति तस्मिन् देवा अधि विश्वे समोताः ।
प्राणापानौ जनयन्नाद् व्यानं वाचं मनो हृदयं ब्रह्म मेधाम् ॥ २४ ॥

"A Brahmchari is one who devotes himself to Vedic studies which illumine the intellect, has all the senses under complete control, has brought under subjection and made pliant the three Vayus (Prana, Apana and Vyana) by means of Pranayama (deep and regulated breathing) with a view to bring under restraint speech, mind, heart, learning and understanding."

Having set forth the Vedic conception of preceptor and disciple and also incidentally touched briefly upon the loving reverential relationship between them—a bond which is at once intellectual and emotional—we now conclude this short paper in the eternal words of the Veda itself—words which beautifully concisely and comprehensively formulate and embody the entire ideal:—

आचार्यो ब्रह्मचर्येण ब्रह्मचारिणं मिच्छते ॥ १५ ॥

'Let the Acharya (Preceptor) endeavour to make the Brahmchari an inseparable part of his own self by means of Brahmcharya.'

How sublime and pregnant with ageless wisdom are these words! Physician heal thyself. Let a teacher teach more by example than by precept. Let him be an exemplar rather than a preceptor. The Gurukula aims at the revival of this grand conception. Let all and sundry assist in making the noble experiment a success.

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The Gurukula, an Apprecition.

(By Professor C. H. C. Sharp, M. A.)

I HAVE not seen the Gurukula since 1909, and doubtless it has developed in many directions since that time, but I still retain a very vivid impression of my visit there, together with a party of students from this college, and I am glad to be able to take this opportunity of making my memories more concrete.

The mental picture I have, is of a long line of buildings with several outer walls, and then of spacious courtyards, and the Library building standing up towards the middle. Behind, rise up the angular foot-hills, making me dream of the snows beyond, and in front the broad rippled stream of the Ganges, with banks of white pebbles and coarse gravel, cutting through a yellow plain with a coppice here and there. The air most bracing, and the quiet of the country most refreshing, it seems but natural that within these walls all those who study or teach are full of health and vigour and content.

With the discipline of a well-run institution, healthy surroundings and no town nearer than Hardwar, the conditions for education seemed admirable. Add to this the realisation that the education given was not superimposed but indigenous, that the methods were arranged to achieve their end and not in any spirit of unreasoning imitation, and that the educational aim of the institution was clearly conceived and shared by all, and there is very strong material for praise.

It is impossible for me to attempt here to enter into educational details, such as the curriculum, the medium of instruction, the intimacy of teachers and taught, the organisation of the classes and so forth, all of which were most interesting. Nor can I enter into any account of the personalities I met there and remember well, or those I have

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met since with so great pleasure. This is but a gleam from the past, and the veils of memory clothe it on either side, a snap-shot which must be trimmed carefully to avoid further snipping by the editorial scissors: but the core of my memory is in this that the experience of my visit was most enjoyable and that we all went away with an impression that here was an institution with high ideals and most adequate conditions and that there permeated it such a force of enthusiasm and definite purpose that we might expect a new strength and expansion of character (that highest aim of education) in the pupils, and an influence towards persevering reform which shall spread over all North India.

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"MÜNSHI RAM, WHO LIVED AND DIED
FOR THE GURUKULA IN FAR DISTANT AMERICA."

Engraved by Mehta Dial Dass Roorkee.

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A Forgotten Devotee of the Gurukula.

(By Professor M. C. Sinha, M. Sc)

Full many a gem of purest ray serene
The unfathomed caves of ocean bear
Full many a flower is born to blush unseen
And waste its sweetness over the desert air.

WAY up in Seattle on the North-West Pacific Coast on the opposite side of our hemisphere where the nights are cold and the days are warm, where the earth and the forest yield every day to the stroke of a newly-arrived man, where dust and work meets the eyes on every side and nothing but scooping, drilling, digging, loading and unloading goes on all the day long, and a sudden stillness sets in just as the clock strikes six, when excepting the main street the whole of the avenues look like a haunted city, where the solitary moving figure of tall, black clad laborer and his still taller shadow in the twilight shortening and lengthening here and there, adds more loneliness to the scene, there in the balcony of an elegant house I was sitting with a lady friend of mine, at the 7th Avenue West.

It was a typical night characteristic of the northern zone, for it was nine o'clock by the watch, but the sun's rays were still struggling and the twilight was as clear as you find in the May and June evenings of the Ganges plain. There was a dreadful silence everywhere and the very length of the day induced weariness and sleep.

The master of the house had not yet returned. We kept awake and as we were talking about the Red Indians discussing their history—how they were driven from post to pillar and pillar to post, from an Eastern corner of New York to a Western corner of Oregon; how large were they in number, thick like flies everywhere in the land, and how few were the settlers,

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yet how by wisdom and enterprise they were able to kill out the Indians, so much so that they could be now counted on fingers end, suddenly we heard a rap at the door.

The maid servant went to attend the call and quickly returned with the message "Sir, there is a visitor, your countryman, at the door who wishes to see you."

I went downstairs and greeted the visitor. He was a well-built man of fair complexion, he wore a turban and had his eyes full of fervour; his name was Munshi Ram.

We were soon in the spacious Drawing Room which we had all to ourselves where we could talk freely. On enquiry I found out that Munshi Ram came from the Punjab, that he was a Corporal in the Infantry for a long time and that he was either dismissed or compelled to resign because of his Arya Samajic zeal.

He used to assemble his men; and talk on the Arya Samaj, on social reform, and on the mission of Swami Dayanand.

He asked his friends to sympathise with the poor, buy Swadeshi goods and love their fellowmen and their country. Apparently such a man was not wanted in his regiment of the British Indian Army. I said "Why did you come to America."

"This is a long story," he said, "After leaving the service my one object was to serve the Gurukula Kangri. I went to Gurukula but I soon found out that there was no work for me. The Gurukula needs men like yourself and not men like me. What could I do there, being quite uneducated and untrained."

"What do they do in Gurukula. Tell me something about it." I asked.

"How is it you know nothing about the Gurukula. Strange! Strange! Oh! our Gurukula people do nothing to reach the educated men of your type outside the Punjab, but no, no, they are very busy. Poor men! they have to collect the money and to educate the boys. I should not

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blame them; but it is really strange that the people of the United Provinces should be so ignorant of the Gurukula.

Then suddenly bursting out in a fit of eloquence, he said, "The Gurukula is a wonderful institution, it is the only institution that will redeem India from its woes and miseries. No sooner will the Brahamcharis go out than a new force will be set in, no sooner will the sun of Brahmacharya that is being nursed in the Gurukula appear than the whole of Bharatvarsha will be illumined and there will hardly be a corner in the world where the influence of its purifying rays will not be felt. The Gurukula is the only institution where the boys observe Brahmacharya and what is there which a Brahmachari can not do. Brahmacharya itself can work wonders. The progress of India has been arrested because our people are not sincere in thought and action. The Brahmacharis will be true to their conscience and will fear nothing. In India today men of vast knowledge, culture and wealth have not the courage to declare their real views on religious and social problems. They have no courage, but the Brahmacharis will be afraid of none but God. It is they who will redeem India, nay, the whole world."

I was surprised a little partly because it was for the first time that I had heard anything about the Gurukula put forward so earnestly, but the more so because the man spoke so feelingly. His eyes shone like fire, his whole sturdy frame vibrated impatiently and his countenence bore a look that would brook no criticism, no opposition.

"But how did you leave India," I asked. He replied :—" Yes, I read in the newspapers that Japan was fighting Russia and that the Japanese were akin to Indians, so I resolved to help them and thus I left India for Japan. On reaching Tokyo I applied to the Japanese Government to be enlisted as a soldier and be sent to the front. A Turk also applied similarly. But the little Japs exasperated me

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by refusing my offer. They said politely that foreign help was not wanted, in other words, no victories were worth having which the Buddhist could not win without the help of the foreigners and Mohamedans. Unfit to serve the Gurukula, unable to lay down my life in the battle-field fighting for Japan, for a while I did not know what to do. And while I was thus wandering in Japan, I heard your name spoken of everywhere. Both the merchants and the students talked about you and your position in America. I have therefore come to you. I want to earn some money. Find me some work."

Next morning, I introduced him to Mr. Edward Holton James, a most respectable and rich Attorney of Seattle in whose house I was living and whose interest in and sympathy for the Hindus was simply remarkable. He was an ardent admirer of Swami Ram Tirath and a thorough believer of Vedant as expounded by that great man. Mr. James asked him "Where do you come from and what do you propose to do."

"I, I, Arya, my home (pointing towards the east)" was the characteristic reply of Munshi Ram.

Mr. James addressing me asked "How is it, he does not know English. I wonder how he managed to come so far." In the meantime Munshi Ram broke out in Hindi and asked me to repeat to the Sahib the following words :—

"Sir, I am an Arya. I come from the Punjab. My object is to spread my Arya religion. I want to earn money in this country and to send it to the Gurukula."

Mr. James could not understand much about the Arya religion or the Gurukula, but he asked me to explain to Munshi Ram that so long as he would not pick up a little of English it would be very hard to get on in America and in the meantime he proposed that Munshi Ram should take care of his garden in exchange for free board and lodging. Munshi Ram agreed to this and the very next instant he wanted definite instructions with a view to begin

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the work forthwith. Mr. James asked him to take rest for a day or two after such a long journey, but he said he required no rest and wanted work immediately. But Mr. James was in a hurry to go to Court and he postponed the issuing of instructions for a day. Munshi Ram grew weary and told me that if he wont get work next day he would go elsewhere; he was not a beggar and could not suffer himself to be a burden upon others, he would rather go to the jungle and sleep under a tree than live with Mr. James without doing anything.

I was much concerned and told him that he was not in India where one could live in a jungle and that if he did anything like that he would be sent to jail or be deported for vagrancy. But he talked with such a set determination that nothing could make him listen to reason or remonstrance.

In the meantime Mrs. James arrived in the room and tried to talk to Munshi Ram. Although she did not understand a word, because Munshi Ram was talking Hindi, yet she patiently listened to him while he went on describing the Arya Samaj and the Gurukula, the only topics near his heart, as if he would convert Mrs. James. She was a refined and educated lady of Boston being the daughter of Professor James of Harvard University whose book on Physiological Psychology is known to Indian students. She was a poetess and dramatist herself, having received special instruction in dancing, music and art of dramatic expression in Paris.

Munshi Ram became a fit object of her study later on and whenever she found time she used to hear him speak of the Arya Samaj and the Gurukula and thus test her power of understanding the sentiments of man by gestures without the help of speech.

Fortunately, she arrived at the conclusion that Munshi Ram was a noble soul, inspired by very high motives and ideals and was filled with a kind of enthusiasm for the Gurukula. Munshi Ram's earnestness infected Mrs. James

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considerably so much so that she once proposed to her husband that they should visit India and see the wonderful Gurukula whose very mention thrilled the heart and touched the imagination of a sensible man. She herself tried to teach English to Munshi Ram but he had not gone to America to learn English. So beyond learning a few common words and expressions he never made much progress.

But to resume the story of the abovementioned day. Let me say that Munshi Ram was not satisfied with the promise of getting work the next day. To brook no delay was a part of his nature as I found out later on. So he asked Mrs. James for some work before Mr. James could come back to give him regular work. She gave him some ashes to sprinkle upon the roses to keep off the flies. Munshi Ram gladly went out and finished the work within two hours and asked for some more work. She told him to water the garden, which he did before the shades of evening fell.

Mrs. James spoke highly of Munshi Ram's work to Mr. James, with the result that he was given full charge of the garden and Mr. James explained to him everything. Munshi Ram did the work for two days and then told the Mrs. that the work was not enough and he wanted some more. He did the garden work with so much zeal and care that Mr. James was much pleased and he did not like to give Munshi Ram much harder work.

But Munshi Ram was impatient, and therefore, Mrs. James gave him some wood and axe to make chips for the stove. Munshi Ram made a whole bundle of them in a day and wanted more work. At last Mr. James gave him the Heater work which required him to get up early at four in the morning every day, heat the boiler and prepare sufficient steam to heat every room of the house before the people were up.

Now Munshi Ram was fully occupied. Every

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body was satisfied with his work and they said that so far they thought that the Indians were only philosophers, but Munshi Ram had proved to be an exception for he would work like an American and talk like an Indian.

Leaving him in Seattle I went to join the college at Corvallis. But after some months Munshi Ram wrote to me that he intended to quit Seattle because he was sure he could work just as much and as hard as any American, and that he wanted to earn, at least two Dollars (six rupees) a day. With him thinking was doing; and he soon came to me at Corvallis and wanted to work immediately. It was a dull season, it was hard to get work and he had had to wait for two days. Once more he proposed going to the jungle and sleeping under a tree. However, he soon got work on a farm but at 1½ dollar a day only. He wanted more and was not satisfied with this much and hence wished to go away elsewhere.

In the meantime he got a letter from a friend of his, a Punjabi young man and learnt that there was work at Rainier Lumber Factory. Munshi Ram left Corvallis immediately, joined his friend, got the hard work of handling umber at 2½ dollers a day, and was at last happily esttled.

Here he hired a house and established a kind of Indian home where every one was welcome, Hindu, Muhamedan, Bengalee, Hindostani, or Punjabi, provided he could afford to hear his sermons. Munshi Ram was a Puritan and an unsparing critic. An ascetic himself he imposed asceticism on everyone else. He was untiring in impressing the excellence of the Gurukula on every visitor and so long as one did not promise help to the Gurukula in some form or other, it was hard to get rid of him. His house became a sort of refuge for every one that was ill or out of work as his heart was more sympathetic than his tongue and he did all necould to help any one that applied to him for heip.

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Even those who were not one with him in attaching the same importance to the Gurukula as he did admired his lofty sincerity and sublime earnestness and the generous warmth of his heart.

His own needs were vrey few. Being a strict vegetarian, he was quite satisfied with plain bread and butter. He spent the rest of his income in helping needy Indian students and others.

But whomsoever he lent money or gave any help, he took good care to exact a promise from him that this money should be paid to the Gurukula sooner or later at the borrower's convenience.

The last time when I met him at Rainier before my departure I asked him when he intended to return to India replied :—" This body will not go back to India. The only attraction for me is the Gurukula. I am unfit to serve it personally and so I propose to send my earnings to the Gurukula and to look for some men here who could be of use to the Gurukula." So I am preparing myself for death and will be born again with a newer body to serve India. The more I see of America the more my spirit tries to burst out of my body and to be born again with a strength to transplant the happiness of this country to India, so much so that I feel I shall be reborn in only two or three years' time better qualified to carry into practice the lessons which America has taught me. But so long as I live, I will continue to pray for the success of the Gurukula and wish that some day a band of Brahmacharis might visit this land giving the Vedas to the Americans and taking temporal knowledge and worldly science back to India and thus fulfil the object of Swami Dayanand."

He was true to his word. So long as he lived, he popularised the Gurukula, interested the Americans and the Indians alike in the Institution, asked all of his friends and acquaintances who owed him anything to pay the same to the Gurukula and after two years died of fever and cough which the Doctors attributed to weakness

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caused by the insufficiency of nourishment in his food as he abstained from eggs which they prescribed, while his friends attributed it to his prophecy of being reborn after two years.

Be that as it may, he was unquestionably the sincerest admirer and one of the greatest well-wishers of the Gurukula I ever met abroad or in India before I saw the Gurukula itself.

Although he was unknown as such to the Gurukula while living and is now forgotten after death by those who knew him in America, yet it is not a small thing that whenever America is discussed among the group of Indians that were then in that land, no talk is complete without the name of Munshi Ram and his devotion to the Gurukula and its founder of the same name.

There is a talk among those who wish to repay Munshi Ram's debt to give the same to some other public Institution which they love. But it seems to me that the only way to satisfy his soul is to give the money to the Gurukula and Gurukula alone—as that was his only idol—and as soon as that money is paid, to establish a permanent scholarship in his name with the help of some other collections, to commemorate the memory of a sincere, unassuming lover of Gurukula.

He is dead and never coveted any recognition even while living, so by commemorating his memory we shall be only honoring ourselves and the memory of poor, but sincere and unselfish workers whom praise does not encourage and neglect does not discourage, but who go on incessantly working for the Gurukula, come what may.

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Even those who were not one with him in attaching the same importance to the Gurukula as he did admired his lofty sincerity and sublime earnestness and the generous warmth of his heart.

His own needs were vrey few. Being a strict vegetarian, he was quite satisfied with plain bread and butter. He spent the rest of his income in helping needy Indian students and others.

But whomsoever he lent money or gave any help, he took good care to exact a promise from him that this money should be paid to the Gurukula sooner or later at the borrower's convenience.

The last time when I met him at Rainier before my departure I asked him when he intended to return to India replied :—" This body will not go back to India. The only attraction for me is the Gurukula. I am unfit to serve it personally and so I propose to send my earnings to the Gurukula and to look for some men here who could be of use to the Gurukula." So I am preparing myself for death and will be born again with a newer body to serve India. The more I see of America the more my spirit tries to burst out of my body and to be born again with a strength to transplant the happiness of this country to India, so much so that I feel I shall be reborn in only two or three years' time better qualified to carry into practice the lessons which America has taught me. But so long as I live, I will continue to pray for the success of the Gurukula and wish that some day a band of Brahmacharis might visit this land giving the Vedas to the Americans and taking temporal knowledge and worldly science back to India and thus fulfil the object of Swami Dayanand."

He was true to his word. So long as he lived, he popularised the Gurukula, interested the Americans and the Indians alike in the Institution, asked all of his friends and acquaintances who owed him anything to pay the same to the Gurukula and after two years died of fever and cough which the Doctors attributed to weakness

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caused by the insufficiency of nourishment in his food as he abstained from eggs which they prescribed, while his friends attributed it to his prophecy of being reborn after two years.

Be that as it may, he was unquestionably the sincerest admirer and one of the greatest well-wishers of the Gurukula I ever met abroad or in India before I saw the Gurukula itself.

Although he was unknown as such to the Gurukula while living and is now forgotten after death by those who knew him in America, yet it is not a small thing that whenever America is discussed among the group of Indians that were then in that land, no talk is complete without the name of Munshi Ram and his devotion to the Gurukula and its founder of the same name.

There is a talk among those who wish to repay Munshi Ram's debt to give the same to some other public Institution which they love. But it seems to me that the only way to satisfy his soul is to give the money to the Gurukula and Gurukula alone—as that was his only idol—and as soon as that money is paid, to establish a permanent scholarship in his name with the help of some other collections, to commemorate the memory of a sincere, unassuming lover of Gurukula.

He is dead and never coveted any recognition even while living, so by commemorating his memory we shall be only honoring ourselves and the memory of poor, but sincere and unselfish workers whom praise does not encourage and neglect does not discourage, but who go on incessantly working for the Gurukula, come what may.

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A New Race of Men.

(By Professor Bal Krishna, M. A., F. R. S. S.)

THE Gurukula is surely a cradle of a new race of men. This ancient land with the glorious memories of the mighty saints, seers and sages of the hoary past of India, with the sparkling and silvery waters of the ever-flowing mother Ganges, with the ever-lasting and snow-clad Himalayas rising one after another in harmonious succession till they meet the skies, the lovely loneliness of this enchanted isle, where the sub-human creation roams unhurt, where the Philomel can fearlessly pour forth her sweetest melody in our very rooms, where that bird of heaven, the cuckoo sings her ethereal song to her heart's content, is the loveliest abode of mother nature. Here she has profusely spread and unfolded all her loveliest charms.

Roaming in this little universe of beauty incarnated, of wonder, mystery, natural art and enchantment, heavenly freedom, real equality and perfect brotherhood, the little but mysterious personality of a boy begins to unfold its manifold charms in harmony with external nature.

The Gurukula with its residential system of education, its Brahmacharya—vow of celibacy for the first stage of life, its clock-like regularity, its sympathetic discipline, its vernacular medium of instruction, its perfect freedom and equality, its environmental beauty, its free and open and fresh air—is a light shining in the pitch darkness of the Indian Educational sky.

Regular habits of living, eating and drinking, sleeping and rising, skilful physical training, high moral ideals, the study of good literature, healthy seclusion, frequent incursions through charming woods, forests, meadows, heaths and mountains and lastly, the walks through a garden smiling with flagrant flowers must, perforce, evolve a healthy mind in a healthy body. Under

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these circumstances, human life is being rendered more moral, more religious, happier and more efficient.

Here we do not see sights of necessitous, underfed, underclothed, verminous and sloven by children lean in body, feeble in mind and poor in spirit, students with sunken eyes, hollow cheeks and withered frames. But cheerful rosy faces, blooming with inward delight and bubbling with the youth of life, are met with everywhere. Distress and destitution, degradation of poverty and pride of birth and riches, inequality and privilege, have been ordered out of this happy land. Abundance of activity, enthusiasm, life, simple and open-air enjoyments face to face with gorgeous nature are supremely visible in the denizens of this Isle.

The common and simple meal is also a special feature of the Institution. I am here reminded of the beautiful lines of Chaucer :

'Of his diete measurable was he,
For it was of no superfluitie,
But of great norissing and digestible.'

It is simply impossible to depict in words the value of the common meal that is twice taken by the students of this university. How scores of merry Brahmacharis chatting with one another in the freedom of perfect manners on topics of local and national interest, stream into the dining hall, how these blooming youths sit in ordered rows, how the whole building is filled with the magnetizing sounds of

'Let us be together, let us eat together, let us gather strength in unity, let us be free from prejudice and let us study Brahman together'!

How delightful all this!

Our students are free from the unhealthy influences and dangers of modern city life, its worry and excitement which have become naturalized in other seats of learning. Good

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habits of thought, feeling and conduct are constantly formed in this healthy environment of clean, sweet and safe society. Moreover, a pure blood flows through the veins of the Brahmacharies, because it is not in any way tainted by the use of stimulants, such as ale, beer, wine, tobacco, meat, eggs, fish, onions, pepper or spices.

Thus a new race of men is being labouriously evolved here under the most favourable environments by self-denying workers, because they know that

'There is no expeditious road
To pack and label men for God
And save them by the barrel road.'

Thus the evolution of man *par excellence* is being furthered here on right lines. Every student can lay a firm foundation for a holy temple of winged thoughts and lofty ideals. He will be a man full of love of God and love of fellow man, brimful of the intense love of his motherland and, overflowing with an enthusiasm to spell away darkness, false beliefs, soul-enchaining worships, who would materially aid in the regeneration of this groaning world.

But the special feature of the Gurukula is Brahmacharya—the vow of celibacy for 25 years by its students. Every one knows that the curse of India is the prevalence of early marriage, especially among the Hindus. The Gurukula strikes at the very root of this long-established but most fatal institution. A goodly host of unspeakable ills is to be attributed to the custom of premature marriages. Small, weak, ill-developed, deformed, ugly and sickly children dying prematurely soon after they come into this world, the sorrowful deaths of young husbands, orphans and unprotected wives behind them, men and women maturing before their time and seeking an early grave—these and many more are the heart-rending scenes of early marriages in India. To give a definite idea of these ills, we will quote facts and figures from the Government Reports.

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I

BIRTHS AND DEATHS BY RELIGIONS IN THE PUNJAB.

	Hindus.	Muhamadans.	Christians.
Annual Birth Rate with reference to the total population of 1901 ...	38	43	55
Annual Death Rate ...	44	43	37

II.

The number of Hindus to every 100 of the Population for the last four Censuses was as follows :—

1881	...	... 43·84
1891	...	... 44·08
1901	...	... 41·79
1911	...	... 36·28

Thus it is clear that within the brief space of 145 years only, the Hindus will be no more in the land of the Five Rivers—the very first abode of the Aryas in India.

There is nothing exceptional in the case of the Punjab. The same sorry tale is told of the whole of India.

THE DYING HINDUS.

III.

Proportion of the Hindus to the total population during the last four Censuses.

1881.	1891.	1901.	1911.
...	72·34	70·91	69·41

The decrease in the proportion of the Hindus amounts to 2·83 within 20 years from 1891 to 1911. All things remaining the same, that is, provided there is no alteration in the conditions of propagation andgrowth of the people of different religions, *within a comparatively small period of* 490 *years, the Hindus will be no more.* Their place will have been taken by men of other religions. They the Aryas of old, shall be extinct in this Arya Varta—the land of the Aryas. This

P. 206 of the Census Report, 1911.

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decree of the fates is written in letters so bold and black that even he who runs may read it.

Table IV gives the percentage of widows in all the principle countries of the world. Even a cursory glance reveals the sorrowful fact that India tops the list in the number of widowed females. Men never gather grapes of thorns or figs of thistles. Evil is the natural result of individual misdirection, social misdirection and political misdirection. Early marriage—a social institution—is the sole cause of this unspeakable evil. However, the extent of the evil cannot be fully grasped unless Table V be carefully read.

IV.

Percentage of widowed and Divorced Females to total females in certain states at the time of the censuses taken in or about the year 1901.

New Zealand (1906)	5
Cape Colony (1904)	5
Australia	6
United Kingdom	7
Holland	7
Servia	7
Denmark, Norway, Sweden, Finland, Belgium	8
Switzerland, Germany, Italy	9
France	12
India	18

V.

Number of Widows in India in 1901 at various ages :—

Age-group.	WIDOWED. Males.	Females.
0— 5	6,000	19,000
5—10	37,000	96,000

Statistics of British India Part V 1912, page 20.

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Age-group.	Males.	Females.
10—15	113	2,76,000
15—20	206	5,23.000
20—25	379	9,39,000
25—30	603	14,33,000
30—35	768	22,67,000
35—40	665	20,68,000
40—45	979	37,70,000
45—50	688	22,64,000
50—55	1,097	41,13,000
55—60	535	15,21,000
60 and over	2,032	65,97,000
Unspecified	2	6,000
Total ...	81,10,300	25,892,000
Total Females in India		**143,958,000**

Up to 25 years ... 741,000 widowers.
Up to 15 years ... 391,000 widows.

Had the Gurukula system of education been in vogue in India, we could have never seen 741,000 widowers and 391,000 widows. Moreover, many more lives would have been saved by late and mature mating.

It has been truely said that 'the hand that wrecks the cradle wrecks the nation.' The institution of early marriage has wrecked the cradle of the Indian nation. The number of infant deaths in the Punjab as well as the whole of India is exceedingly appalling.

Ratio of Deaths per thousand of Population in the Punjab in 1910.

	Males.	Females
Under one year ...	262·86	260·43
1—5	41·90	43·64
—10	13·32	15·96
10—15 ...	12·29	17·77
15—20 ...	14·45	17·63

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	Males.	Females.
20—30	16·78	19·2
30—40	18·91	22·0
40—50	26·16	26·73
50—60	35·98	36·13
60 and upwards ...	74·49	74·05

But take the case of England as regards infantile mortality. The rate of infantile mortality in England and Wales was 109 per 1,000 births in 1909. This was by far the lowest on record, yet the rate for 1910 is lower still, because it amounts to 105 per 1,000 births. That is, the infantile mortality in the Punjab is two and a half times greater than that of England. St. Paul was right in saying, 'the wages of sin is death.' The Indians discarded the Gurukula System of Education, broke the laws of their being, so they are suffering and dying before their time. Nay, they who pride themselves on being the descendants of Rama, Krishna, Budha, Yudhisthra, Arjuna and Bhima, they, the Aryas of old, warriors, strong and bold, in this prosperous land of gold, are now rapidly making room for other nations. Our ancient Rishis laid down the principle of celibacy for 25 years and they exhorted young men to continence by saying that 'by the force of Brahmacharya sages have conquered death.' St. Paul has spoken in similar strains, "If you exercise control over your lusts, you shall live and enjoy happiness." But the Indians gave way to lusts and so death is thinning their ranks more rapidly than they ever imagined. Our only salvation lies in Brahmacharya which is so vigorously advocated by the Gurukula. Thus this system of education is the one panacea for all the prominent ills which are eating into the very vitals of the Hindu Society. "Back to the Gurukula education" should be the cry of every Indian.

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Percentage of the Population in certain states falling within certain age-groups.

State.	Under 1.	15—64 years.	65 years and upwards.
New Zealand ...	...	... 59	5
Australia ...	...	... 56	4
U. S. A. ...	...	... 56	4
Switzerland	...	... 56	6
U. Kingdom	...	... 57	5
France ...	...	... 57	8
Belgium ...	...	... 55	6
Austria ...	...	... 54	5
Hungry ...	...	... 54	4
Germany ...	...	... 54	5
Spain ...	...	... 54	5
Russia ...	...	... 52	4
Sweden ...	...	... 52	8
Denmark ...	...	... 52	7
Holland ...	...	... 52	6
Italy ...	...	... 52	6
Punjab ...	...	... 45·8	3·2

THERE IS NO WEALTH BUT LIFE.

This fact will be driven home if it be stated in a financial, 'golden-calf' or 'dollar' form. If the same conditions be said to prevail throughout India as have been shown regarding the Punjab and each person be taken to earn an *annual income* of Rs. 30, as has been estimated by the Government of India, then the total loss of wealth to India as compared with the U. Kingdom is really fabulous. India suffers a loss of 11 per cent. persons of the working ages in comparison with the U. Kingdom. The total population of India in 1911 was 3,15,156,396 souls. On this basis there is a total loss of 34,668,203 persons of working ages. Each of these would have got Rs. 1,800 in his or her active period of life. Therefore, the total loss in the Rupee form is 11 by

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315,156,396 × 1800 ÷ 100 = 62,70,27,66,408 Rupees, that is *Sixty two Billion Rupees* would have been gained by India, had the working age been the same here as it is in the U. Kingdom. *There would have been an annual gain of* 140 *crores of rupees* to India. Thus it is literary true that there is no wealth but life and that there is no life but Brahmacharya, because ' by the force of Brahmacharya sages have conquered death,' and ordinary men and women have prolonged their lives and because ' the maximum of life can only be reached by the maximum of virtue.'

If the Indians could wake up from their long sleep and follow in the footsteps of their glorious forefathers and the modern civilized nations, then we could joyously address to the Gurukula bells

Ring in the valiant man and free,
The larger heart, the kindlier hand ;
Ring out the darkness of the land,
Ring in the *race* that is to be.

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"The One."

Everywhere, the world all o'er,
My eyes in sleepless watching see
The ONE, the only One—before,
Behind, in 'you' and 'he' and 'me'.

Myriad faces hide One Soul,
In thousand blushes incarnate;
The flower, the dew, the stars unroll
Graces endless of One Inmate.

In fire, in wind, in sky—it seems—
In stormy ocean's bosom, rides
That Soul of souls, whose deathless beams
The dawn and ev'ning's cycles guide.

The roar of continental life,
The thunder's voice, the lightning's dart,
Articulate o'er all the strife
The Verse of Universal Heart.

Like to the round encircling Space,
Alone without a second lives One;
The years roll on and only trace
The golden paces of his run!

Mohini Ranjan Sen.

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Brahmacharya.

(By Professor Tara Chand P. Gajra, M. A.)

Purity ! Purity ! ! We want Purity at bayonet's point.—*Rama Tirath.*

Out of the overgrown, abnormally developed and wrongly directed amativeness of the man—out of the social bondage and pitiable slavery of the woman, there have been born such wrongs, such miseries, such sufferings, aye, such murders as to lead an observing and regretting mind to wonder why God, in the might of his wrath, does not by an act of His omnipotent will, sweep off from the face of this beautiful earth the great multitude of people who knowingly or ignorantly, break His divine laws.—*Cowan.*

IN the forward race of civilization, man has been too busily engaged with "important affairs", to pay sufficient attention to what touches him nearer and affects him more vitally. Physical sciences have claimed a great deal of his time. Theories after theories have been raised and exploded, laws have been discovered, delicate instruments for measuring very small and minute quantities have been invented and yet ceaseessly and continuously have the great souls been spending their energies on questioning objective nature to satisfy the spirit of curiosity, that is but one phase of activity. No less time and energy have been expended in adding to what may be called the comforts of life. The facts revealed by science by exploring nature have been collected, collated and used to make new machines that might save labour, carry both inert human, human load more quickly, transporting commodities to the most distant parts of the world, and produce new things that might tickle the fancy of this "crown of God's handiwork". To quench his thirst drinks of various names and descriptions have been made, innumerable dishes and

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courses have been arranged to satisfy his palate. To relieve him from the oppression of summer there are the electric fans and to fortify him against the inclemencies of winter there are shawls and lois, blankets and rugs, pipes conducting steam and hot water round his tenements. Neither human voice, nor the notes executed by the great singers of nature have power enough to satisfy his sense of music. Wind and stringed instruments have been called in to help him. Nature affords enough scope for the exercise of the eye, but art must vie with nature and try to outdo it. Livable as many of these things may make our life, necessary as they may be in a moderate degree, they have no right to claim our whole attention, drag us after them and leave us no time to contemplate upon that phase of our life which is deeper, nobler and grander.

This activity stops not here. Continual habit of using a thing makes it indispensable. The luxury of one generation becomes the necessity of another. 'Necessity, they say, 'is the mother of invention'. Impelled by this motive force, forward goes man to satisfy his cravings. Nations come together, races meet one another. Agreements and disagreements follow as a matter of course. War and rapine now play their part. In the great competetion between nation and nation, in the great race of politics the best heads are used to conduct diplomatic embassies. Great souls use their energies in hatching schemes for agrandising their own nations, conquering and building vast empires—empires where citizens cannot be properly looked after. The result is that all things have to be simply rushed through. Haphazardly are they attended to. One set of laws is made one day and another is found necessary to take its place the next day. Social reform is proceeded with in all sorts of ways. Institutions after institutions are tried to produce a healthier race, but to no good. Various theories of education are propounded, worshipped, followed and given up. Attempts are made to relieve or to treat the imbecile and the unworthy, yet

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instead of any improvement, degeneration in its worst form makes its appearance. Inspite of their well-meaning and honest efforts reformers feel defeated.

In such a state of affairs it is highly gratifying to hear those who not busy with great political problems, free from the influence of the keen competition and hurried haste of ordinary life, can afford to make a deeper study of human nature and suggest efficacious remedies for curing the disease. Amongst those who have stood for a thorough and proper reform of society, who have preached radical principles for changing the present state of affairs. Dayanand occupies the place of honour. Pearson has somewhere stated : " It (a nation) requires teschers, be they pressmen, poets or politicians, who grasp the wants of the nation as a whole ; who independent of class and party, can remind the people at the fitting moment of their traditions.....". Judged by this standard Dayanand was the greatest Teacher of modern India. To me he is more than that. Not only is he a great teacher of India, but he is the teacher of humanity at large. At a fitting moment he has reminded man (of his age) of he old traditions of humanity. Not only independent f party and class has he done this and grasped the wants of the Indian nation as a whole, but independent of any racial or national prejudice, he has clearly grasped the situation of humanity at large and suggested the means of bettering mankind.

What is the solution offered by this great sage? Oh it is the physiological solution. Before man can be good he should have a good parentage. Before the race can be improved, the matrimonial connections should be formed in a more rational way. The unworthy and the imbecile, 'the diseased and the degenerate' should be carefully kept back from perpetuating their weaknesses through a progeny which must inherit all their defects. More than this. Those, who being found sound in body and mind; are permitted to marry, have to follow a

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carefully chalked out course of life in order to implant in their children only such tendencies as shall improve the race. Hard is this course to follow. Not a few merely turn away from it. To many brought up in the traditions of the law of sexual morality of the civilized man, the underlying principles simply appear to be strange and impracticable. But Dayanand fully conscious of these difficulties has laid special stress on this point. He considers the science of procreating children as the basis of all true reform, as the science of sciences and the fountain of all progress. To enable man to smooth and sincerely follow this course of life, he has prescribed a long course of preparation. His course he calls Brahmacharya. Brahmacharya is in a sense the very corner stone of Dayanand's reform scheme. He speaks of it in very enthusiastic terms and emphasises its importance in the following words :—

"Verily those parents have done their duty and, therefore a thousand thanks to them, who have done their best to make their children practise Brahmacharya....." (S. P. p. 93)

"That country alone prospers where Brahmacharya is properly practised....." (S. P. p. 93)

"Happy is the country wherein the people.....live chaste lives .....Down into the depths of misery sinks that country wherein the people do not practis Brahmacharya..... .." (S. P. p. 98)

"Since its inhabitants have neglected Brahmacharya .....India has been steadily declining....." (S. P. p. 103).

While Dayanand has raised his powerful voice on the side of Brahmacharya, there have been others both in the country of Dayanand's birth and outside it who either during the life-time of that great sage or a little before or after have preached the same or similiar principles. This publication and preaching of same principles almost simultaneously points to the great plan of Providence

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planned for bringing man back to his pristine purity and freeing him from present difficulties. No doubt it will take long before the civilized man will accept in their entirety Dayanand's principles, yet sure I feel that at every step of progress he will more and more fully realise the importance of Brahmacharya. Greater and greater honour will be paid to Dayanand's name at each succeeding stage.

To turn to the subject proper, the question how to practise Brahmacharya, how to completely control the lower self, may be considered. The Rishis of yore have prescribed their methods and the modern scientists have suggested their own. Swami Dayanand has called out the most suggestive injunctions of the Rishis and put them together in his Sanskarvidhi. The Satyartha Prakasha and the Rigvedadi Bhashyabhumika too contain similar passages. What Dayanand has written is almost wholly supported by the writers of the West. I propose to place before the reader those rules which have the support of both sides.

Observing Brahmacharya means the avoidance of even he least excitement of the nerves of the genital organs. These nerves are most intimately connected with nerves of both kind of our body—the organic and the spinal and brain nerves. Anything which affects these nerves adversely produces a temptation for the breach of the vow of Brahmacharya. Besides the general states of the mind and body have much to do with the success or failure of our attempt to keep under heel the monster of Kama. It follows, therefore, that a complete set of the laws of continence should carefully attend to the details which shall enable one to keep in order and proper tone the whole system.

The state of organic nerves depends chiefly on the food that we take. If our food is wholesome unstimulating and cool, the nerves will remain calm and unexcited. On the other hand, every kind of food that gives hard work to the stomach, that is concentrated and heavy,

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unduly excites these nerves, with the result that the genital nerves partake of the same excitement. The reform of food then is a very important factor of the laws of continence. Swami Dayanand advises a Brahmachari to avoid "Flesh, dry food, wine, things that are very sour, very *tikshan*, bitter or extremely alkaline." (S. P. p. 62, 63) He further condemns the use of medicines and strongly advises moderation regarding the quantity of food taken. Along with the above may be read the following :

"A diet too rich in meat or otherwise *too stimulating* is dangerous in this regard." ("Sexual Life of the Child" by Dr. Albert Moll, p. 160)

"In addition to these the kind of food that children eat is pernicious. Think of tea or coffee as drinks for children, making the brain numb only to be followed by fierceness, as a wild bull who is stunned by a blow is sure to be maddened when reaction comes. Think of pepper, all spice, cinnamon, cloves, mace, for condiments for young stomachs. Of tobacco, wine, cider, rum, as stimulants to keep the powers of life at play. Think of flesh-meats, of rich gravies, and stuffings, all vitiating the sense of taste, and gradually taking from it that nice instinct by which it discriminated, in a healthful condition, food which is congenial to life from that which is hurtful and as paving the way for the predominance of appetite over the checks, which the moral sense of man sets up against its wild and ruinous sway. All these varieties of food act stimulatingly. They bring them forward unduly, and force them to maturity out of season. By so doing the period of youth is shortened and ill-developed manhood results. ("Hints on Reproductive Organs" by Dr. J. Jackson.)

Again Dr. Graham has the following on the subject. ".....puberty is hastened on by a free use of animal food and other more stimulating and heating articles of diet. (p. 17.)

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Overfeeding is a powerful cause of early concupiscence and licentiousness.....(p. 36) To prevent immense evils.....they should always subsist on a plain, simple, unstimulating vegetable and water diet, and care should be taken that they do not eat fast and are not excessive in quantity." (p. 36) ".....and if recourse be had to medicine for the purpose of keeping the bowels open, it is sure to perpetuate the mischief."

The Swami further advises the Brahmachari to be regular in his living and acquiring knowledge, to rise very early in the morning, to keep his body clean and have a daily bath, to avoid excessive bathing, oversleeping and undersleeping. (S. P. p. 62-63.)

The thoughts embodied in the above paragraph have been reached by some recent writers in Europe. The following are quoted for the edfication of the reader ;

"The individual should go to bed at a regular hour —say nine o'clock and rise at five, six or seven o'clock as is most devisable..... . A daily bath of the whole body is a necessity but by this is not meant the immersing of the body in a large quantity of water..... The principle and only object of bathing is for personal cleanliness....." (*Cowan.*)

In order to be able to keep the lower passions under complete control, one should be able to live a hard life generally. Weakness in one direction very often leads to weakness in another direction. One who does not possess a strong body is liable to succumb easily to his passions. Rousseau, the father of the French Revolution, holds that "all passions find lodgement in effieminate bodies." Swami Dayanand on this account desires those who want to be Brahmacharis to sleep on the ground, to avoid shaving hair, not to use shoes and umbrella and to have a strong rope (mekhala) going round the waist." (S. P. p. 62-63).

The following in a way goes to support Dayanand's views :—

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" Feather beds and pillows should be avoided. The best bed is a mattress made from straw, corn-bushes, curled hair or compressed sponge. No more bed covering should be used—than is absolutely required to keep the person comfortable " ".....clothing and bedding (should be) light and cool. (The Science of New Life, p. 124).

So far the body has been spoken of. But as remarked above the vibrations of brain and spinal nerves have a direct influence upon the genital organs and are in their turn most powerfully affected by the conditions of the latter. No set of laws for observing Brahmacharya can be complete, unless it suggests rules, lays down directions for keeping the mind pure, but also for avoiding all nervous excitements. The great founder of the Arya Samaj enjoins upon the Brahmacharis, not to read dirty books, not to entertain vicious thoughts, to avoid speaking lies and scheming, speaking ill of others, giving free vent to anger, greed, love, fear and sorrow (S. P. p. 62-63). He further lays down that the Brahmacharis should not be lazy and idle, they should attend to their proper work.

Below are given from European writers thoughts parallel to the above :—

"Although we should give to children neither obscene nor erotic works, still we should not withhold from them everp poem which deals with love.....
.....It is altogether different as regards erotic and obscene books and pictures." (Sexual Life of the Child p. 262).

" Obscene coversation or talk and lewd books and lascivious images and corrupt companions, complete the catalogue of the principal agents in this work of mischief. " (Graham, p. 36).

" Indeed this unchastity of thought—the adultery of the mind—is the beginning of immeasurable evil to the human family." (*Ibid*, p. 8).

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"All extraordinary and undue excitements, however, whether caused by moral, mental or physical stimuli, increase the excitability and unhealthy activity of the nerves of organic life, and tend to bring on and establish in them, a state of deceased irritability, and sensibility .....Thus passions, such as anger, fear, grief, etc., when violent, frequent or continued, irritate and debelitate the nerves of organic life....." (*Ibid*, p. 4).

"Every-day employment should be as much of a necessity to every man as is eating. A man who is constitutionally lazy and careless about working is nearly always a licentious man. An idle life and a chaste and continent life cannot possibly be found in the same individual....." (Cowan, 126).

From the consideration of the physical, moral and mental influences conducive to the observance of Brahmacharya, we pass on to the influences of surrounding in general. 'Circumstances make a man' is an old saying emphasising a particular phase of youth. Good environments check evil tendencies and serve as a fertile ground for the development of higher and ennobling emotions. Swamiji on the authority of the ancients, whose days he strove to bring back lays down the following rules for the purification of environment :—

A Brahmachari should avoid city life. He should abstain from singing (amorous songs), playing on musical instruments and dancing in accompaniment to these songs. Gossiping should be shunned and intimate and promiscous mixing of the opposite sexes carefully eschewed. (S. P. p. 62-63).

Swamiji's views here too, have been endorsed generally by the Westerners.

"In country children are more moral and remain longer uncorrupted." (The Sexual Life of the Child, p. 152).

"The rythmical repetition of the same tone possesses something highly suggestive, fascinating and so gives rise

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to sexual attraction and charm in the most powerful manner. Here lies the origin of profound erotic influence of singing and music." (Sexual Life Our Times—Block M. W., p. 38).

"Variety Theatres, gin palaces, low music halls and all amusements of similar kind, are simply unthinkable without the sensual. (*Ibid*, p. 84).

"I must confess that the man who jests over sex-relations is to me incomparably lower than the man who sustains clean but wholly illegitimate sex-relations." (Arthur Youth and Sex, p. 72).

"Co-education has been opposed also on two grounds, that it leads to a premature awakening of the sexual life and that....." (The Sexual Life of the Child, p. 64)

"The mere association of the child with persons of the opposite sex provides much stimuli" (The Sexual Life of the Child, p. 248).

The list of injunctions is completed by advising the man on the path to virtue to avoid handling genetive organs, hard rubbing of other parts of the body, riding the horse and the elephant, etc., and to develope the will power by regular and constant praying to the Lord. (S. P. p. 62-63).

European writers advise the young in the same strain when they write that the mechanical stimulation of the structure in especial, is likely to induce the practise of .....(Sexual Life of the Child, p. 90) that the stimulation of nerves of the skin.....transmits very similar sensations to the voluptuous sensorium." (The Sexual Life of our Time, p. 30).

When giving the various causes of corruption, they say, 'I must to horseback, riding, working the treadle of the sewing machine, cycling, the vibration of carriage :" (The Sexual Life of the Child). They forcibly tell as that "Hypnotism has been employed against all kinds of sexual processes," and when prescribe "the cultivation of a firm and

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determined will and the active morning and evening exercise of the religious sentiments as essentials of pure life." (The Science of A New Life, p. 130)

These are the laws of continence, these the necessary accompaniments of Brahmacharya life. The world as it is constituted to-day, with its high civilization, immeasurable temptations and traps for the young, has ruined the lives of many a promising man and woman. This of late has come to be recognised. Dr. Trall writes : "Society has no moral right to regulate or license anything that is intrinsically wrong, nor has it any moral right to punish its debauchees and vagabonds until it removes temptations from them....." (Sexual Physiology and Hygiene, p. 223).

Dr. Shearman is yet more clear and positive in his demands. He says : "An institution for the cure of such persons (the fallen) would be most valuable, although one to prevent the disease will be still more valuable." The scheme of such an institution, an institution which would save the innocent children from the barbarities practised upon them in the name of civilization, was conceived by the Great Teacher of India, Swami Dayanand Saraswati—the man educated in ancient modes of thought. At a moment when his feelings had been raised to the highest pitch by viewing the ancient ruins of the Fort at Chitour, he disclosed the scheme to a disciple of his, accompanying him there. The scheme discovered there was warmly taken up nearly 15 years after by a practical and at the same time an enthusiastic gentleman of the Punjab—The renowned Mahatma Munshi Rama. The result of his immense self-sacrifice and strenuous labours is not only the Gurukula at Kangri, but all the various institutions under the name of Gurukulas, Rishikulas and Brahmacharya Ashramas scattered throughout India. It is now 15 years that the institution at Kangri has been in existence. It has passed through many crises. It has been slowly fashioning itself to some noble end. But yet there are many who criticise the scheme, many who are

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pessimistic about the results to be achieved and others while agreeing with us in theory, protest against some of our practices. To all these critics, so far as they are actuated by noble motives and a sincere desire for the betterment of the institution I say 'welcome,' a thousand times welcome. You ought to, to have, will have and must have the ear of the authorities here. To conviction are they wedded. Only sincerely lend your help to them and God's Grace shall rest on your brow." To those, (if any there be) who criticise for the sake of criticism only, who have made destruction the profession of their life, I only say ; "Go and do better work. Waste not your life." And if they fail to listen and yet persist in their ways, I console myself by repeating Hafiz's couplet ;—

زاهد ظاهرپرست ازحال ما آگاه نیست
درحق ماهرچ گوید جاي هیچ اکراه نیست

To you the gentle-worker, to you I say :—" Listen not to criticism, care not for what the unscrupulous, unsympathetic critic has to say. Yes, listen not to it and reply not to it, for 'scandal' ever improves by opposition. Depend upon the purity of your motives and sincerity of your heart, upon the Grace of God and the law of Karman. If you feel excited yet cool yourself with the following words :—

حافظ تو سبر کن که هنرخود عیان شود
بامدعي نزاع و مها با چه حاجت است

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The Arya Samaj and the Gurukula.

(By P. Ghasi Ram, M. A., LL.B.)

AGAIN and again has the charge been brought against the Arya Samaj that its policy has been that of a man who pulls down a building and leaves the debris on a site of the old edifice. It has not attempted to construct a building of its own. I, as an Arya Samajist who has studied the Samaj with some care, can not say, although I wish I could, that the change is altogether unfounded. I confess with some regret that the Samaj has been more active in the field of destruction than in that of construction. When its founder wrote the last four chapters of his immortal work the Satyartha Prakasha, he gave a powerful implement of destruction in the hands of his followers and be it said to their credit, that they have used it most unsparingly. How many errors long honoured as truths they have exposed? How many follies long considered as children of wisdom by an erring humanity they have brought to light? They have beaten the life out of idol-worship and any one may now see its decomposing and rotting corpse out of which all life has flown away. They have ruined the trade of prophets and confiscated their passports to the kingdom of God which erstwhile was said to be forbidden land to all those who did not hold a 'permit' from them. They have laid the axe at the root of that poisonous tree the present Caste System of India which for so many centuries had been causing disease and death in Indian Society.*

The result of all this has been that those who imbibed the teachings of the Samaj found their old faith gone and nothing new come to fill its place. They were filled with a desire to criticise the faiths of others and in time they

* I do not mean that the Arya Samajists have achieved a very great success even in this work of destruction. All I mean to say is that their main efforts have been directed towards criticism of other religions and superstitions.

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became experts in the art of banter and sarcasm. And to the ranks of loppers went on increasing. This spirit has been a parent of many evils which we find rampant within the Samaj. To my mind the unedifying scenes of quarrels among the Arya Samajists are a direct and natural result of this spirit. We have been so much accustomed to criticise others that we cannot resist the temptation of criticising our own brethren. Every one of us seems to have an exaggerated notion of his own dignity and importance and sees an insult in every thing and everywhere even when his colleagues happen to differ from him on a given topic. We have little respect for age, experience and learning. Thus our frame of mind has become sceptical rather than religious. For be it from me to admit that there are no gentlemen amongst us who are full of faith and devotion, who have respect for others and self-respect for themselves and who are charitable and fair minded in their dealings with others. I am only directing the reader's attention to a widespread evil and I shall be pardoned for making statements which appear sweeping or exaggerated.

An average Arya Samajist is thus a gentleman who has no sense of proportion. He is truthful and honest, has a great desire to help and advance schemes of public good, has got very advanced and noble ideas on matters of social reform and is ready to make sacrifice for the cause of the Samaj. But he is as yet not weaned from the old Hindu habit of bending like a reed before the smallest gust of wind. He often yields to the pressure of his non-Samajic wife or parents and finds himself unable to carry out that very reform in his own home which he has been preaching from the pulpit and the platform for all his life. Some have lost faith in the efficacy of prayer because they can not concentrate their thoughts on God at the time of performing Sandhia. They go through the ceremony mechanically if they go through it at all. Some are such victims of ill-health that they cannot perform their daily duties even if they wish to do so. The surroundings and

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other circumstances in which we live are great obstacles in our way. We who have been brought up in Puranic ideas by Puranic parents cannot altogether free ourselves from their influence. They have been so ingrained in us that we sometimes fall under their influence unconsciously. We are slaves of many evil habits which not only injure our health but prevent us from doing our religious duties also.

These are some of the reasons why the Samaj is held up by our opponents as an agency of destruction. But I am happy to say that the Samajic leaders have always tried to do some constructive work. It was with this object that the various schools and orphanages were started by the Samajes. The D.-A. V. College Lahore, established in memory of Maharshi Dayananda inspired the greatest enthusiasm in its early days among the rank and file of the Samaj simply because they were led to believe that the institution would turn out men of a superior type, of the calibre of a Gotama and a Kanada. When after a time people saw that they had pitched their hopes too high which in the very nature of things could not be fulfilled by the college they began to cast about other ways to reach their goal. They soon realised that a day school, however richly endowed and efficiently staffed it may be, could never be called an ideal institution from the Aryan point of view. It had necessarily to work under restrictions and limitations. They could never have complete control over the education of their boys in a school which had to teach the curricula prescribed by an officialised and secular university. There could never be that constant companionship between the teacher and the taught in such a school or college which was the *sine qua non* of an educational institution in ancient times. Swami Dayanand had spoken at more than one place of the Gurukulas of ancient India. It was well nigh impossible to have a Gurukula of exactly the same type in degenerate modern times. There were no teachers who could be called Gurus and Acharyas in the sense attached to them in ancient days. Nor were there pupils who

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would follow the ancient traditions living in the house of their Guru, learning the Vedas and earning their daily bread by means of alms freely given by pious householders. Old manners had flown with old times. Begging was then not a trade which it is now and on which hatten millions of parasites and life suckers of the nation—the so-called Sadhus. It was then the exclusive privilege of the Brahmacharies of the Gurukulas. Brahmanas who had devoted their life to the study of the Vedas and then dedicated it to the teaching of them were alone qualified to become Gurus. They never parted with their learning for the sake of money. In fact the man, who sold his learning, was treated as one who had betrayed his trust. The Aryan leaders, therefore, started the Gurukulas, in which they tried to preserve as many essentials of the ancient Kulas as they could under the exigencies of modern times and conditions. They were obliged to employ teachers on pay and charge fees from the students. They had to introduce many other modifications. But they did not sacrifice the ideal. They had to pour old wine into new bottles. What was, therefore important, was that the wine was *old*. It did not matter of what shape and size the bottles were.

The ancient ideal of education they retained. Brahmacharya—celibacy—, strict celibacy, abbacy in thought, word and deed upto the age of 25 years at least, constant intercourse between the teachers and the pupils, the study of the Vedas and the Shastras, and complete control over the curricula taught—these are some of the constituents of the ideal.

People, no less than the founders, have built very high hopes on the Gurukulas. They have evinced an enthusiasm for these institutions which is truly marvellous. Even the poorest of the poor has made some sacrifice or other for them. They regard the Kulas as their sheet anchor, and justly so. Man never remains long satisfied with the work of destruction. How great so ever a delight he may take in destruction at the time but he soon gets disgusted with it.

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Man is a builder by nature, and, if, ever he pulls down the work of another it is because he wants to raise his own monument. The Aryas, too, could not do otherwise They had destroyed a good deal. Now it was their turn to construct. The Gurukulas are the first and foremost constructive work of the Arya Samaj. They are a complete and satisfactory answer to the charge with which I began this article.

The Arya Samaj has all along been lamenting that the present generation of the Aryas is hopelessly weak, physically, morally and intellectually. They lack the physical and moral courage to carry out the reforms which they preach from the platform. The pride of caste, which the great Rishi laboured so much to humble, is still raising its hideous head. The two great bases on which Aryan society was founded exist only in lectures and books. There is neither Varnavyavastha nor Ashrama Vyavastha.

The world expects great things of the Brahmacharis of the Gurukula. That they should take the foremost place among the ranks of the learned is the least of their expectations. They want them to be heroes in the strife of religious and social reform. They are sanguine that the Brahmacharis will be above this mean and unmeaning pride of birth—the most despicable and ignable kind of pride, if it be possible to have higher and lower orders of this undesireable disqualification. Brahmacharis of proudest as well as of humblest birth sit at the same table and are treated as equals in all respects. They do not attach Sharman and Varman and Gupta to their names as we, who claim to be their superiors, do without having even the semblance of a right to the use of such words. They do not observe *chowka* and refuse to eat food touched by the hands that do not belong to a man of a certain *biradri* as many of us do, who claim to be learned in the Shastric lore. We have never been Brahmacharis. We begin the life of a householder while yet children and remain householders up to the time of death. We hope the students of the Gurukulas will not

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only scotch but kill this venomous snake of caste. They will found anew the Varnas on merit and hurl down all such arrant fools who parade themselves as Brahmanas, Kshatriyas and Vaishyas simply because their parents were designated as such into the great pit of Shudrahood where they will have room enough to wallow in the dust. They will live as householders only for the period prescribed in the Shastras and then will become Vanaprasthas and will end their days as Sanyasis—of course those only of them who will be fitted for this exalted and holy Ashrama. We expect that our Brahmacharis will be true to themselves, and will have the courage of their convictions. Official frowns and favours will be powerless to make them swerve from the path of duty. The opinion of a selfish, short-sighted and foolish society will count with them as a straw. They will proclaim the truth in all conditions and circumstances and if need be even from the steps of a scaffold. They will live as true men and die as true men too. They will serve humanity without any distinction of caste, creed or colour. They will raise their brethren from the pit of degradation into which they have been thrown by a selfish priestly class. They will, in short, be 'Arya' in the true sense of the term.

If the Brahmacharis of the Gurukulas fulfil our expectations the charge now laid at the door of the Arya Samaj will be withdrawn for ever. But, if.....I shall not say anything more. I shudder to complete the sentence.

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A Tragedy and a Philosophy.

(By Mr. Keshav Lal L. Oza, M. A.)

All reforming is uphill-work. It means tackling the most powerful and ferocious inertias of the race. And the soul that has that summery nature that loves to drift with the stream had better keep out of it. A man cannot really be classed with those special mortals who move the world, unless he has the momentum to encounter *some* hardships and submit to *some* outlay for the sake of ideas which he knows to be priceless. *Heroes* undergo *anything*."—*J. Howard Moore.*

I WAS the other day in the company of half-a-dozen young ladies—gentle cousins—all of them as merry as little larks, as busy as lamplighters, and as important as the preparation for that great event in female life—a wedding—could make them. The wedding cap for the bridegroom had just come home, and I had the satisaction of seeing a dozen lily-white hands all in one umultuous group, arranging and shaping it to the face of the fair youth. It was pronounced on all hands quite the thing for the bridegroom's sunny countenance—was shown to advantage by this improvised head-gear—fantastic as it appeared to me. After having deposited it in the centre of the table, and hunted under the sofa and all quarters of the room to make sure that the cat—was not there, they left me with an especial charge not to touch it for the world. I promised accordingly, as I sat dozing over a dull book, and they left me alone to pursue their welcome task. Presently a knock, knock came to the door; it speedily opened, and a strange gentleman in respectable black entered with a magic lantern under his arm. Somehow or other I was not a bit astonished at his entrance, but took it quite as a matter of course.

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"So you have a bridegroom's head-gear there," said he, looking at me with his keen, grey eyes, "all smiles and happiness, I suppose?"

"Yes," said I, ss though he had been the oldest friend in the world, "my little———".

"Ah!" said he, stopping me, "people must marry, I suppose, but I have a word or two to say to you about this gimcrack. Do you quite realise the unwisdom of these hasty unions concocted by pious aunts and grand-mothers without the knowledge of the parties concerned, and what do these early marriages too often come to? I will paint a picture of the nearly seven lakhs of widows whose very existence is a curse to your country. Pardon me if the picture be one in which the lights and shades appear strong, perhaps, but which every one will recognise as not outraging the truth to any appreciable extent. There are two houses built side by side. In the one, dwells a widow, and her daughter, fair, light-hearted, the sun-shine of her mother's declining years, but alas suffering from the exquisite tortures of enforced widowhood. With all the affectionate instincts of a woman's heart, with all the capabilities to create happiness in a man's house, she remains unseen, for ever defrauded of the pleasure of preparing with her own hand "something nice" for her husband, cursing at every moment of her existence the heartless society for having annihilated at a blow a little world of household joys. As time passes on, she gradually deepens into old maidism. Where once she was heard singing about the home, like Una making a sun-shine in the shady place, her voice is now heard no more, or heard shrill in complaint; parrots and cats accumulate in some cases, taking the place of a more human love, and her words are those of sharp reproof and spite against those very instincts of maternity, which should have been the master-spirit of her thoughts, had it not been for the ruthless requirements of the Hindu society. Her affections, after in vain throwing themselves out to seek some sympathetic response, turn in with bitterness upon

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her own heart, and she remains that most melancholy of all spectacles—a nature with aspirations unfulfilled. In the next house lives a bachelor—young, open-hearted, but poor. Busied in the struggle of life, he sees little of society, the female portion of it especially, a knowledge of his own brusqueness of manners at first prevents him from coming in contact with womankind, and this shyness in time becomes so strong as not to be overcome. It might seem strange, but I am convinced it is the fact, that some men are much more afraid of women, than women are of men, and fearing "to break the ice" is a fruitful cause of old-bachelorism. Gradually age grows upon him, chalk stones gather in his knuckles, gout seizes hold of his toes, served by menials, he is a stranger to the soft and careful hand of affection; and he drops into the grave unpitied and unknown. A wall of but six inches thick has all this time divided these two people: the Hindu society does not allow them even a chink, which, like Pyramus and Thisbe, they might whisper through, although by nature they might have been formed to make a happy couple, instead of two miserable units. Eugene Sue, in his *Wandering Jew*, describes two people, as approaching each other from the different continents of the Old and the New World. The woman wanders to the shores of North-Western America, the man approaches from the North-Easternmost part of Asia. Behren's Straits alone seems to divide their destiny. Let me ask how many Behren's Straits do you not interpose in your social relations between heart and heart? I was driven into a corner, so to say, and had no arguments to offer in support of the unwholesome fungus of enforced widowhood. The stranger, after in vain waiting for a counterblast, stepped up to the richly-embroidered cap which lay on the table, turned up his cuffs like an expert chemical lecturer, took it in his hands, blew upon it, and, before I could collect myself to protest against his ill-usage, the cap lay in pieces before him as quickly as a child's card-house rattles to the ground. Satin, blush-rose, feather, frame-work, and the very cotton with which it was sown, lay grouped under his hands. He

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then deliberately wiped the iluminated lens of his magic lantern. "Let us begin" said he, "from the beginning," taking in his grizzly fingers the blush-rose, and stripping its stem until the iron-wire of which it was composed was laid bare. Before even this thread of metal can be produced, men must dive into the bowels of the earth to procure the ore and the fuel with which to smelt it. "I will show you the true history of the making of this fantastic head-gear." With that he turned the focus of the lantern upon the wall, and I saw a picture of a deep pit into which men continually kept entering, and as continually emerging from, like so many emmets, black and filthy to the last degree, and further in the mine, toiling up steep ascents, women on their hands and knees, with chains round their bodies, dragged up the heavy corves of coal.*

"But this," said I, "surely is not fit employment for women?"

"Well," said he with a shrug, as if mimicking a general expression, "what's to be done? Somebody must do it."

With that he changed the slides, and I saw a child, not more than five years old, sitting in a narrow little passage in the remotest darkness of the mine. I saw him pull something he held in his hand, a little door opened, and the woman harnessed to the corve passed onwards; the door shut too, and the child was again in the darkness, huddled up in the corner to protect himself from the cold and damp. Noticing my surprise, my strange visitant shrugged his shoulders again in his expressive manner. "Well, 'tisn't a pleasant business, certainly," said he, "but the thing must be done, you know! But stop, we have only got as far as the coal in our lecture."

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* It is but just to say that women are no longer thus degraded to the condition of beasts of burden. The picture is retained, however, as it affords a startling example of the hardships and miseries the working classes submit to in the course of their daily avocations. As in this instance, public attention only requires to be drawn to the unhealthy influence and bad arrangements which here and there surrounded them, to effect great and important changes in their behalf.

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"You would not think, to see with what negligent elegance this feather falls," said the stranger, holding up its white sweep, "that man had given even life in the struggle to bring it to this perfection. But there, what's to be done? —we always thought more of matter than of man. We have not quite finished yet," said he, taking up the framework of the cap, "we must go to the New World for our next picture."

As he spoke, he adjusted a new slide, and showed a Brazilian plantation, in which the slaves laboured under fear of the cowhide of the overseer. "The bees who make the honey," said he, with his cold sneer, "how grateful man is to them! I suppose you think *we* have no such slaves. I have two or three choice slides here," said he, holding up the transparent glasses—"a figure or so of an exhausted milliner, and miserable-looking weaver in his little garret, weaving inch by inch of glossy satin, whilst his own poor family have only rags to cover them; but I have shown you enough of the misery that has gone towards making this little trifle. The fair youth, when he puts it on, and carries it so lightly on his head, will little think how it has been delved, and forged, and woven, and built up into such becoming fashion—but 'tis worth a thought about."

"And now," said he, in the rising tone of one coming to his peroration, "I am not altogether such a bad sort of spirit as you might have taken me to be. So I will give you a sentiment of much importance to the working bees in the busy human hive, and that is—*A happier production and a better distribution of wealth.*"

And clapping his magic lantern under his arm, he wished me a good evening and disappeared.

"Why, dear!" said a sweet voice close to my ear, at the same time, a soft little fist thumped me on the back: "why, dear! you have been talking such strange things in your sleep this last half-hour. I told you how 'twould be, eating so many nuts." And truly I had gone fast asleep with my feet on the footwarmer, and so this vision,

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And now, gentle reader, do not be angry with me if, imitating the tactics of newspaper puffs, which begin with some alluring titles, and gradually lead on to the "Mart of Moses" or the as inevitable "Macassar." I have struck in your heart upon an universal sympathy, and thus beguiled you into the less interesting channels of social economy. Considering how important a portion of the community are the productive classes, it is no slight matter that we endeavour to rid their daily occupations as much as possible of the needless repulsiveness and danger that in too many cases at present attaches to them. As for the proposition of "A better distribution of wealth," it has occupied the attention of all the most enlightened economists, but they have looked upon it as a thing rather to be desired than capable of accomplishment. In the various joint-stock companies and mutual benefit societies—provided they are managed by far-seeing Directors who flee all speculation as the very devil—lies some hope for the future of the middle and working classes. I will conclude my "vision" with the following wise words addressed to socialists by an economist :—

Their ideals will be far better served by a little less talk and more work. Less talk of the final aim and more work for immediate steps towards that aim. Millions who fight shy of them when they preach their socialist or communist state will cheerfully help when they go to work to lay the foundations of a thorough social reform. Nobody will hinder them from keeping before their eyes their great goal : the brotherhood of men ; but if they want to do some real good, they will speak less of this brotherhood and do more practical work towards establishing it. There are no through tickets obtainable to the Socialist State ; we have to book from station to station.

The first two stations are *land nationalisation and currency reform.* Nothing whatever can be done until natural resources are the property of the people at large. But even on free land free work is impossible as long as our hands

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are fettered by engagements to pay what practically does not exist ; as long as debts are not contracted in something which it is in our power to pay—our labour and its products—, but in baubles found in the bowels of the earth in distant places which not one in a thousand has access to.

Another station to which tickets are obtainable at once is *co-operation* : the best school for the Socialist State, and one which is pregnant with immediate splendid results.

But the admission to the booking-office must be fought for before any ticket is obtainable, the people must obtain the power to mould their own destinies. The practical democrat will not fight for a republic, but for the *proportional vote*, the *referendum* and *initiative*, the *elective executive*, never mind whether there is a figure-head above this executive or not.

This is the most pressing work cut out for socialists, a work in which they will find helpers in the ranks of millions who as yet look at socialism as the worst craze that ever afflicted humanity. The surest way to convince these men of their mistake is to take them along, or to follow them, step by step, station by station, on the lines approved by really progressive men. Both parties will thus attain the great goal, and will laugh at the idea that they once quarrelled about its name. Those who call it *Free Individualism* will after all find themselves in the same place with those who insisted upon giving it the name of *Socialism*. It will not be the only case where particles flying from each other along the periphery of a circle finally meet.

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Economic Ideals of the Hindus.

(By Professor Radhakamal Mukerjee, M. A., Krishnath College, Berhampur, Bengal.)

THOUGH the line of the future industrial evolution of our country can not be anticipated in all its details, we can in a measure indicate its general trend. The Indian industrial organisation will be profoundly affected by its coming into contact with the methods of Western industrialism; but its evolution will on the whole naturally be circumscribed by those conditions which are denoted by the phrase, the sociological environment, physical and psychological, the socio-economic traditions of Indian life, thought and experience. There are certain elements in this environment which will assuredly tend towards the conservation of the present economic system, while there are others which will themselves be greatly modified, nay, which will entirely disappear leading to the creation of a new economic order. Between these two limits, the Indian industrial system will pursue its line of evolution: unless we suppose that the whole system entirely collapses by the shock and collision of alien forces and tendencies, working ruthlessly with a sudden and irresistible strength and violence,—a supposition which is untenable if we remember the solidarity in our social organisation, the strength of our social forces and the tendency at present conscious in society of rightly estimating social value due to a growing national idealism.

India will not adopt Western industrialism in its modern phase with its too rigid adherence to the principle of differentiation. In the system of social organisation, India will proclaim the principle of integration. India will not divide society into a number of distinct groups or classes, with their divergent and even conflicting

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interests, and thus endanger her social stability. She will, on the other hand, devise fresh bonds of union between man and man, and class and class, so that man and man, class and class live and thrive for each other's sake. She will not follow the principle of differentiation, when differentiation means life within a narrow groove, monotony, narrowness and loss of culture. She will, on the other hand, blend the different types of life, allowing each type to develop itself in harmony with other types. In the social economy, India will have specialisation, but will not allow specialisation to overstep its limits. Specialisation in India will mean social service as well as individual initiative, socialisation as well as differentiation. Thus the narrowness of individualistic social organisation will be overcome. The family will be a social institution ; caste will represent a larger unity than the family. Religion and morality will be shorn of their individualistic tendencies. Society will be permeated by a spirit of social service. It will not be dominated by the ideal of profits for the individual. Industry and education, amusements and recreations, ownership and enjoyment will be regulated in the larger interests of social well-being. Modern industrial society has created a sharp distinction between the urban and the real population between producers and consumers, between specialists and ordinary men. India will tend to establish a solidarity between the village and the city, the labourer and the employer, the specialist and the layman, the multitude and the genius, the brain worker and the manual labourer. India will retain the vitity of life and culture of the village. She will not suck out the blood of one part of society to feed another part. She will not nourish one organ exclusively, and allow another organ to be atrophied, but she will feel the pulsations of life deep and strong in her throbbing veins in every part of her social system. In the employment of man, she will limit division of labour when it is destructive of culture and social ethics she will not sacrifice real well being in the interests of concentrated production.

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She will not adopt the Western system of concentrated production when it will not be conducive to the social health. The centralisation of the industry in the big towns and its control by a few capitalists,—characteristics of Western industrialism,—have their lessons for India and India will prevent the centralisation of industry in her own soil except in a few cases like mining, railways and transport industries where they are economically inevitable. In these industries, again, India will not dehumanise her labourer. She will give the family of each labourer a plot of land where it can work at intervals, thus preventing the monotony of work in the factory which is so exhausting and demoralising. Manufacture will be combined with agriculture, the work in the field with the work in the factory. Labour in the factory will thus be relieved of its drudgery, while the work in the field will be more enjoyable as a change of occupation. She will introduce the co-operative system by which each labourer will have some share both in the central and in the profits of the industries. Thus the object of industry will be not to make unlimited wealth for the few capitalists; but to make unlimited wealth and distribute it *at the same time* amongst as many labourers as possible: not to encourage the growth of business ability and power of control amongst one class, but to extend opportunities as far as possible whereby more labourers may become business managers. The Indian labourers again hereby will not have to live in hovels and *cellars* huddled and crowded together where life can not but be unworthy of man. There will be built lodging houses for the labourer's family, the influence of the family in moulding the human character being thus fully recognised. The sanctity of family will be preserved when each family has its own lodging house. Not only is their moral gain in consequence of the maintenance of family integrity but there is also an increase of general well being. The affection of the mother and the unceas-

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ing devotion of the wife are indeed powerful aids to a noble and happy life. The labourer will be stimulated to work by the needs of the family.

He will fashion his life according to his own ideas or the ambition of his mother and wife Thus he will be saved not only from the monotony of work but also from the monotony of life. And the influence of social amusements and caste-dinners in this connection will not be wanting. In those fields of industrial life where centralisation is not necessary, India will be more free to follow the line of her past industrial evolution. She will revive the cottage industry where it is being annihilated: and in this process of revival the methods of applied and mechanical science of the West will be adopted by her. Her cottage industry will always be aided by agriculture on a small scale, poultry-farming, dairying, vegetable-gardening, etc. Thus the family will be more or less self-supporting. There is the small plot of land where the vegetables of the season are grown, the women of the house nurturing them at their leisure. There are two or three looms which are driven by a cheap small motor, or by means of electricity supplied from the central depot of the village, whose expenses are met jointly by all the villagers,—a co-operative enterprise the village is justly proud of. Thus the recent improvements of applied science in the West are within the reach of the village weaver. The boys and girls in the weaver's cottage help their father by manipulating the strings and arranging the threads, automatically, while their father is weaving. The women manage the household and spend their leisure profitably. They work in the vegetable garden, feed the cattle for poultry, make cowdungs, spin cotton or weave baskets. Homes are beautified by the handiwork of the family and the popular art is encouraged. Life is strong beautiful and noble. Work is a pleasure, a joy. Industry is united to art and ethics supported by her handmaids, science and technics. And

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industry in India will flourish throughout the country in villages and be not confined to a few rich cities. The villagers will share with the cities the industrial activities and technical and scientific achievements of the nation. Thus science and knowledge, labour and wealth will be distributed all over the land. Every part of the country and not merely the big centres of manufacture will throb with the pulsation of a deep and full intellectual and industrial life. Resting on the joint family life and the land basis, our village communal life will develop, invigorated and enriched by the lessons of co-operation in the West. Co-operative finance and other forms of agricultural and industrial co-operation, as well as associations for the joint promotion of objects conducing to social well being, will flourish as in the West being readily assimilated by an easy process into the structure of our traditional village community, naturally imbued with a strong communistic sense. Again, in the village commonwealth industrialism will not comprehend the whole of life. The manifold social and intellectual activities of the village, the village musical parties, plays, recitations and religious festivals, feasts and amusements will contribute to give a healthy tone to the industrial life. The excesses of industrialism will be tempered. Industrialism will be subordinated to the ends of real social progress.

Such are in general the economic methods and practices of India of the future as we anticipate them. It is unquestionable that they will have a deep significance for the modern industrial world of the West. The last word of the Western industrialism has been said. Its doom has been sounded. The demand for socialism has been strong, persistent and widespread. A cross individualism, unrestrained by morality or religion, has produced untold wealth, but in the very process of the creation of wealth it has sapped the foundations of society. Society can not be stable when individualism implies license. The vast wealth that has been produced by the nation

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is enjoyed only by the few and is spent by them not in the interests of social welfare, but lavishly squandered away in a spirit of extreme selfishness and shortsightedness to satisfy their personal whims and caprices. Modern Western society will not tolerate this any longer: the discipline of democracy has its lessons. Men have come to know that wealth is necessary for all in order to make life more enjoyable. The intelligence of working men has been aroused. They have come to understand that the capitalist employer has subordinated their well being to his own desire for gain and they demand social justice. A universal system of education has made the demand universally popular. The cry for justice, however, is drowned amidst the cry for food, and, added to this, there is the intoxicating belief in the mandate of the people. Democracy must obey the behests of the working men, and the working men in dictating their terms to society have paid no heed to equity and justice. Thus is Western society preparing itself for a class war which will be much more disastrous and demoralising in its effects than any civil wars of the past. For the wars of the past had been more or less wars between ideas. In this case the whole society is ranged between two groups, fighting not for ideas but for bread. Neither religion nor freedom is at stake, the issue of the civil war is whether hunger will be appeased or not. Hence there is no noble or refining element in this appeal to force, it is characterised by the most blatant aggressiveness, the most revolting breach of commonsense morality.*

Thus is Western society on the eve of a cataclysm. Socialism is not a well-considered scheme for social re-

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* Socialist propaganda, carried on as a class war, suggests none of those ideals of moral citizenship with which socialist literature abounds 'each for all and all for each' 'service to the community is the sole right of property' and so on. It is an appeal to *individualism* (which seems to be a euphonism for envy and cupidity) "and results in getting men to accept socialist formula without becoming socialists" (Macdonald, Socialism and Society).

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construction. It is born of hunger. the cry for food and the lust for power. It is born of passion and as such does not recognise the claims of justice and morality. It is the offspring of a deep seated materialism and is, therefore, lacking in vitalising, formative forces. Socialism is an appeal to force, not to equity. It is a coercive principle enforced upon the whole society by means of a numerical majority. It is the tyranny of the majority, the defiance of the right of the minority, based on a most inadequate materialistic conception of life. It levels up the whole society by the steam-roller of dull routine and uniformity. It kills all liberty and crushes all individuality by the adoption of a rigid officialism and police rule. Whereas the greatest needs of society are liberty and individuality, Socialism is the very negation of them. And such socialism has been considered as the panacea of all ills of Western individualism.

It is indeed true that the more thoughtful among the socialists are actuated by brotherly love rather than envy and freed from revolutionary and gross materialistic tendencies. In A. Schalffle's 'The quintessence of Socialism,' which is regarded as one of the best expository and critical studies on socialism, it is remarked : "We must not deceive ourselves about this—that particularly with regard to the purity of family life, to motives for marriage, to dwellings' improvement, to occupation for women, Socialism might soon obtain an enormous force of propagandist persuasiveness, if only it would lay aside those deeply irreligious and materialistic tendencies, which are not actually contained in its principles, which it shares with all classes of the present day, and which it has for the moment borrowed wholesale from the fancy of its earliest French founders." Socialism in this view is imperative on the ground of abstract justice. It appears as the offspring of Individualism, as the outcome of the individualistic struggle, and as the necessary condition for the approach to the Individualistic ideal. Socialism thus becomes merely Individualism "rela-

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alised, organised, clothed and in its right mind." It proclaims freedom, brotherhood and equality and is the promise of the realisation of the dream "on earth peace Goodwill toward men." It does not involve guillotining, declaring the rights of man, spoliation or Revolution. It aims at getting rid of the present property-holding classes by a gradual and peaceful process, which will entail no serious suffering for any individual. The end, however, remains the same—the machinery of production is to be transferred from its present owner into the ownership and management of the state. The socialist state would regulate the production as well as the distribution and consumption of the community. Thus it is expected that the disparity of wealth which is threatening the foundations of social life will be abolished, the labourers will be emancipated from the domination of the capitalists, all men will be producers, and all will be healthier in body and in mind.

But whether socialism is peaceful and ethical, or is associated with the red flag and the reign of terror, it can not reform Western society. On the other hand, it will destroy it. What Western society is now in the greatest need of is not socialism, but a constructive social idealism. Individual initiative, genius and enterprise are the source of all social progress. Individualism must not indeed be neglected as a formative element in society. But at the same time, its acerbities have to be smoothed down by an ennobling idealism. The ideal industrial order will be conducive to the maximum social welfare, while giving the maximum individual liberty and will appear to be "comparable" in the words of Prof. Huxley "not so much to the process of organic development, as to the synthesis of the chemist, by which independent elements are gradually built up into complex aggregations in which each element retains an independent individuality though held in subordination to the whole." The due maintenance of

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individual liberty and the subordination of individual needs to social welfare should be the objective of a scheme for social regeneration. The consummation of social p ogress, says Fiske, is the thorough adaptation of individual desires to the requirements arising from the co-existent desires of all other individuals. The fundamental weakness of Western socialism has been that its roots lie in a ba e materialistic conception of life. The nobility and grandeur of individual development, the respect for human personality are therefore missed in it.

In the socialistic oraganisation however much the socialists say that they intend to "rationalise" individualism and will create a nobler type of individualism, individuality will be curtailed. Intelligence and character, higher than the average, genius and inspiration, the personality of those who in the existing social organisation become heroes, seers and prophets will be deadened in the socialistic regime. *

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* Professor F. W. Taussig in an excellent chapter on socialism in his 'Princi les of Economics' remarks: "There is no such thing as unrestrained freedom. Men live now within limits set not only by the need of earning their living, but by law, by custom, by the environment. In the socialist state there would be necessary restrictions also, in some respects similar, in some respects different. A bureaucratic and semi-military socialism is conceivable which would crush individuality. A regulated and refined system of private property is conceivable, with unfettered freedom of opportunity, in which there would be a completeness of liberty hardly to be attained in any socialist state." Later on, however, he puts forward serious objections against socialism. "It is well nigh impossible to conceive that any governmental organisation, democratic or autocratic, will be able to pick out the men of originating ability. A vast collectivist organisation would hardly fail to be deadening to genius of all kinds. Would not its selection of leader be at best a recognition of ability to do well"? He applies considerations of a similar sort to the development of capital and thinks there will be no increase of effective capital, no improvements of tools and machines in the socialistic regime. "The increase of effective capital is closely interwoven with the selection of capable leaders. Both are essential for continued progress. For both, existing society offers the bait of riches. With an ideally perfected community with ideal leaders, spontaneously chosen all things are indeed possible. But under a non competive organisation even in a community far advanced in intelligence and character there would seem to be but slender prospect for sustained material advance. (Principles of Economics, Vol. II, page 469).

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India with her transcendental ideals of life set up a type of social organisation which though expressly directed to the ultimate end of self-realisation and emancipation for the individual, never missed sight of the unity of all individual selves in society. Society to the Hindu is the Divine Prakriti made manifest. The absolute working through Maya has this mediate existence, society: The duty of man to society is governed by his relation to the absolute as the self of all selves. Thus every service to society is self-dedication, a step in the realisation of God-in-man. Such is the ideal which has dominated or still dominates all relations of man to man in Hindu society. And such ideal has left its permanent marks on the outward structure of Hindu society. A great deal of the ideals and ends of socialism of the West is held in solution in the Indian social organisation. The communal holding of land in the typical village community could be extended to state organisation along one line; and the organisation of co-operative village industries paid by the village community contains the rudiments of a state organisation of industry. Besides, the Hindu joint-family gives full scope to co-partnership in the family life, on a co-operative basis and thus tempers the harshness and excesses of individualism. Similarly the caste also represents one step in advance of the joint family towards a larger unity in society. Indeed the communistic and collectivistic sense and the implied socialisms and humanisms are much stronger in India than in the West. The basal facts of the Indian social and family life furnish occasion for a perpetual discipline in human and social sympathies and in the repression of the aggressive instinct of the individual which is so strong in the peoples of the West. Thus the Hindu social organisation while checking the excesses of individualism does not obscure its glories. The Hindu society established a system of communism; but does not sacrifice individual initiative. To the Hindu, individualism and communism are not ends in themselves. They work within the limits of and are

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controlled by the governing end,—the development of *individuality of every member of society*. Thus the Hindu holds the scales even between the two aspects. The individual can not realise his particular ends without a similar realisation of the particular ends of other individuals and classes in society. For the realisation of the collective ends of society, on which depends the realisation of the particular ends of individuals or classes, every individual or class should work. Such an organic conception of society supplies the ground and the philosophy of Hindu communism.

This philosophy of communism is strengthened by our transcendental ideals of life. The gradation of social values, in India, is not according to land or other wealth or rank or political office but in theory according to a main spiritual strength, the degree of realisation of the Divine. This was the principle underlying the Varna-ashrama-dharma, the eternal code of duty of the Hindus through ages. Even now the respect for learning, for character, for spirituality are still living forces amidst us. Plain living and high thinking is not an ideal, but an actuality very often realised. Poverty and self-denial are still striven after. Poverty being thus sanctified has no such brutalising, degrading anti-social influences as it has in the West. The poor need not necessarily be infamous. On the other hand, they often obtain the whole nation's devout worship and homage. And this idea is fixed in the regular institution of alms-giving enjoined on every *grihastha* or householder by the social code.

Lastly along with the socialisation of moral standards and ideals, the respect for virtue and piety—the ideal of poverty and self-denial, there is the element of mysticism pervading every aspect of Hindu life. This mysticism determines the Hindu's attitude towards the satisfaction of wants. The West believes in the multiplicity of wants, in the progressive expansion of wants, serving as a spur and a stimulus to creative and productive

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activity, and to further mastery. India practises the art of simplifying her natural wants, so that she may be more self-centred and self-sufficient and may cultivate her moral and spiritual life with greater leisure and assiduity The West, perhaps, begins to feel the pressure of her multiplying wants, and in this feverish pursuit of the materials and instruments of satisfaction misses that very satisfaction which is the end and goal. India, perhaps, might succeed better in her plan of the limitation of wants and the concentration of activities for the development of the soul. To India the mystery and grandeur of the limitless vistas of the development of the soul is far more inspiring and fascinating than the mastery over external physical nature. She is not, therefore, in the habit of constantly creating new wants and in gaining inspiration and enthusiasm from the adaptation of Nature to her ever-multiplying needs. Not that India does never seek the mastery over nature. India adapts nature to her living needs, as much as the West. Witness her successful agriculture, her skilled handicrafts and her artistic industries. But the sense of the mysterious and stupendous life which transcends Nature always predominates. The searching gaze of Man is, therefore, directed less to the system of Nature than to the Life which is at once immanent and transcendent in it the Self of all that lives and moves, which is beyond the bounds of Space and Time, Matter and Energy.

Such is the Indian conscience and the Indian spirit. The underlying and essential note for this spirit and this conscience is the profound respect for Personality, for the Spirit; for the Life eternal. The Indian social organisation is so framed as to lead the individual through the successive statuses and stages of life to the Life eternal, in which alone he finds Rest and Peace. Such a fair fabric of society with its ideal as the realisation of God-in-man for every individual may easily be shattered by the shock of the forces of barbarism and brutishness that are fast growing in strength and violence in the Western world. But if

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the progress of the world is to be believed in, the social organisation conceived by the genius, the intuition and the vision of the land and the people of the Himalayas and the Ganges has a message to the West which shall be heard. It is from materialism, from the bondage of the Life Eternal to blind matter, that it hopes to bring salvation. When industrialism sees wealth in things rather than in men, when machinery instead of aiding the development of personality promotes inhumanity, it will preach a loftier idealism, a profounder respect for Personality, for Humanity. In the real interest of Personality and Humanity it will control mechanical production, so that machinery and mechanism will not retard but foster culture and refinement. When appalling poverty is persisting in the midst of abundant wealth and unemployment in the midst of unsatisfied desires, it will inculcate a profound regard for Man as man. The love of ease and luxury will give place to a keener sense of brotherhood and the possession of wealth be regarded only as enlarging the sphere of Duty towards society. Where the conflicts between labour and capital have destroyed social stability, it will preach the necessity and paramount importance of their co-operation. In the interest of social peace it will secure an equitable distribution of wealth in the community by checking the excessive concentration of capital and thus subordinate efficiency to the ends of real social progress. Without retarding individual genius and initiative, it will prevent the excesses of individualism by infusing into society a spirit of co-operation and communism, by working on a more rational and spiritual conception of life. In the midst of the mad and all engrossing pursuit of wealth the life at high pressure and the growing bitterness of the struggle for existence, it will distinguish between wealth as means and wealth as an end and inculcate respect for a life of poverty and self-denial. Above all, it will establish that true freedom does not depend upon the possession of wealth and the satisfaction of desires.

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On the other hand, man should seek emancipation from the bondage of desires. He should learn to control desire by desire, the lower by the higher, the more transient by the more abiding and to perform his duty simply for duty's sake. Thus the principle of egoism will be overcome and the agent will become conscious that he is the instrument of the supreme will. At length "Activity will be true worship when he will realise that every act is done for his sake."

Inactivity will be true worship, when it will be serene meditation.* In the tranquil comtemplation, and unperturbed self-containedness, he will find the best wealth, by gaining which he gains all that can be gained and finds complete self-satisfaction. †

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* Sankaracharya.

† Narada's Bhakti Sutras.

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The Hindu Educational System: Past Achievements and Future Ideals.

(By Professor Benoy Kumar Sarkar, M.A., National Council of Education, Bengal),

SECTION I.

The Present Problem.

1. The Ideal of Modernisation—False and True.

THE object of Educational Reform in India as in other countries has ever been to "adapt" the institutions and life of the people to the new conditions of the universe. But advocates of the so-called doctrine of Adaptation do not seem to recognise sufficiently the truth that Adaptation does not necessarily mean the sacrifice and extinction of national individuality, or obversely speaking, the reckless introduction of anything that is new merely to gratify the ideal of 'modernisation.' And yet the main trend of educational activity in modern India, whether pioneered by the state or the people, has been towards an imitation, conscious or unconscious, of the methods and means devised by the thinkers of the West. It has yet to be dinned into our ears that modernisation of India, scientifically interpreted, should mean the proper utilisation of modern world-forces and assimilation of world-culture in the interest of the development of Indian national ideals along the lines of natural evolution.

During the last century, however, Indian education has been led so far away from the traditional and historic paths of progressive national culture that the attempt to restore the lines of natural evolution at the present day would appear, to all intents and purposes, to be a total revolution. Not simply the methods of mastering the various branches of learning that have to be introduced but the whole pedagogic system would look like a revolutionary departure from the beaten track. It is

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only the educational idealists, generally branded as enthusiasts or faddists, whose visions go beyond the existing condition of things and whose notions are not trammelled by the circumstances of the times, that can conceive the picture of an educational system that is really adjusted to the traditions, instincts, and needs of the people as well as calculated to meet their pressing wants.

We must acknowledge that the existing educational institutions are not suited to the temperament of the people for whom they are meant and are not helpful in meeting their requirements and supplying their pressing needs. It should be our desire to see education subserve the purposes of Indian life and conduce to the interests of the people of this country. We should no longer be blind to the fact that a system may be very well adapted to one people so as to be of greatest good to it but quite unsuited to another people and may ever be productive of evil consequences. This is the *rationale* of all national systems of education in the world. It is because sufficient attention has not been paid to the "local circumstances" and methods have not been "adapted to suit the local habits and temper" in the matter of education as in problems of administration that according to Sir Thomas Holland "the progress has not been of a kind and amount entirely satisfactory." The real apology for the establishment of new Universities and Councils of Education in the country lies, as I have said elsewhere, "in this inadequacy of the present institutions."

2. THE DEPTH AND EXTENT OF MODERNISM IN INDIA.

The first defect of the present system is, therefore, one-sided application of the theory of adaptation and modernisation to Indian educational problems. India will undoubtedly have to be modernised—but along right natural channels, the paths of continuous growth chalked out by her historic past.

In the second place, it is difficult to believe if the modernists, the so-called advocates of modern culture,

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are really the apostles of modernisation they profess to be. For they do not seem to be in living touch with the modern world-forces that have to be utilised by India, and the world-civilisation that has to be assimilated by her people. India cannot grow into a modern cultural organism unless the environment of her life and work be adequately enriched by the incorporation of the best assimilable treasures accruing from the perennial springs of Universal culture. But science and democracy, the two great forces of modern civilisation, scientific and democratic institutions and movements, the spirit of independent inquiry and criticism, the attitude of self-assertion, the ideals of free life and thought—all these characteristics which association with Europe has been imparting to India in modern times—have not been able to strike their roots deep in the minds of even the so-called educated classes. These "natural leaders" of the society have been created as the first fruits of the rapproachment between the East and the West. Public life in India is, however, not yet sufficiently inspiring, elevating and all-absorbing. The ideals of industrial and economic amelioration, social regeneration, political advancement, educational reforms etc., with which the higher classes profess to be identified, are still very superficial, and though they bid fair to be permanent factors of Indian life and consciousness in no distant future, are yet only exotics not naturalised in the soil. The result is a condition of moral and intellectual muddle—in which the two classes of the society do not find the common meeting grounds, in which the old institutions mould the character of majority of the population in a way which perhaps is not at all alive to the modern requirements, and the new institutions which are adapted to the present needs influence, however, only the superficial life of an infinitesimal section of the entire community. The people cannot necessarily imbibe the ideals of life and character from the so-called leaders of society. They do not derive any help whatever in the building up

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of the life and character from the silent educative influences of institutions and movements.

So far, therefore, as the development of the national character according to new ideals and the promotion of the people's culture on modern lines are concerned, the real cause of progress being slow and unsatisfactory is the inadequate assimilation of the new civilising agencies—the scientific spirit and democratic temperament—by the University educated classes themselves. When the higher strata of society would be more sincere and earnest in realising the fruits of the Renaissance and pursuing the ideals engendered by the new spirit, when the new institutions would become really essential formative elements in the character of these 'natural leaders', when science and democracy would come to stay permanently among the upper ten thousand, the atmosphere of Indian life would be an actively inspiring school of modern culture and the new ideals would filter through the society as a matter of course. To help forward these natural and spontaneous educative agencies it behoves the educated classes to be more 'modern', more scientific, more assimilative, and above all more sincere in the assumption of their leadership.

3. Ignorance of past achievements.

Both these defects, *viz.*, the tendency to imitate blindly the institutions and ideals of the modern Western world, and the very inconsiderably shallow appreciation and assimilation of the new ideas, have to be attributed to another more fundamental defect of the present situation. Educated India of to-day lives in more or less complete ignorance of the achievements of Indian civilisation. Reverence for the past has ceased to be an element in the character of University alumni owing, among other reasons, to the total divorce from ancient Hindu culture promoted by current educational theories and institutions.

Educated India has in fact been taught to think lightly of the past. The few "botanisings over the mother's

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grave," and academic researches in Indian antiquities have had no appreciable effect on University studies. Two generations of Indian youths, inspite of their high class Diplomas, have contributed to the cumulative darkness about the cultural achievements of ancient and mediæval India. Hence for anything that is good, elegant and useful the tendency is to copy or quote or follow the West.

Having learnt to have no faith in the past traditions and national moorings, educated India has had to seek for inspiration from abroad and acquired the conviction of regarding the mother-country as a *carte blanche* on which to impose the dominant civilisation of the modern West. This craze for imitation in utter forgetfulness of the past is intimately associated with the incomplete and superficial assimilation of the new ideals. As a new comer or a benighted beggar in the bazaars of the modern world, educated India has necessarily prostrated itself as an insignificant juvenile aspirant after new distinctions. The ancient past having supplied no capital to start with, modern world-culture has not been able to strike firm roots in the Indian soil, and Indian 'modernism' is very skin-deep and circumscribed.

The proper corrective for the present evils so that "modernisation" of India may proceed along right biological channels, and modern world-culture may be adequately utilised and assimilated by both the masses and the classes is a due appreciation of India's past—its pedagogic ideals, ends and methods.

SECTION 2.

Hindu Educational Institutions in the past.

It is not generally known that up to the end of the 18th or beginning of the 19th century, *i.e.*, the epoch of Industrial Revolution which ushers in the modern age in Europe, the achievements of the Hindus were almost on a par with those of the Western world in every department of thought and activity, even in the most secular

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matters. The great diversity and immensity of Hindu Literature bear ample testimony to the comprehensive and many-sided character of Hindu culture. It is the educational institutions of the Hindus that certainly supplied the conditions for the growth and development of this varied culture and this varied literature. A genuine estimate of the past achievements of the Hindus would enable us to think out the exact lines of future work and the proper methods of utilising the modern world-culture.

1. Ideals of Ancient Hindu Pedagogics.

The philosophy of life held up before students and youngmen in ancient India, both by precept and example, has been dealt with by me in my brochure on the *Pedagogy of the Hindus*, which I need not summarise here. Suffice it to say that the subordination of the finite to the infinite, the sense to the soul, the secular to the transcendental has been the eternal feature of Hindu civilisation, suppling the standard of Beauty as well as ideal of Perfection.

The schools of ancient India were *Gurukulas* or Preceptors' Homes—where the pupils' aptitudes and tendencies could be "tested through habits of service, devotion and self-sacrifice," and his capacities might be "developed as menial, clerk, nurse, scholar, organiser, educationist and what not." In such institutions "can be supplied those educational forces, here can be created that environment and atmosphere * which are adjusted to the inner cravings of the soul and can evoke the real spirit of self-control and renunciation." "It is under these circumstances of life and work" that the pupil's "ideals can be moulded, mission can be determined and campaign of work fixed in a manner than which nothing can be more psychological, more rational, more scientific." For "the life or soul of an image, the vital principle of a work of art, the 'design,' 'plan'

* "The Pedagogy of the Hindus" was published originally in the "Collegian", Calcutta.

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and other essential elements of a drama cannot come through many hands. It is the patience, perseverance, devotion and *Sâdhanâ* of an individual that can impart life and purpose to artistic performances and cast them into a definite and distinct mould." So also "the ideal that the pupil is to cherish, the thoughts that are to be his life-blood, the convictions that are to mould his life's work and the principles that should regulate his conduct cannot be imparted to him through official decrees or collective efforts."

No Universities and Educational Institutions therefore whether examining or teaching, residential or federal, that are founded on the principles of the "Factory System"—with efforts directed towards "production on a large scale"—and with the huge paraphernalia of Faculties, Hostel-Superintendents, Progress Reports, Recorders and Seminars "can make adequate provision for the needs of the spirit and the furtherance of the interests of the soul." It is only the pedagogic system based on the patriarchal principle of training through life and work under the direct influence of a single preceptor which has been called the "Domestic System"—that can supply "that spiritual contact, that communion from soul to soul and meeting of heart to heart, that relationship of reverence and affection, that joy of human associations which is the necessary pre-condition for the growth of personal responsibility and mutual appreciation."

In the Paper on "Educational Institutions in ancient India" contributed to "The Dawn" (1906) Professor Radhakumud Mookerji has thus described the ideal of Education in Preceptors' homes: "In ancient India there were hardly any educational institutions of the kind we are familiar with in modern times. The same difference that separates the Indian Industrial system from the Western seems to have distinguished also her educational system from the methods and means of education obtaining in the West. Ancient and mediæval India knew not

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how to multiply productive power by means of factories in which machines displace men or reduce them to mere "hands" meant to serve those machines. She knew not the factory system of production on a large scale which makes man not the end but the means of production. Nor did she know in matters of education the modern classes of 150, the engines of instruction, which establish only a few hours' communication between the teacher and the taught and are able only to store the mind with information but not to influence and mould life. In the production of wealth as in the education of the mind, India seems to have followed very nearly the same system—the Domsetic System which in industries respects and preserves man's humanity and individuality and does not reduce him to the level of an automaton, and in education creates an atmosphere, a home where the mind and the spirit may grow and thrive."

Recently Professor Pramathanath Mookerji of the National Council of Education has described these ideals* in a deeply learned and philosophical treatise "India, Her Cult and Education" to which I should like to draw the attention of my readers. Says he in the paper on the "Place of Hindu Philosophy in the Culture-History of the World" contributed to the *Humanity and Hindu Literature* (Panini Office): "The Hindu has seen the light. He has known peace. He has discovered the hidden sources of power. The Illumination of the seers was not a provisional synthesis, their culture was not a culture of half-truths and approximations—it was a consummation in which the eternal truth was unveiled and the Eternal Path discovered. * * * The ancient wisdom of India as embodied in her Vedas is the Platonic heaven where the eternal archetypes dwell, the finality of all reposes,—the

* The attention of Bengali readers is hereby drawn to the series of thoughtful articles entitled *Bharater Sadhana* or 'The Ideals of Indian Culture', contributed last year to the monthly *Udbodhan*, founded by Vivekànanda.

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destiny of all makeshift synthesis in the world, the last word on all the problems with which man ever has to grapple. The vast system of cycles which make the history of man is the gradual and partial reproduction of that ancient Illumination in an endless variety of forms."

2. Curriculum of Studies.

Professor Anfrecht's monumental *Catalogus Catalogorum* contains notices of above 20,000 works in Sanskrit, scattered as manuscripts throughout the length and breadth of India. When a somewhat complete history of Sanskrit literature comes to be written on the basis of these documents it will be found that Hindu genius was as prolific in producing masterpieces of secular and scientific literature as in works on Law, Theology and Metaphysics. In my papers on the *Economic Mineralogy of Ancient India* contributed to the "Indian Review" and "Dacca Review" I have incidentally referred to Hindu works on metals, stones and gems. In the papers on the *Data of Ancient Indian Zoology* ("Hindustan Review"), and the *Zoological Lore of the Hindus* ("Collegian"), I have given some account of the literature on animals and animal life. A rapid survey of the Botanical, Zoological and Mineralogical sciences of the ancient Indians, both from the absolute and comparative standpoints has also been made by me in *The Positive Background of Hindu Sociology*, published by the Panini Office, Allahabad. These facts are mentioned here only to indicate the lines of research work that require to be undertaken in order to rescue from oblivion the records of ancient Hindu scientific achievements. It will be fouud on minute examination that the Mineralogy, Botany, Zoology, Medicine, Anatomy, Chemistry, etc., of the Hindus were not behind the contributions to the same fields by their peers of the West up till the beginning of the 19th century. Dr. Brajendranath Lal, M. A., Ph. D., King George V, Professor of Philosophy in the University of Calcutta has brought into prominence the highly advanced and scientific character of mechanical, chemical and physical Theories of the Hindus.

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Records of ancient Hindu scientific researches and experiments are to be met with not only in "specialised" treatises devoted to the technical subjects in question, but lie here and there and everywhere thoughout Hindu literature, Sanskrit, Prakrit, and vernacular. The results of scientific investigations or "Nature-studies", as they are generically called, are to be met with in Vedic, Ayurvedic, Pauranic, Kávya, and Tantric literature. We find proofs of botanical, mineralogical, architectural, zoological, anatomical, and maritime investigations in the Játaka stories, and Panchatantra, Fable-books and Folk lore, religious and mythological institutions and ceremonies, as well as in the Fine Arts.

It is to be understood that the *gurus* or Professors of Hindustan were the makers of this scientific literature, and the pupils were their scribes, assistants and apprentices in the original investigations or compilations, annotations, abridgments and adaptations. The result was a general diffusion of scientific thought and propagation of the truths about the physical Universe.

It would, I hope, be conceded that ancient Hindu ducation was not over-literary or over-theological, but cientific, secular, and human as well. In this short paper there is space only to mention that if ever those documents of Hindu literature that are printed were historically studied together with such accounts of authors, scholars, poets, ayurvedists, etc, as can be deduced from the analysis of "internal evidences," it would not at all be difficult to frame an estimate of the varied, versatile and all-round education that was imparted to the *Brahmacharies* of ancient and mediæval India.

3. Universal Education.

Thus on the score of material and scientific culture the present-day Indian may hopefully look back to his own forefathers and need not humiliate himself in all respects to the modern West for enlightenment and guidance, so also in the matter of mass education and female education

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he need not seek for an ideal from among the pedagogues of the Western world. For the ideal of Universal Education has not been unfamiliar to Hindu India. The advocates of modernisation would do well to mark the lessons which Hindu educational history teaches.

Pandit Vidhusekhar Sastri in his learned paper read before the first Malda District Literary Conference held at Kaligram has alluded to the educational ideal of ancient Hindu kings and statesmen. The people co-operated with the state in combating the evils of Ignorance, Immorality and Irreligion and devised ways and means for the establishment and maintenance of *Gurukulas* and *Acharyakulas* *

Aswapati, King of Kekaya, congratulates himself on the results of his administration in words that point inevitably to the measures adopted by him to promote moral character as well as intellectual culture. In the *Chhandogya* † Upanishat (V, ii, 5.) he declares :

"न मे स्तेनो जनपदे न कदर्यो, न मद्यपो नानाहिताग्नि र्नाविद्वान्न स्वैरी स्वैरिणी"

On the recommendation of Uddálaka, five great scholars and sacrificers approached Aswapati with the object of understanding "को नु आत्मा कि ब्रह्मेति" (who is our Self and what is Brahman). When they arrived the king caused proper honours to be paid to each of them separately. In the morning, after leaving his bed, he said to them. "(What makes you come here? Are you troubled by bad men? But there are no such people in this land). In my kingdom there is no thief, no miser, no drunkard, no irreligious nor illiterate person, no adulterer, much less an adulteress. (But if you have come to get wealth, then stay for) I am going to perform a

* Mundaka Upanishat, I, ii, 12 ; Baudhàyana Dharma Sutras, II, i, 12 ; I. ii, 30 ; Vishnu Purána, XXVIII, 139 ; Yajnavalkya, Iii, 34-35.

† Translated by Sris Chandra Vasu for the Sacred Books of the Hindus Series (Allahabad).

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sacrifice, Sirs ; and I shall give you, Sirs, as much wealth as I give to each Ritwij priest. So stay here please."

This statement of the ruler of a kingdom looks like an extract from what in modern times would be called *The Moral and Intellectual Progress Report* of an ancient Hindu state. The ideal is declared to be that of "न अविद्वान्" *i.e.* "No illiterate or uneducated", which may be worded in the form of the following motto : "Universal education or culture."

The same ideal of Universal literacy, culture and character was carried out *in toto* by King Dasaratha of Ayodhya according to the testimony of Valmiki in the Bâlakandam of Râmayanam (Canto VI, 6—16). The moral and intellectual condition of Ayodhya under Dasaratha's "benevolent despotism" has been eloquently described thus :—

तस्मिन् पुरवरे हृष्टा धर्मात्मानो बहुश्रुता: ।
नरास्तुष्टा धनैः स्वैः स्वैरलुब्धाः सत्यवादिनः ॥

* * * * *

कामी वा न कदर्यो वा नृशंसः पुरुषः क्वचित् ।
द्रष्टुं शक्यमयोध्यायां नाविद्वान् न च नास्तिकः ॥
सर्वे नराश्च नार्य्यश्च धर्मशीलाः सुसंयताः ।
मुदिताः शीलवृत्ताभ्यां महर्षय इवामलाः ॥
नानाहिताग्नि र्नायज्वा न क्षुद्रा वा न तस्करः ।
कश्चिदासीदयोध्यायां न चावृत्तो न सङ्करः ॥
स्वकर्म निरता नित्यं ब्राह्मणा विजितेन्द्रियाः ।

* * * * *

नास्तिको नानृती वापि न कश्चिदबहुश्रुताः ।
नासूयको न चाशक्तो नाविद्वान् विद्यते क्वचित् ॥

* * *

कश्चिन्नरो ना नारी वा नाश्रीमान्नाप्य रूपवान् ।
द्रष्टुंशक्यमयोधायां नापि राजन्यभक्तिमान् ॥

It would thus appear that the educational motto of all model Hindu states has ever been the same, Universal Education being the goal to which princes and statesmen

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tried to approximate. And the ideal was powerful enough to influence the literature and thought of Hindu India as embodied is such landmarks as the Upanishats and the Ramayanam.

The most striking feature in the Educational System of the Hindus is the new standpoint from which they attacked the problem of Elementary Education. The promotion of culture and character and the development of manhood or personality are the real objects of all schemes of Education. And so far as the poorer and lower classes as well as females * were concerned, these things were effectively done in India in ancient times. It is not possible in the present state of our knowledge regarding ancient India to determine what was the exact condition of literacy, *i. e.*, the ability to read and write. But personality and character could grow because the atmosphere of national life, and social environment was sufficiently educative and inspiring. The rites and ceremonies, customs and festivals, fairs and congregations, processions and street songs, pilgrimages and devotional performances—that made up the social, economic, intellectual, and religious life of the people during ancient and mediæval times, were such as required constant intercourse between the higher and lower classes, the males and the females, the richer and poorer sections, the literates and the illiterates. These circumstances necessitated the extension of mental horizon both of the female sex and the masses, and supplied adequate food to the moral and spiritual nature by exercising the altruistic, and other wordly tendencies of individuals. Ideals of character were imbibed through association with and taking part in the work of institutions, through actual practice, through life ; and the character that was thus developed whether good or bad was of a type adjusted to the peculiar socio-religious institutions, movements and practices of the day.

* See Bâtsyâyana Sutra, IV, i, 1-52 for the ideal life to be lived by the women.

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SECTION 3.

THE WORK BEFORE US.

1 EDUCATIONAL CONSCRIPTION.

The greatest need of the hour is a band of educational missionaries imbued with correct ideas about the ends and means of modernisation. Schemes for the spread of education, elementary or advanced, as these that have come prominently before the public in connexion with Mr. Gokhale's Compulsory Education Bill require for their success along with or rather above other things a supply of educated men who may take to the diffusion of education as the sole work and all-absorbing mission of their lives. In order that such educational missionaries may be available, the passing of a self-denying Ordinance Act by the Gradnates and other University educated classes is an absolute necessity. This would really be the first step in bringing about that consummation which is conceived in Mr. Gokhale's Bill. It is absolutely necessary that something like the system of conscription should be introduced in the field of Indian education—and that educated men should be compelled to come forward to spend a year or two of their lives after the completion of their education in disseminating among the poorer classes those ideas of life and nature that they themselves have fortunately acquired. All social workers and moralists should co-operate with educationists by preparing the way and creating facilities for this scheme or educational conscription.

2. LAISSES FAIRE IN EDUCATION.

One of the ideals with which educational missionaries and organisers should have to be identified is the promotion of varied types of educational institutions throughout the length and breadth of the country. It is only under conditions of freedom for the establishment and maintenance of new systems that educational reformers can find proper room for the application of their ideas of modernisation along natural historic lines.

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Throughout India there is practically speaking only one system of education devised by the Government—and yet India is an epitome of the world. I have remarked elsewhere "one and the same university cannot meet the requirements of different peop'es or of the same people in different age." "Hence statesmen in the field of education have to recognise the possibility of different "types" of educational systems and the 'relativity' of educational policies."

Education cannot be concrete and hence real so long as the pedagogic interests of vast numbers of people are administered by one centralised system. What is wanted in a vast country like India is diversity and decentralisation. To construct a uniform scheme for the land of varying creeds sects and languages as well as diverse natural phenomena in the interests of nationalism, unification and Imperialism would be to ignore the thousand and one "historic ideals and traditions that make up the real and concrete universe of thought and action" and neglect the varying actual needs and surroundings of the people living in the different parts of the country.

It is this love of individuality and distinctiveness that is the mainspring of the people's support of the Hindu and Moslem Universities. "We are concerned not merely with the number of students receiving education or the subjects in the curriculum of studies, but an altogether *new viewpoint* * from which to administer the problems of Education and the lines of instruction. The Hindu University, and its sister institution, the Moslem University, are thus to be new contributors to the culture and civilisation of mankind." For "every association of human beings, which is big enough to be called a people and which is old enough to have traditions which its members cherish and feel glory in, must, therefore, have a university of its own to direct and control its educational interests."

* From the pamphlet on "The Hindu University—What it Means."

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These principles of educational separateness and independence have to be applied in determining what should be the scope and character of the Primary and Secondary Schools of India. If the evils of ignorance and poverty are to be removed, mass education is to be organised on such a vast scale as to leave no individual without the knowledge of a little Arithmetic, a little practical science, a little literature and a little national history, and education in technology and applied sciences should be so planned as to utilise the local resources and to meet the local needs. On this plan the problem of the people's education assumes such huge proportions and necessitates such a vast and comprehensive scheme of constructive organisation that it is absolutely impossible for a single University or a single Education Department to manage and govern effectively all the educational interests of a Province. What is, therefore, urgently required is the establishment of a separate Council of Education for almost each district with its own model college, Inspectors and Directors and its own type of rural and industrial education.

Educational missionaries must never be tired of preaching the cause of autonomy in the matter of educational administration and advocating the freedom of schools and colleges in the districts from the control of the central authorities. We must strongly uphold the view that men actually engaged in moulding the life and character of the pupils should be allowed complete freedom in the work they have to do, *i e.*, the selection of studies, method of teaching, framing of daily routine and time-table, discipline, management, examinations, certificates etc.; and that until and unless the teachers and managers of schools get free scope for the display of their ability there can grow no genuine educational enthusiasm in the country. In order, therefore, that education may be really fruitful, that the schools of India may send forth honest, manly and thoughtful citizens into the world, and the Indian Universities may be fountains of character, learning and

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aspiration and produce original thinkers and investigators, the pre-requisite is the adoption of the principles of *Laises faire* in the Educational sphere from the highest to the lowest stage. Schools and Colleges must be allowed to grow and develop each on its lines and to assume types that would gradually adjust themselves to the physical and social surroundings.

Such a state of emancipation in matters educational is certainly a far cry from the condition that exists now —in which the story of one school is the story of all in a province,—the same routine and drudge work being forced upon every teacher, the same subjects upon every pupil, and the same pattern upon every institution. For this implies (1) that the administration of schools is to be kept entirely out of the sway of Universities and Education Departments and left wholly to the local teachers and guardians of pupils * and (2) that the colleges themselves are to be converted into People's Universities *i.e.*, the vast federal Examining Universities are to be replaced by smaller Teaching Universities.

3. Preceptors' Homes or Gurukulas.

It has been remarked above that the ancient Hindu educational institutions promoted not only transcendental but also secular and material culture, and fostered literary scientific as well as technical learning. There is no reason why the "domestic," residential institutions of Hindu India should not be found effective in modern times also as adequate instruments for the utilisation of world-forces and producing the right sort of youngmen for modern India. These are all the more necessary because real spiritual training, the culture of the soul, is not possible under any other conditions of life, *e.g.*, those obtaining in Boarding Houses, Hostels, Day Schools, Residential Universities, etc.

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* In the paper on *Village Reform in Southern India* (Modern Review, February, 1914) Sir Sankaran Nair has also suggested this educational reform.

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Professor Radhakumud Mookerji of the National Council of Education thus recorded his impressions * of the Bengal Gurukul at Bolpur: "Its founder and director is the renowned Bengali poet Babu Rabindra Nath Tagore, one of the greatest thinkers of modern India, who has sought to realise in this institution some of his cherished ideals of education. It is well-known how the poet as a mere boy felt the prevailing system of education in the schools and colleges to be too oppressive and burdensome to his ardent spirits and he rebelled against it, and afterwards undertook the task of educating and making himself, and building up his moral being by his own efforts and according to his own lights *independently* of any University or outside agency. * * * And so one of the aims * * was to inaugurate a system of education that would free itself from the thraldom of those artificialities and conventions which so often mar the modern educational schemes * * * Let not education defeat its ends by its methods but make the whole process as easy and natural as possible, as also the least painful. * * * And so every member of the school is deliberately left open to the influences of Nature, her sights and sounds, responsive to sunshine and shadow, silence and storm, and the procession of the seasons, enjoying an opportunity for sense-training that is absent in our city schools. * * *

All round a most sincere attempt is here made at a revival, so far as it is possible under the changed conditions of modern life, of the indigenous system and methods of education which gave to India all that has made her famous—the essence of which was the separating of the pupil from his home and natural parents and placing him in a more suitable environment, the elevating spiritual atmosphere of his preceptor's *Asrama*. Here is to be seen at work Swadeshism at its best, the aim of which is not to produce mere *commodities*, but to revive *ideals* and *institutions* which are infinitely more important,

* *The Dawn*, February, 1909.

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to which India owes her greatness and individuality. * * * Here is a bold stand made against the tide of modern civilisation and materialism sweeping away some of the most essential and priceless elements of Indian civilisation. * * *

In the silence and obscurity of its local habitation, the Asrama is steadily pursuing its aims,—a monument, in this work-a-day world,—

> " Of soil unsevered from tranquility !
> Of labour, that in lasting fruit outgrows
> Far noisier schemes, accomplished in repose,
> Too great for haste, too high for rivalry."

The Hindu theory and scheme of moral and religious education and applied would completely revolutionise the character of existing educational institutions. The *content* of what is generally known as religious education in all countries is, to quote from the *Pedagogy of the Hindus*, " nothing more than a few discussions and dissertations study of certain books and several literary investigations, what in fact should be really described as intellectual gymnastics, processes calculated to promote and quicken the thinking powers of man and enlarge his mental horizon." " Religion studied in the manner described above is a branch of learning like Physics, Biology and Mathematics. It occupies an important place in the historical curriculum and a prominent position in the courses of philosophical instruction." The Theological Faculty does " nothing more than prescribe the text-books, point out the rational methods of study, prepare catechisms or manuals." In any case this religious education is solely " a branch of intellectual culture ". " The difference between the so-called religious education and ordinary education is at best one of degree only." Real moral training has to be imparted in other ways.

It is the actual practice of social service and self-sacrifice on the part of the pupils that can make them moral and religious—not the study of theological books

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or the mastering of lessons in morality and religion in theological seminaries. The pupils must spend one or two hours every day in the performance of such duties as do not concern their personal interests. The authorities have to suggest and prescribe such lines of work as can test and promote the students' tendencies of self-sacrifice and capacities for organised self-help and co-operation, as can evoke in them a desire of work for work's sake and a desire to serve the people even at loss and as can habituate them to fight their way through struggles and difficulties. Among such positive services to be rendered to the community by the pupils may be mentioned the following : spread of literature and education among the poorer and lower classes and cultivation of familiarity and intercourse with the masses by starting and working for night schools, girls' schools, reading rooms, travelling libraries and organising lantern-lectures and exhibitons on economic, sanitary, geographical and archeological topics ; administration of relief to the sick, disabled, and other classes of needy and helpless people ; self-denial in the matter of personal comforts and enjoyments ; helping the authorities in promoting the discipline, reputation and financial resources of the schools, etc. ;—and all this according to the age and capacity of the students.

Under these circumstances the orthodox stereotyped mode of holding school from 11 to 4 will have to be abandoned as quite arbitrary, inadequate and inconsistent with the ideal of an all-round man-making culture. The whole character of the school has to be thoroughly transformed if this scheme of moral training is to be introduced. As has been stated in my *Educational Creed*. . . . .

" The Laboratory and Environment of student life must be the whole world of men and things. The day's routine must therefore provide opportunities for self-sacrifice, devotion, recreations, music, excursions, etc. as well as for pure intellectual work. There should consequently be no long holidays or periodical vacations except when necessitated by pedagogic interests."

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4. Promotion of Literacy.

What is wanted to-day is not so much the compulsion to go through a few written pages of fixed text-books or attend schools and libraries, but this sort of transmission of life from life, the quickening of mental and moral powers through this natural and spontaneous influence of the institutions and the development of manhood and character through the silent educative agencies in the nation's atmosphere of thought and action.

But while personality and character of the individual are more important than mere literacy or ability to read and write, it is not to be understood that the latter need not be promoted by the educational missionaries.

School going and the study of books and newspapers are important in their own way. But in the matter of this promotion of literary as one of the means of education, our leaders do not seem to have grasped the exact situation. Neither the authorities nor the public are alive to the enormous waste of time, energy, and money that is involved owing to unscientific administration of educational affairs especially these relating to the rural and poorer classes. The existing system is very inconvenient to the greater portion of our people and does not give equal opportunities to all classes. Thus sufficient public attention has not been drawn to the fact that the period of work from 11 to 4 suits the boys of only a microscopic minority, *viz.*, the servants and officers of Government and other public institutions and those who owe their place in society to a connexion with these.

In the second place, there is no natural and necessary connexion between the stages in an Elementary or Upper Primary or Middle Vernacular School and these in a High English or Secondary School. Thus, for example, if a village child spends 10 years at a rural primary institution he does not receive the same amount of training as one who spends the same time in a Secondary School. This is most unfortunate, illiberal and undemocratic, the same

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energy and time do not give the same intellectual equipment to all individuals. This inequality is due to the fact that the schools are planned without the necessary means of inter-relation and standardisation.

In order that the chances may be equalised for all pupils throughout the country and possibilities of higher and collegiate education opened up to the poor as well as the rich the rural as well as urban population, the scheme of Primary Education must be framed with due attention to the system of secondary education prevalent in the locality—so that transfer and exchange of pupils may be easily possible without loss or inconvenience to both institutions and scholars. No individual should suffer simply because he happens to be a villager—and no individual should be allowed to gain simply because he happens to live at a place where there is a High School. On the other hand, everybody should have the right to the same amount of intellectual training or 'school education' during the same period whether spent in a village or city school.

These facts have not been sufficiently noticed by our responsible guardians and promoters of mass-education. Unless due heed be paid to these, no scheme of Elementary Education will be successful in introducing equality or at least the facilities for progress impartially to all sections of the population. Social reformers and political workers, educationists as well as industrialists would do well to remember this.

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The Gurukula Vishvavidyalya

PROGRESS MADE DURING THE PAST YEAR.

RESEARCH WORK IN THE GURUKULA

New test for Crystals and Nucleus.

While trying to find out a new test for examining starch in a given plant specimen, since the use of old iodine was not desirable for a certain reason, Brahmachari Jeydeva, a Botany student of the 2nd year class Gurukula Kangri, happened to come across a new method of finding out nucleus. He made a solution with a view to color the starch red but instead of coloring the starch, he found out that by the application of the solution nucleus became visible. The solution was tried many times with the same result.

In cases where the nucleus was self-evident, the solution made it clearer and gave it a dim brown color. The solution was tried on onion and on Lalnargisipatra and always gave satisfactory result.

The same solution was efficacious in another way also. It was useful in finding out the crystals contained in the given specimens. The solution seems to tear the cell-membrane thus causing the crystals to come out of the cells. By the application of the said solution the crystals came out of the layers which contained them and settled themselves beyond the uttermost walls of the cells. Many specimens known to contain crystals were subjected to this test, it was found that the solution unfailingly brought out the crystals.

The constituents of the solution are purposely withheld from publication as the young student wishes to make further tests of it and publish a full account of it later on.

New data for Bacteriological Research.

Dharmpal, another 2nd year student of Botany, has been able to find out a distinct bacterial existence in the

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milk of Dudhi or godna plant which is almost red in January and February. While examining the Dudhi plant राजक्षवा, (दुगधक or Taras cocum, क्षीराक्षा, क्षीरक, Euphorbia—Hirta, for resin he suddenly found out a living moving Bacteria of the rod type,—some of which looked like simple bacillus, but there were found some bacteria of Bacillus Subtilis type also in another sample. Now here is data for further investigation as we don't know the bearing of this bacteria upon the life of the Dudhi plant. Whether this is the bacteria responsible for the redness of the plant in this particular season, whether it is harmful to the neighbouring crops or not, remains to be found out. Owing to the lack of Bacteriological implements and apparatus, it is not possible to identify the bacillus properly, but a further study of it is sure to be highly interesting to students of science.

A GURUKULA MANUFACTURE.

In order to show to H. H. Sir James Meston and to those who will assemble on the occasion of the Gurukula anniversary that we in this jungle can do something practical, Professor M. C. Sinha has made a lithograph machine of the duplicator type which can easily print 20 copies from a hand written note or paper. All you have to do is to write with a special ink prepared for the purpose and apply a little pressure with the palm of your hand and the copy can be had instantly. The machine is specially useful for merchants, clerks and schoolmasters who have to print examination papers, etc. Writing in several colors and even drawings, pictures, and decorated writings in different colors can be printed easily. Its price is Rs. 5; those applying by the end of this month may get it for half its price. For particulars apply to ;—Mr. M. C. Sinha, M. Sc., Professor of Agriculture and Botany, Gurukula Kangri.

OUR ECONOMIC CLUB.

It is no mere examination interest, that our Brahamacharies take in Economics here. The subject is treated and

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discussed with reference to current questions, pressing problems and everyday needs. The sessions, of the Economic Club started and ably conducted by Professor Balkrishna, show the intelligent grasp the Brahmacharies have of this important subject. The wide range of topics discussed will showt he comprehensive grasp the Brahmacharis possess. Thus they discussed during the last session such subjects as Large Scale Production *vs.* that on a Small Scale. Protection *vs.* Free Trade. Advantages and disadvantages of the Growth of Population. Under the auspices of the Club Professor Balkrishna delivered an interesting and well attended course of general lectures on "The Currency Question in India", "The Economic Growth of the Punjab," "The Decline of Real Wages in India" and "The Causes of the Rise in Prices in India". Pandit Indra Vedalankar addressed the meeting on "The Rise of Prices in India." Besides these valuable and illuminating addresses the students have access to the best journals on the subject such as "The Journal of the Royal Statistical Society, Journal of the Royal Economic Society," "Journal of the American Statistical Associations", "Quarterly Journal of Economics", "American Economic Review" "The Capital" (Calcutta), "The Wealth of India" (Madras), "Science Industry" (Bombay), "The Country Gentleman" (Philadelphia), "The New Statesman".

OUR PUBLICATIONS.

One of the functions of a university is to advance knowledge, to aid the output of desirable literature. The Gurukula university is doing its share. Its professors have during the last year attacked some difficult subjects :—

I.—VIKASHVAD—EVOLUTION.

Professor Satheyji, M. A., who has made a special study of literature on Evolution, is getting through the press his book on Physical Evolution and will bring it out on the occasion of this anniversary. He has at great cost secured illustrative material which enhances the value of

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the work. It will doubtless be a unique addition to Arya Bhasha literature. Evolution has supplied a new aspect of looking at everything. The idea has been applied with varying success to almost every department of human activity. The book contains a lucid exposition of this comprehensive and fruitful hypothesis. The treatment is popular throughout.

The Professor has tried to bring this important subject within the grasp of every layman.

II.—Artha Shastra.

Professor Balkrishna, M. A., has tackled his own subject Economics. He is a specialist and keeps in touch with the modernmo-t advances in his subject. He is a fellow of about four of the most distinguished Statistical and Economic Societies of London and America. His Artha-Shastra places before the Bhasha reading public his mature thought on Economics with special reference to Indian conditions, He has dealt not only with the basic princip'es of the subject but has discussed in detail the practical bearings thereof upon the economic needs of present day India. Very many secrets have been laid bare and new openings have been suggested. The book is the outcome of years of patient study and keen research into the dry domain of statistics and will, we are sure, prove a substantial addition to the scanty literature on that important subject. The book will, it is hoped, be out by the end of March.

III.—Hindi Botany.

Professor M. C. Sinha, M. Sc., has completed the second part of his Hindi Botany which treats of the following subjects :—

Description of the flowers in general, calyx, corolla, andracium, gynacium, stamens, pistils, anthers, pollen grains, stigma, style, filaments, ovary, placentation, pollenation, fertilisation, flowers, friendly insects, distribution of seeds and classification of fruits.

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IV.—Roussea.

Professor Sinha has also written in Hindi a short sketch of the life and writings of Roussea the great French socialist writer who preceded the well-known Rovolution of France and to whose works is attributed the fiery enthusiasm which caused the death of King Louis himself.

It is written in a most interesting style and with an abundance of amusing anecdotage and will thus be very readable. It will be a pleasant introduction to the life record and writings and thought of that most remarkable French personality.

These books will be printed as soon as some publisher is found for them as Professor Sinha is too busy with writing the 3rd part of his Botany, to manage the publication of the above mentioned books himself.

V.—A Handbook of Vedic Teachings.

Pandit Indra Vedalankar, our young Professor of Vedic Literature, is engaged in writing a manual giving a compendium of the teachings of the holy eternal Vedic Revelation on the various departments of human activity specially on metaphysical, social, religious and ethical subjects. This remarkable work will contain the original Vedic texts together with the Arya Bhasha translation. The author is also engaged in writing out a learned Introduction summarising and elaborating the principal arguments of ancient sages and moderns in support of the doctrineof Vedic Revelation. All those who know the wide range of Professor Indra's Vedic studies and researches look forward to the publication of the forthcoming volume with enthusiastic expectation.

VI.—Professor Rama Deva's History of Ancient India.

Professor Rama Deva has now compiled materials of the second volume of his Arya Bhasha History of ancient India. It will cover a wide range and will embody valuable researches in regard to the social, political and literary history of Post-Mahabharat and Pre-Buddhistic

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and Budhistic India and a detailed treatment of the colonial expansion of ancient India. A few chapters will be devoted to the exposition of the important relationship between Vedicism and other ancient faiths. The work will be ready for the press in another three month's time,

VII.—THE VEDAS IN THE LIGHT OF THE EVOLUTION THEORY.

This is the title of a work in English which Professor Rama Deva is writing. It is based upon the notes which the Professor had preserved of his anniversary discourse delivered at Lahore in 1913. The book attacks Spencerian Evolution by demolishing its historical basis in one important respect. The author seeks to prove by copious extracts from works on ancient religions that the older a religion, the more perfect its conception of Godhead. A perusal of the work will convince doubting minds that Religion at least is not the product of evolution but is of Divine Origin.

VIII.—PRINCE BISMARCK—THE GREAT GERMAN DIPLOMAT.

Professor Indra has also finished his Life of Prince Bismark in Hindi. It is ready for the press. It will extend over 250 pages.

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Is Post-Puberty Marriage of a Hindu Girl Solemnised in the Approved Form Illegal and Invalid?

(By Mr. Sarda Charan Mitra, M. A., Late Judge, High Court, Calcutta.)

THIS question is agitating a large section of the Hindu community in Southern India. Post-puberty marriages among the higher castes obviously unknown in that part of the country unlike Northern India where such marriages are not rare. The question, however, is one of importance from a social point of view, now that India is in the vortex of a social revolution. Doubts must, however, be set at rest, because even a suspicion of invalidity of the sacred tie of marriage should not be allowed to rise.

The opinions of text-writers and sages are divergent, if not conflicting. Even the same sage has not been free from unfrequently apparently conflicting texts. Inference, therefore, is drawn by eminent lawyers of the present day that post-puberty marriages might be considered sinful but not invalid—sinful for parents and guardians of girls not to select bridegrooms and give daughters in marriage before the period of puberty is reached but sinfulness does not taint the marriage tie itself.

अष्ट वर्षा भवेत् गौरी नव वर्षा च रोहिणी। दश वर्षा भवेत्कन्या अत ऊर्ध्वम् रजस्वला॥ माता चैव पिता चैव ज्येष्ठभ्राता तथैव च। त्रयस्ते नरकं यान्ति दृष्ट्वा कन्यां रजस्वलां॥ सम्प्राप्ते द्वादशे वर्षे यः कन्यां नप्रयच्छति॥ मासि मासि रजस्तस्य पिवन्ति पितरः स्वयम्॥

These and others of a similar nature are well-known texts and they are not a few. At the same time, the great lawgiver Manu says :

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काम मामरणान्तिष्ठेत् गृहे कन्यार्तु मत्यपि । नचैवैनां प्रयच्छेत्तु गुणहीनायकर्हिचित् ॥ त्रीणि वर्षा ण्युदीक्षेत् कुमारी मती सती ऊर्ध्वन्तु कालादेतस्मात् विन्देत सदृशं पतिम (अ० ९ ॥ ९०) ॥

Medhatithi's comment on this text is

प्राक् ऋतोः कन्यायाः न दानं ऋतावपि यावत् गुणवान् वरो न प्राप्तः ।

It seems to be quiet clear that post-puberty marriage was not considered by Manu to be void. I would not tire readers by further quotations from texts.

These may seem to be conflicting texts but they are not. The first quoted texts are directory and lay down a rule of duty for parents and guardians. They should try for marriage before the age of puberty which is generally twelve in the tropical countries. But the sages knew that suitable bridegrooms were not always available. They insisted upon bestowal of daughters upon suitable bridegrooms, so that the married pair might be happy and were not unreasonable enough to sacrifice the best interests of the pair and society itself by a rigid observance of directory precepts.

The distinction between directory and mandatory injunctions of our sages is well-known, The distinction between sinfulness and invalidity is also well-known. Lay readers, however, may require a little enlightenment and even at the risk of tediousness to some, we may venture to say a few words in elucidation of these distinctions. Sir Gooroodas Banerjee, one of the highest authorities at the present time on all questions of Hindu Law and Usages, says in his admirable work on the Hindu Law of marriage and Stridhana,—"I ought here to add that the marriage of a woman after she has attained puberty, though declared sinful, is not absolutely void, though some degree of blame is always attached to it." Ed. 1896, p. 43. The learned jurist refers to the text of Manu above quoted. "It is better that the damsel though marriageable girl should stay at home till her death than he (the father) should even give her in marriage to a bridegroom void of excellent qualities." It is a prohibitio

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against a bad match, but in this the distinction between *bidhi* and *niyama* is clear. Propriety is one thing, illegality is another. It seems to me that directions in the precepts of sages to bestow girls in marriage before puberty are moral precepts and should if possible be followed.

Throughout Hindu India, the parents of girls try every nerve to see their daughters married before the age of twelve. They are not, however, always successful. Social evolution, and necessities of the age have combined to raise the age of marriage of our girls. Instances of post-puberty marriages, even in families of high social status, are now numerous. Whether the doctrine of *fatum valet* applies to such marriages or not, although we think it fully applies, society has recognised the validity of such marriages and we think they are not illegal.

ऊन षोडश वर्षायां अप्राप्य पञ्च विंशतिः पत्या धत्ते पुमान् गर्भम् कुक्षिस्थः स विपद्यते जातो वा नचिर ज्जीवेत् जीवेद्वा विकलेन्द्रियः ॥

The above is a quotation from the great medical treatise of Susruta and this also supports the view that post-puberty marriage cannot be considered illegal.

The rituals observed and *Mantras* recited at marriage and its essential element *saptipadi gamanam* also tend to the same conclusion.* They are for adults and not young children. In fact, very many instances may be cited from the ancient as well as modern Sanskrit works that post-puberty marriages were never, considered to be illegal.

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* These rituals rather show that post-puberty marriages alone are valid and ante-puberty marriages are null and void. The Veda is the highest authority in all matters for the Hindus and the Veda explicitly declares that post-puberty marriages alone are valid. Whenever there is a conflict between Smriti and Sruti, Sruti must prevail. Says Manu, the prince of Smritikaras :—

श्रुति स्मृति विरोधेतु, श्रुतिरेव गरीयसि ॥

The Atharva Veda declares :

ब्रह्म चर्य्येण युवानं कन्या विन्दते पतिम् ॥

"Let a maid who has completed her Brahmacharya (attained puberty and finished her Vedic studies) select a youthful husband".

We think this is clinching and decisive for Hindus at least.
—*Editor, Vedic Magazine.*

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The Gurukula and its Mission.

(By G. A. Chandavarkar Esq.)

In the history of education in India the establishment of the *Gurukula* marks an epoch. Here the student becomes a member of the family of his *Guru* and remains so for a sufficiently long period. The preceptor who has attained that position by nobility of character and superiority of intellect imparts all that is best in him to his disciple and moulds his character first and then equips him with all the requisites to fight the battle of life successfully. The teacher fully realises that he should aim at the harmonious development of his pupil's body, mind and soul. The Gurukula system of education is not new to India. In the ante-Mahabharata period the *Gurukulas* were quite a common thing. In the Chhandogya Upanishad, a in the Smiritis of Manu, Hareeta and Vyasa there are references to the institution. In the drama of shakoontala Kalidasa speaks of *Kanva*, the adopted father of that Indian Miranda, as *Kula-pati*, the head of this family of *Gurus*. Shree Krishna, that philosopher-statesman who rendered yeoman's service to the cause of the Pandavas during the great Mahabharata war; Shree Rama, the idol of the heart of every Hindu and Deelipa his illustrious ancestor were all the brightest products of these *Gurukulas*. King Deelipa whose name has been immortalised by Kalidasa in his Raghuvansa, showed in his after-life how deeply and profoundly he was revering his Guru. At a very critical moment he offered his own life to save that of the *Kama-Denu*, a cow belonging to his Guru. He was himself a king and could have given a hundred more cows to his *Guru* but just to show his faithfulness and a spirit of implicit obedience he counted his own life as of no importance and left behind him a noble example of what obedience is and how a disciple should carry out the mandate of his preceptor. The word "Guru" in India has a peculiar

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charm about it. Even in these degenerate days we hear of *chelas* and *Gurus* in the army of beggars residing in this paradise. *Gurus*, the religious heads of certain subsects of Hindus, wield a tremendous power over their disciples and even English-educated men, who in their heart of hearts have recognised the utter uselessness of certain ceremonials, calmly and quietly yield and ultimately fall victims to their pig-headed conservatism. In India, the problem of social reform will be very easily solved when the *Guru* himself shall feel its dire necessity. If he were to move, in this land of gurudom, all the disciples will forthwith progress. If one such head were to allow either post-puberty marriages or widow-remarriages and openly declare that they are perfectly *shastric* and justifiable on grounds of equity and fairness and if he were to proclaim that sea-voyages too are no sins, most certainly the path of the reformer will be smoothened. Reform the so-called *Guru* and you reform the whole society. Now, therefore, if the *Brahmacharies* who will be profound Sanskrit scholars were to undertake this work of reforming the *Gurus*, the present heads of sects, either by holding debates or by convincing them of the value of reform by other means, they will have done some service. This work is not so difficult as it seems to be. Now the wave of rationalism is unconsciously surging on even to the citadels of these *mathas* and some day or other the gates must be thrown open. Diamond alone can cut a diamond. Sanskrit scholars who have imbibed in them the spirit of progress can easily conquer those that consider themselves safe behind the walls of Shastras. A Sanyasin and a profound Sanskrit scholar of the type of Dayanand who was ignorant of English created a stir in the orthodox circle in Benares and if our Gurukula Brahmacharies with a knowledge of Sanskrit and English were to think of the act of converting these spiritual heads the work of social reform is bound to become lighter in course of time.

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The preservation of national literature is one of the most sacred duties which a son of the soil can discharge.

Now-a-days in India one observes that many young men are growing indifferent towards religion. This is not because there is nothing sublime or great in religion but because of their ignorance of the true *Dharma*. Now by digging out 'gems of purest ray serene' from the mines of ancient Sanskrit Lore and by raising that language to the dignity of a spoken or living language, the Brahmacharies will have saved many a Hindu youth from the jaws of soul-withering materialism and heart-rending agnosticism. By publishing brilliant expositions of Veda Mantras in English and Hindi and by writing critical essays on "Revelation, the Theology of the Vedas and the Upanishads, the Works of Bhaskaracharya and the Ayurvedic Systems of Medicine" they will have fulfilled one of the noblest missions of the Gurukula, *viz.*, the Revivival of the Study of Sanskrit.

Ignorance is the root of all evil and any attempt to mitigate it is praise-worthy. In our opinion it would be easier to reach and educate the masses in their vernaculars and the Brahmacharies who study various subjects through the medium of Hindi will be doing immense service by raising their fellow-country men from the mire of ignorance.

In the Gurukula they have levelled down all the distinctions arising by reason of wealth or caste. All the students studying there eat, dine, play and receive instructions in one and the same place. All the artificial barriers are accordingly removed and naturally feelings of brotherhood are strengthened. Bonds of union are created and the ideal of 'universal brotherhood' can be practically approached earlier.

It is no wonder that with such noble ideals the system of Gurukula education is day by day gaining in popularity. To-day there are more than a dozen institutions scattered all over India with the notable exception of the Madras Presidency. In the Panjab alone there are three or four, with more than 500 Brahmacharies undergoing training, in

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such places as Gujranwala, Kurukshetra and Potohara. In the U.P. there are *Gurukulas* at Kangri, Jwalapure, Muzaffarnagar, Secandrabad and Brindabana. Hoshangabad in the C.P. and Nasik (Devalali) in the Bombay Presidency also maintain similar institutions. Besides these that are working under the management of the Arya Pratinidhi Sabhas, there are one or two maintained by "Orthodox Hindus," *e. g.*, the *Rishikula* at Haridwar. Thus it will be seen that the idea which was revived by Dayananda and his admirers and then was condemned as ridiculous and silly, is gradually finding favour with very many enlightened men too. The President of the Public Service Commission, Lord Islington and one or two other members visited the Gurukula at Kangri recently, and were very favourably impressed with what they saw there. It is hoped that our benign Viceroy, too, will pay a visit in the near future and encourage the promoters and the Brahmacharis there. His august presence in the colony of Brahmacharies will remind one of the times of Dasharatha and Dushyanta who were every now and then blessing such institutions in times of yore, by their visits. May we of the 'contemplative East' and they of the 'practical West' be brought together in bonds of love, sympathy and affection and that is also one of the missions of the Gurukula.

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The Ideal of Gurukula Education.

(By Pandit Vansidhar, M. A., LL. B. Ajmere).

THE term "Gurukula" is not unfamiliar to a student of ancient Sanskrit literature. But before the revered Swami Dayanand Saraswati drew our attention to it more than thirty years ago, people were loth to believe that it would be a system of education suited to modern requirements. Not long ago when the supporters of the Gurukula system wanted to realise what was then but a dream and with that view tried to gain the sympathies of the people, there were not wanting critics who quite honestly sounded the note of alarm against it. But the tide has now turned and what was regarded as an impossibilityhas become an accomplished fact. Everybody is now in a position to judge of the merits and demerits of the system. Everybody who at all troubles himself about such matters feels that the Education that is imparted through the medium of English in our schools and colleges is radically defective and can hardly be dignified by the name of Education. True, there has been some improvement in the mode of imparting instruction during the course of the past few years in India, which has taken definite shape in the establishment of Training schools and colleges in all the Provinces and the institution of the L. T. and the B. T. degrees. But a system of education in which the medium of instruction adopted is not the mother-tongue of the scholars concerned must needs hamper the natural growth and development of their faculties. The result is that the majority of students that get through the University examinations and some of whom have even a distinguished career at the time, are seldom heard to have made a mark in their after life. The reason is obvious. The energy which should have been devoted to the development of originality is spent in burdening the mind with a load of books which may or may not be of any real use to the student but which he must

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needs master or cram to get the hall-mark of a University degree.

If any one has to study the effects of the University examinations on the health of the students, one has only to go and observe the students at any place soon after they have presented themselves at an examination. A pitiable sight indeed they are at the time—pale faces, hollow cheeks and eyes set back !

This state of things surely does not require to be looked at with an unconcerned eye by those who have the best interests of their youth at heart. Before the remedy, however, can be proposed, we must properly diagnose the disease.

Hitherto, we have only described some of the symptoms of the disease. Let us now study some of the principal causes. To start from the very beginning, then, the foundations of our education are laid on a very unstable basis. Students who have not acquired even a sufficient mastery over their own mother-tongue are expected not only to understand a difficult foreign tongue, but also to follow the ideas with the same appreciation as if it were their mother-tongue. This surely is unnatural. Is there another country in the civilised world where the people could think of imparting instruction through a foreign medium? If a proposal like this were to be made in one of the Western countries, the person who made it would run the risk of being regarded as fit for Bedlam. But here in India there are other considerations and numerous difficulties to be surmounted. The Government is naturally anxious to displease nobody and our house is divided against itself as to what the common medium of instruction should be. Of course, there are parts of the country where no other than the Provincial language could be thought of for the purpose. For instance, in Bengal, Bengali must be the medium of instruction and in the Tamil country, the Tamil and the Telegu. But in Upper India including Behar and Rajputana and even in Kathiawar and Guzerat, Hindi or call it Hindustani, if you will, with the Devanagari script could

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very well be made the common medium of instruction. Or if this proposal be considered open to the same objection as is made by the writer against the present system of instruction, let the general provincial language of a Province be the medium of instruction for that Province. In any case, there could be no objection to the adoption of a common script and considering the pliability and the utility of the Devanagri script what does it matter if the common script be the Devanagri ?

2. Another thing that arrests the attention of a person interested in the problem which we have set ourselves to solve is the thinness of the bond created between a teacher or a professor and his student in a school or college. Schools and colleges where the teachers and professors consider it their duty to mix with their students and to make themselves interested in their welfare are indeed rare exceptions. The ordinary spectacle that we find is that a teacher does not consider himself as having any concern with his student outside the school or college hours and the bond of fellowship created between the two is, therefore, necessarily very thin and does not generally last longer than the school or college career of the student concerned. Although we are aware of the efforts that the Government is making in the way of supplying this deficiency and the Rules enacted by the Universities requiring the professors to mix with their students and to interest themselves in the latter even beyond the college hours, incidents between students and professors are unfortunately not wanting to require the point to be dwelt upon at any greater length. These occurences would be unknown if the teachers and professors regarded themselves as being in *Locus Parenti* to their students. What parent for instance would think of expelling his son or rusticating him and of thereby ruining his whole future career ?

3. The third point that presses itself upon our attention in connection with the subject in hand is that so long as our present system under which only a small percentage

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of the students live as Boarders in a school continues, there seems to be no prospect of improving the relations of the teachers and the taught. Even our system of Boarding houses is not all that may be desired. It is possible, however, that the Superintendent of a Boarding house may come into direct contact with his Boarders, and develop sympathetic relations with them, but what about the teachers whose work is restricted to teaching during school hours? Until the teachers generally are compelled to live under the same roof or in the same compound with their students, they must continue to look upon one another as strangers between whom no more intimate relations are possible than those that exist at present.

4. Another point that must strike even a casual observer of our prevalent system of education is the way in which our examinations are conducted. What happens is that a number of persons who have had no opportunities of watching the mental development or educational progress of their examinees in general are fixed upon to set them a certain number of questions. The passing of such an examination cannot naturally be a test of real ability in all cases, but it is more or less a game of cram and chance. Even though the sole qualification of a student may be that he has committed to memory certain matters, he may yet successfully get through the examination; while it may happen that a student of genuine merit may fail to get through if he does not take care to cram certain things. Such a system must be radically defective whereever it may prevail. This also accounts for the poor health of our students and specially of those of whom who have to go up for examinations.

5. The fifth point that suggests itself in connection with the question of education in India is that the existing education is, with very few exceptions, what is termed a "godless education" and the students at the ordinary schools and colleges marry rather at an early age, thereby injuring their health and marring their future prospects.

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6. Another drawback noticeable in our existing system of education is that even graduates who get through their University career successfully do not, with very rare exceptions, look beyond the present and in the majority of cases do not trouble themselves about their ideal in life, the real goal, the attainment of which should be the end of all true education. The end and aim of education in the generality of cases is to provide bread and butter for one's family and dependents and in a country like India with its proverbial poverty, this must always be so more or less and perhaps, to a large extent, the same remarks could apply to other countries also. But is the sole end and aim of existence this that we should toil for a certain number of years with the sole object of providing for our mere wants or those of our families? Or would it do if our ideal is the service of our own country? There is no doubt that the service of one's own country, which is the same thing as a portion of humanity, is a part of the ideal of self-sacrifice, but it is circumscribed within certain limits. Break off those limits and you attain the true ideal of education. Do not live for your own self but regard yourself as a part of the larger whole, 'Humanity,' and live and work for the large whole of which you are but an infinitesimal part. In the words of Arya Poet :—

"This is mine, that is yours, is the reckoning of the narrow-minded. But to the truly broad-minded the whole world is but one small family."

Such is, in brief, our ideal of a true education and whereever this ideal is held in view and sincere attempts are made to follow it is indeed a place of true education.

7. In the Western countries and specially in the ancient Universities of Oxford and Cambridge, you find they have made a definite progress in this direction and you can observe in those places, side by side with the residential system, men and women whose ideal is to receive and impart education for its own sake, but in our own country we

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are, generally speaking, sadly lacking in this respect. True, in a few colleges they have got the residential system on a decent scale and these colleges have, so far, succeeded in achieving about the best results in the prevailing system of education and one cannot help admiring the genuine efforts of their selfless workers. But so long as they do not develop into independent Universities, and so long as they are not permitted a free hand in the mode of education, the drawbacks of the present system must continue, though probably much against the wishes of the managers themselves of such institutions.

8. The fact of the matter is that unless and until the foundations are well and truly laid the superstructure cannot be expected to be strong and our system of education must continue radically defective until the medium of instruction is changed to the Vernacular. This done, there would not be much difficulty in introducing the other reforms. The need of the residential system is already recognised even by the Government, by insisting that the would-be Universities of Benares and of Dacca should be residential Universities. But it is a pity that though admitting the correctness of the principle that Vernacular is the only right medium of instruction, Government has not given it a practical recognition, nor have the promoters of the would-be University of Benares insisted on being allowed a free hand in this respect. The residential system is bound to develop the bond between the teacher and his student and the system of examinations can, in that case, be easily replaced by that which has been suggested above.

9. In our present circumstances, however, if we look around us for a school, college or university in India, satisfying all the above conditions, we are constrained to admit that we do not know of another Educational institution of this character except the *Gurukula*. Let us study the Gurukula system a little more closely and see what it is. We find that education is imparted through the medium of Arya-Bhasha (Hindi), and it is wonderful how terms have been coined for the technical expressions of Western science,

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retaining at the same time their English equivalents, so that those who have learnt in the Gurukula school or college, could understand others and make themselves intelligible to students of the same sciences outside the Gurukula.

As regards the bond existing between the teachers and students at the Gurukula, it is needless to remark that a visit to the institution would be quite enough to convince any sceptic on this point. The residential system already prevails there and some are inclined to think, rather more strictly than is necessary, inasmuch as a student once he has obtained admission to the seminary (and that is done at the age of eight years) is ordinarily not free to leave the institution until he completes his education and attains the minimum age of 24, except in rare and exceptional cases, when the presence of a student is required at home owing to the illness or the death of a very near relation, when a student can be permitted to leave the Gurukula temporarily.

The system of examinations in vogue at the Gurukula is also all that is desirable. The examiners are not utter strangers to the students who know nothing about their real merits, but generally their own professors who can be expected to render greater justice to them than a stranger could do. But it may perhaps be an improvement if, with the Professor-examiners a person or persons quite unconnected with the Gurukula were associated as examiners.

As regards the ideal of education, it is needless to remark that students who have to read such ennobling works as the *Upanishads* cannot but have the best ideal for their future career in this world, although it is vain to expect that all students who have received a Gurukula education would follow the same ideal.

10. When the Gurukula system is examined independently of the existing Gurukulas at Kangri and Vrindavan, there would not be found many who would demur to that system and the introduction of that system would probably be accepted as the only proper remedy for the prevail-

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ing ills in Indian Education. But when it is examined in connection with those institutions, there is apt to be a difference of opinion in the matter. On the one hand, there is a class of persons who have formed very high expectations of the Gurukula and who believe that the Gurukula would turn out nothing but *Rishis*. On the other hand, there is a class who up to this time thought that the Gurukula would turn out a lot of semi-savage students quite unfit for the struggle of existence. It is clear that both are mistaken. The latter view appears to have been abondoned in the light of actual experience, and instead of hearing a condemnation of the system, every one is loud in praise of it. The question of bread-earning yet remains. But that is no more a problem particularly for the Gurukula than for any other colleges, except so far as Government service and the learned professions are concerned. But there is no reason for despair even on this account. For the present, we require a number of persons to act as Updeshaks of a superior class and as Vaidyas and the number expected to be turned out during the next five years cannot go without respectable employment ; and after that length of time some sort of recognition of the Gurukula graduates is likely to come at the hands of Government and if that be doubtful, there is nothing to fetter the hands of the public in making their choice of the best available material for their private purposes. There is no doubt that parents who have sent their sons to the Gurukula may have to make a certain amount of self-sacrifice for a time but that is more than counter-balanced by the good example which they help in setting to their other countrymen and even to Government.

As regards these people in the fold of the Arya Samaj who think that the Gurukula would turn out nothing but Rishis, it must be said that this high expectation is only born of ignorance. Everybody cannot be a Rishi, and therefore the Gurukula cannot be expected to achieve the impossible. But if it is an advantage to start life in this world with a good physique, a well-informed and educated mind, and a well-formed character, surely the Gurukula

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can well claim that and if it may be found wanting in this respect for the present (which I believe it is not) it cannot be due to any inborn defect in the system but is perhaps the natural concomitant of all efforts in the beginning, when a few zealous and earnest workers are doing their level best, handicapped as they are for want of funds and of men.

11. The Gurukula at Kangri, in particular, has shewn us that the Gurukula system of education is not a mere idle dream and that the imparting of education through the medium of vernacular, not mere idle talk. But a great deal yet remains to be done. True side by side with a study of the classical and modern Sanskrit and the Vedas, Vedangas, and Shastras, you find also education being given in History, Western Philosophy, Political Economy, Physics, Chemistry, Botany, Higher Mathematics and the Ayurvedic Science of Medicine. But what you want is that there should be a college for each of the subjects at present taught and for the numerous other subjects which it yet remains to introduce, with a large laboratory and other appliances for carrying on original Research Work in the various branches. Not only that, you want a large number of professors and other workers, and such men should be the best of their type. Some of the present professors could no doubt favourably compare with their brethren at other colleges. But they are only a handful and many more are still required.

12. A word about the supposed drawbacks of the system also. The Gurukula system counts as its admirers gentlemen like the Revd Mr. Andrews and Mr. Phelps and these gentlemen are our sincere well-wishers. Any criticism coming from such a quarter, therefore, deserves our greatest respect and the most careful consideration. It is said that the sole defect of the Gurukula system of education is deprivation of the home-influences which, in other countries, form so important a factor in the right education of a child and which (deprivation) must neces- an early age as eight and has to stay away fromhome con-

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sarily result when a student is cut off from home at such tinuously, so late as the age of 25. Home influences, no doubt, do form an important factor in education, and so far as the mother's influence is concerned it is recognised by the Vedas themselves, which regard the mother as the *first teacher of a child.* But the question arises what influence could the mother exercise after the age of eight? It must be admitted that a mother, if she is properly educated and knows her duty by her children, can do a lot to mould their character till they attain the age of eighteen years and can generate in them all that tender love and regard and sense of justice which one member of the family should have for another, which is the foundation for similar feelings which one must have for human society in general. There is no doubt that the *Adishtatas* at the Gurukula do to a certain extent take the place of the parents and that the Gurukulites have not a small but a large family of their own, where there is ample exercise for the calling forth of those feelings in the minds of the children, which the home influences are expected to generate. But the point is rather complicated and requires a thorough consideration at the hands of those who are competent to deal with the subject. For ordinary men, it is sufficient to say that the Gurukula system was originally founded by the ancient Rishis, whose knowledge of human nature and the various modes of developing it in the right direction have stood the test of time and that the graduates which the Gurukula has turned out so far have not shewn any disappointing features which could be attributed to the want of home influences. Be it also said to their credit, that they and their brethren at the Gurukula do not appear to be less, but are rather better fitted for the battle in life, having regard to their general equipment which is in every way superior to what we find in the case of students turned out by the ordinary schools and colleges, to which may be added the influence of a moral education which pervades the whole atmosphere of the Gurukula and to the force and superior advantage which the Gurukala graduates must derive and possess by reason of their having observed

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Brahmacharya up to a fairly good age. Who can have the hardihood to say that men so well-equipped and brought up as Brahmacharis can be in any way inferior to their compeers at the ordinary schools and colleges, the majority of whom suffer from the numerous ills born of child-marriages.

In conclusion we would say to those who have the best interests of their country at heart and who want to see the future generations sound in body and sound in mind, men of character and self-respecting, and loyal and useful citizens, "*Let every man do his duty by the Gurukula.*"

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THE Vedic Magazine

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु)

"Of all gifts that of Divine knowledge is the highest and the noblest."—*Manu.*

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The Vaidaka Dharma and Other Faiths.

(By Pandit Bhagwan Das, M. A. of Banares).

II.

SUCH is the general scheme, in broad outline, of the Sanatana Arya *Vaidika Dharma.* All religions necessarily conform to the triple requirements of the human constitution, no doubt. But it may well be doubted if any other provides for and satisfies them in the same scientific and deliberate manner. Every religion has its *mantra*, its *rishi*, its *devata*, even its *chhandas*, *i. e.*, its revelation or scripture, the seer and messenger of that revelation, the revealing deity, and the special and peculiary appropriate words and tones and arrangements in which the revelation produce results most effectively. But it may be questioned if any other has them in the same systematic, all-comprehensive, encyclopedic arrangement as the *Vedas*, the *Upavedas*, the *Vedangas*, the *Vedopangas*, the *Pancha-ma-veda* or *Itihasa-Purana*, *i. e.*, the History of World-Evolution-and-Dissolution (vide *Chhandogya* III. iv. i, 2 ;

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VII, i. 2, 4 ; ii, 1 ; vii, 1 ; *Brhadaranyaka* II, iv. 10) and the derivative Vidyas—all in terms of *Vid*, knowledge—with their respective seers and revealers, their corresponding greater and lesser gods and mature-forces, and their appropriate uses. Indeed it is doubtful if any of the other religions even endeavours to define religion—as has been done in the *Angas*, *Upangas and Itihasa-Purana*. By these comparisons no belittlement of any is intended even distantly ; rather in utmost humility of spirit we must offer reverence before all lamps that have been ever lighted by any helpers of their fellow men to enlighten the darkness through which the human soul has groped in any time or clime in its quest for its lost birthright of the eternal. Nay, more, we must recognise that in the nights and in the lands when and where the Sun does not shine, these lamps and fires are the only ones that are of avail. Yet also we must offer even greater reverence and homage unto the Sun, from whom these other lights and fires derive their potencies, when we are so fortunate as to behold it in its glory.

I.—The Science and Philosophy of Religion.

(*i*).—*The sacred source of all things and powers, psychic and physical ; the one spirit in many forms.*

Under the sub-division of Knowledge, (*i*) every great religion more or less clearly teaches the existence of a Supreme spirit, a Self-dependant all-pervading life, binding together all beings in mutual relationship of duty and dependence, named variously as Ahura Mazda, Ahmi, Akerane, Jehovah, God, Allah, Khuda, etc. The nature of this Universal Spirit, hidden in the heart of every living thing, and yet also patently manifest in all things, is also described in almost the same terms in the crowning teachings of the most thoughtful followers and finest exponents of every such religion, the Paramita teachings of the Buddha and the Jina to their Arhat disciples, the Gnosis of the Christians, the Tasawwuf of Islam. Of it has been declared : " Har che bini bi-dan ki mazhar-i-u-st," " whatsoever thou beholdest know to be but a manifestation of

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that." Of it the great teachers Shams Tabrez and Mansur declared ; " Haq-tu-i " and " An-ul-Haq," " Thou art God, the One Truth and Reality," and " I am that same." The great Islamic kalema of faith, " La-ila-ha-Il-lillah," " There is no other God, no other true Being, or Creator, than the one God," is a declaration of the existence of the same One and Supreme Spirit, whose name is That (or rather, That-ness, Sanskirt Tat ar Tattvam, which is said to be, in Arabic, the literal meaning of the word Allah). The Christian teaching also is that man is the living " temple of God " and that " I and my Father are one." But the teaching is more or less germinal ; and has been supplemented, by the followers, in various unguided ways, in accordance with the needs of their stages of development, as was unavoidable. The Sacred Fire, the Madonna and Child, the Cross, the Tomb of the Pir, the Kaaba-temple, are objects of heartfelt and most helpful veneration and worship to millions and millions of human beings, born and bred in the other religions, even though their respective Scriptures make no clear provision for such worship. In the *Vaidika* Scheme express provision is made for the souls of all stages.

अप्सु देवा मनुष्याणां दिवि देवा मनीषिणाम् ।
बालानां काष्ठलोष्टेषु बुधस्यात्मनि देवता ॥
उत्तमा सहजा ऽवस्था द्वितीया ध्यानधारणा ।
तृतीया प्रतिमापूजा होमयात्रा चतुर्थिका ॥
येऽप्यन्यदेवता भक्ता यजंते श्रद्धयान्विताः ।
ते ऽपि मामेव कौंतेय यजंत्यविधि पूर्वकम् ॥
ये यथामां प्रपद्यंते तांस्तथैव भजाम्यहम् ।
मम वर्त्मानुवर्त्तते मनुष्याः पार्थ सर्वशः ॥
रुचीनां वैचित्र्याद् ऋजुकुटिल नानापथजुषाम् ।
नृणामेको गम्यस्त्वमसि पयसा मर्णव इव ॥

" The souls of the child stage find their ' source of psychic power,' their deities, in images made of matter." Do not many even so-called grown up people, and of the most civilised countries, set their hearts on the fleeting toys of this world, this palace or that jewel, this favorite or that

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pet, this power or that glory, this friend or that mate—so that if these prosper they prosper, and if these fade they fade away also? "The deities of the next stage of men are in the *waters*," the tirthas which cleause of sin and impurity—literally and patently, do they not, apart from other concomitant benefits, of travel and intercourse with the learned? "The deities of the third stage are to be found in the heavens," for where can the glory of the Supreme Source of Power, and not only Psychic but Physical, be found manifested in greater plenitude than in the Sun-lit, Moonlit, Starlit, firmament wherein live and move in spacious orbits and vast cycles the *suras* of that literally most extensive and wide-reaching of sciences. Jyotisham, Astronomy,—the visible *suras* whom we know as Indra-Brhaspati, Mitra-Varuna, Soma-Parjanya, Budha, Bhauma, Shanaishchara, Tara, Rashi-deva, Nakshatra Deva, etc. Only finally, "the one Deity of all deities, That Whose Glory is manifested everywhere, is found in his own Self, the Universal Self, by the Jiva that has completed cyclic evolution and attained wisdom"—for the Self is the Witness, the Support, the manifester of all the glories of sun and moon and star and contains them all. "The truly and inherently natural condition of Self-realisation in all nature, Wherein the Self-realises its own all-inclusive nature—that is the highest and the best. The next is that which leads up to the former, *viz.*, the condition of meditation and contemplation of various subsidiary objects. Means to this, in turn, is the use of **प्रतीक** 's **प्रतिमा** 's symbols, reminders of the Supreme, imaged as Indra, Mitra, Varuna, Agni, in the Vedas, and truly manifesting in these various forms in the world-process. And subservient to this, finally, are the processes of *Homa*, fragrant, atmosphere-purifying and Soul-elevating oblations and offerings to the visible fires, and *Yatra*, travels through distant lands, amidst peoples with different customs and nature-scenes of all varieties, to centres of piety and holy aspiration and religious wisdom, and bathings in the medicinal springs and waters of sacred rivers—all helping to irradiate and invest the things of

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the physical, material world with the luminous, atmosphere of poetic, reverential, tender feelings.

"Even they that worship minor gods with earnest faith—they also worship only Me in other forms, though these be not the highest laid down by the Scriptures. On many paths mankind are ever searching, on all these paths they search only for Me—their own most inward Universal Self. And however they search this Self, the Self shall find them all, and they the Self, sooner or later."

"Verily, O Spirit of all! art Thou the Common Goal of all the paths men follow as they variously incline, some straight and easy, others crooked and rough—as of the countless streams the one Vast Sea." Thus all-embracing, none-excluding, thus profoundly true and tender, is the whole spirit of the *Vaidika Dharma*. The *Arambha-vada*—in the two Nyayas—the *popular* notion of causation, creation of one thing by another, of the world by an extra-cosmical Personal God, as of pots by a potter; the *parinavada*—in the two *Sankhyas*—the *scientific* view of causation—that the world is the product of the blind interplay or motion-transformation of indestructible matter, Prakrti with unanalysably persistent forces, Purushas; and finally, the *metaphysical* view of causation—the *Vivarta-vada*—of the *Mimansas*—that the world-process is a *necessary Illusion*, due to the Mayasvabhava, the very Nature of the Supreme Self, which makes It *appear* to swing between Pravrtti and Nivrtti, *avirbhava* and *tiro-bhava*, manifestation and disappearance, *Sarga* and *Apavarga*—the very heart-beat of the whole Universe;—all these are expounded and included, stage by stage, and grade by grade, in the Religion of Knowledge—*with appropriate modes of worship*. The house wherein there are only the aged—is a house of gloom, lacking light and life, a house of ghosts; the house wherein there are only children left—is a house of helplessness and quarrelling lacking wisdom and the management that holds them all together lovingly—a house of monkeys. That house only is a *home* where three gene-

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rations dwell together ; the grand-babies with their toys and alphabetic picture-books of symbols and प्रतीक's, for whose sake and around whom so much tender reverential glorious Art is gathered ; the middle-aged parents with their bread-winning enterprises and travels and studies and offerings into the fires of various earthly and heavenly ambitions ; and, finally, the grand-parents, overflowing with loving wisdom and holding all together in the all-comprehending consciousness of the Supreme, and *ever reminding* the younger generations that their playthings—not to be violently and prematuely broken—are yet only passing *playthings*, *means* to something higher, *not to be clung to for ever*. Such an ideal Home is the *Vaidika Dharma*—if only it be duly and reverently understood and followed—providing *spiritual* as well as *material* nourishment *to all possible grades of souls*.

(ii).—The nature of the Material Worlds.

(ii) The next item, in the department of knowledge, is the Material World in contrast with the Spirit described above, and in relation with which the Spirit puts on the triple aspect of Creator, Preserver and Destroyer, and again of Omnipresent, Omniscient and Omnipotent—in correspondence with the three aspects of all life and consciousness. All religions necessarily refer to this but they mostly content themselves with general statements about the birth and death of the visible world and about a heaven and a hell beyond. In the Vaidika scheme, we find a detailed description of its various Sub-divisions of grosser and subtler matter, in infinite Brahmandas, or globes and solar and side real systems in ever larger and larger synthesis, corresponding to and reachable in and by other states of conseiousness than the one we know as the ' waking ' consciousness. And the broad outlines of the most important and outstanding events of the Evolutionary History of this world-system of ours and all its kingdoms in general, and of the Human Race in particular, are also included in the same scheme—for Purana-Itihasa

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(freed of whatever wrong interpolations there might be) is nothing else than such ancient History cosmognesis and Biology and Sociology narrated in interesting story-form, to suit and interest all understandings, by the deeper lessons of which statesmen and all other administrators of the affairs of men should guide their course and endeavor to make future history less sad and more glad.

सर्गश्च प्रतिसर्गश्च वंशो मन्वंतराणि च ।
वंशानुचरितं चैव पुराणं पंचलक्षणम् ।
सर्वस्तरतु दुर्गाणि सर्वो भद्राणि पश्यतु ।
इत्युक्ताः सर्व वेदार्थाः भारते तेन दर्शिताः ॥
यतः कोमलबुद्धानां त्रयी न श्रुतिगोचरा ।
चकार संहिताश्चान्या व्यासः कृपणवत्सलः ॥
प्रवृत्तः सर्वभूतानां हिताय भगवान् सदा ।
यः स्वानुभावमखिलश्रुतिसारमेकमध्यात्मदीपमतितीरषतां तमोऽधम।
संसारिणां करुणया ऽह पुराणगुह्यम तं व्याससूनुमुपयामि गुरुं मुनीनाम ॥

"The gradual evolution and differentiation and integration of the world-system out of the pralaya-condition ; its slow involution, disintegration, dissolution back into primal homogeneity and *samya* ; the various genera and species, races and kingdoms of living beings dwelling therein ; the Manvantaras, periods of *human* evolution and involution more specifically; till more specifically the history of the human races and dynastics—these are dealt with in the *Purana*."

"That all, even the feeblest, souls may safely cross beyond the difficult and dangerous places of life, that all may see the face of happiness—for this did the lord Vyasa compassioning over the whole of weak humanity as a mother over her one babe, ever tending watchfully with unremitting labour the good of all, put into easy words the most important teachings of the Vedas ; and other works also did he compile for the same purpose." "The youthful son of Vyasa, in passionate pity for mankind, struggling blindly in the black darkness of this world, placed the light of his

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whole spiritual wisdom, the essence of the whole of the Vedas, of all traditional knowledge and racial experience, wherein all ancient secrets are stored away, in the storied oil-vessel of the Purana and made of it a beautiful attractive many-colored, and refulgent lamp wherewith to dispel the darkness in which the children of Manu were struggling, and so enabled them to cross in safety beyond the turmoils of Rebirth and endless revolutions on the wheel of Life."

वदंति तत्तत्त्वविदः तत्त्वं यज्ज्ञानमद्वयम् ।
ब्रह्मेति परमात्मेति भगवानिति शब्द्यते । (*Bhagavat i*)

"The only Truth is the Truth of the secondless unity of spirit known variously as Brahman, Parmatma, Bhagavan."

Without deep knowledge of evolutionary and sociological history no conduct of the affairs of men can be successful. The genuine *Itihasa-Puranas* contain all the essentials of such history. They only require to be duly elucidated. And they will help to elucidate the Vedas in turn.

इतिहास पुराणाभ्यां वेदं समुपबृंहयेत् ।
बिभेत्यल्पश्रुताद् वेदो मामयं प्रतरिष्यति ॥

"The Veda fears the man of little knowledge: 'he will despoil me of the rightful richness of any meaning.' The Veda should be expounded always with the help of the History of Evolution."

(iii) The countless forms of living beings, composed of spirit and matter, dwelling in the worlds.

(iii) Another common item of belief is the existence of different grades of super-physical beings dwelling in these different worlds, even as men and animals live in this, all within and under the Nature and Law and sway of the One Supreme Spirit which lives and moves in all. Farohars, Elohim, Angels, Cherubs, Seraphs, Sprites, Gnomes, Undines, Salamanders, Sylphs, Dryads, Banshees, Yama-no-Kami Fairies, Farishtas, Jinns, Paris, etc., are the names given

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by Buddhist, Jain, Sikh, Parsi, Shintoist, Hebrew, Christian, and Musalman, to these same spirits, some benevolent, some malevolent to humanity. All religions also believe more or less clearly in special manifestations of the Supreme Principle of Consciousness, distinguishable within but not separable from the general manifestations of life, like a mountain amidst hills, like a sun amidst lesser lights. They call them by various names, Buddhas, Jainas, Tirthankaras, Zardushtas, Sons of God, Rasuls, Massengers, Nabis, Prophets, Saints, Sages, Seers, Poets, Imams, Messiahs, Babs, Heroes, Geniuses, etc. Each name has its own special significance of function and degree. But it is perhaps the *Vaidika Dharma* alone that gives us a full systematic statement of the Sub-human and super-human kingdoms through which the soul evolves, and involves the millions of types, divided into mineral, vegetable, animal, human, deva and other kingdoms, the main types of devas and upadevas, yakshas, gandharvas, apsaras, pishachas, etc., of good and evil nature (vide *Yoga-Sutra-Bhashya*, III, 26) and tells us how man can establish relations with the benevolent and avoid them with the malevolent. It also explains to us how Avataras, Aveshas, Amshas, Kalas, Kavis, Rishis, of various degrees, are perpetually appearing on all plains of matter in all worlds, and in all kingdoms, **देवतिर्यङ् नृयोनिषु,** for their helping, according to a fixed law :—

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानम धर्मस्य तदाऽऽत्मानं सृजाम्यहम ॥

The general principle underlying these special manifestations is that the Universal Self appears in them in an intenser form than in others, on special occasions, for special purposes of (*a*) teaching, (*b*) of adjusting and chastening, and (*c*) of leading onwards by inspiring love. But the difference between the special and general manifestations is ever one of degree only, for it is literally true that all living things are the children of God, Spirit of the same spirit and flesh of the same flesh, are 'Avataras,' descents of Spirit into

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Matter, are compounded of the self-same Spirit and Matter. Looked at thus, the fact of Avataras becomes divested of all sensational mystery and wonder-working and is seen to be only one of the facts of nature, and a fact which is much less overwhelmingly astonishing, if at all, than the daily marvels of sunrise and sunset. A homely illustration may perhaps make plain 'the mode of operation' of the Principle of Consciousness in such manifestations. In the case of a human individual, when a thorn pierces his foot, while the general vital consciousness pervading and upholding the whole of his body is by no means wholly drawn away from all other parts but continues to nourish them, yet there is a special concentration of it at the point where the thorn is ranking, and another corresponding concentration in the hand which, guided by (the principle of) knowledge (Vishnu), travels to that point to remove the cause of the pain. Even so, in the life of a nation, a race, a group-soul, when Sin, Evil, Adharma, Prati-narayana, the spirit of Negation of the Self, Satan, Kama-Krodha, the Matter-ward tendency, Egoism, becomes excessive, and concentrated in some Jivas, Ravana, Mahisha, Duryodhanas, etc., then some soul, embodying in an especial degree the principal of Virtue, appears to apply the remedy. Avataras come to show the way, to erect a standard, to set an example, to be imitated with effort and striving ; they do not come in order to be blindly worshipped. Indeed, many have had occasion expressly to forbid such blind worship of themselves, as tending to retard the Realisation of the Great Self which is the end, Avataras being but means.

(iv) The nature of the Evolution and Involution, of these living beings.

(*iv*) All religions also indicate that the human soul, being a portion of the Divine Being, has emanated from it and will go back to it some day, after passing through various experiences of good and ill, virtues and joys, sins and sufferings, in various worlds. But systematic and detailed teachings on this periodical descent and reascent of Spirit,

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Pravrtti and Nivrtti, (which, supplementing physical science with superphysical, and material evolution with psychical and both with the opposite processes of dissolution or *prati-prasava*, it calls **पुनर्जन्म, संसरण**, etc., Rebirth) and the laws governing this evolution and involution of soul and body, through various stages and kingdoms of nature, in birth after birth, are to be found perhaps only in the *Vaidika Dharma*. Only echoes and reflections thereof, mostly faint, may be observed, in the mystic traditions and teachings of other great religions, sometimes preserved secret as Ilm-i-sina, in the 'hearts' and memories of teachers and disciples, and seldom published broad-cast, elsewhere than in Hinduism, because elsewhere the masses were not ready to receive them for lack of the needed spiritual atmosphere.

(*v*). *The Law of Karma governing this Evolution—Involution in general and the Law of Sacrifice governing human progress in especial.*

(*v*) Finally, the main law governing all this evolution is accepted by all religions to be the law of moral and psychical as well as physical Causation or Action and Reaction: As ye sow, thus shall ye reap; *Saza and Jaza*; virtue is rewarded in the end and vice punished; the wages of merit are joys, the wages of sin, suffering. But it is only the *Vaidika Dharma*, that explicitly formulates the Law of Karma as the law that guides rebirth and evolution and gives us the detailed information needed to enable us to understand its workings in world after world,

तद् यथा पेशस्कारी पेशसो मात्रा मुपादायान्यन्नवतरं कल्याणतरं रूपं तनुत एवमेवायमात्मेदं शरीरं निहत्याविद्यां गमयित्वा ऽन्यन्नवतरं कल्यातरं रूपं तनुते ॥ (*Brhadaranyak*)

भूतेषु वीरुद्भ्य उदुत्तमा ये सरीसृपास्तेषु सबोधनिष्ठाः ।
ततो मनुष्याः प्रमथास्ततो ऽपि गंधर्व सिद्धा विबुधानुगाये ।
देवासुरेभ्यो मघवत्प्रधानादक्षादयो ब्रह्मसुतास्तु तेषाम ॥

(*Bhagavata*(

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स्वकर्मणा सर्वसिद्धिममरत्वं लभेद्ध्रुवम ।
सुरत्वं च मनुत्वं च राजेंद्रत्वं लभेन्नरः ॥
कर्मणेन्द्रो भवेज्जीवो ब्रह्मपुत्रः स्वकर्मणा ।
कर्मणा च शिवत्वं च गणेशत्वं तथैव च ॥ (*Devi Bhagvata*)

In such verses as these we have the plain statement that by appropriate Karma, deeds of merit and high aspiration, the soul gradually evolves upwards from the lowest living forms to the highest. That it may delay its progress, or even fall backwards, by evil deeds of sin and vice, is also made amply clear in the scriptures. And hence, sacrificial action, Yajna-Karma, deeds of unselfishness, are especially ordained for the soul that has attained the stage of self-consciousness and regeneracy.

सह यज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।
अनेन प्रसविष्यध्वमेषवो ऽस्त्विष्टकामधुक् ॥
देवान् भावयतानेनते देवा भावयन्तुवः ।
परस्परं भावयंतः श्रेयः परमवाप्स्यथ ॥
द्रव्ययज्ञास्तपोयज्ञा योग यज्ञास्तथा ऽपरे ।
स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥
एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे ।
श्रेयान् द्रव्यमयाद् यज्ञाद् ज्ञानयज्ञः परंतप ॥
नहि ज्ञानेन सदृशं पवित्रमिह विद्यते ।
ना ऽयं लोको ऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥ (*Gita*)

"The Lord of all creatures created them by and together with sacrifice, and enjoined them to live and thrive by sacrifice, by self-denying unselfishness, by the subordination of private and public interests. The race of Gods and the race of men can help each other in this wise, and this wise only. Many are the forms in which self-denying sacrifice may be performed. But the sacrifices of knowledge, the sacrifices undergone for the acquisition and the spreading of all true science, *Veda* in the most comprehensive sense, and especially the science of the Self, are higher than all other sacrifices. Without the continual self-denial that is involved in tha co-operation on which alone Society is

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based, the successes of even this world are not possible to achieve, much less those of others."

Such, in very brief outline, are the life-illumining contents of the *Jnana-kanda* of the *Vaidika Dharma*.

Next comes the *Upasana-kanda*.

The Bhakti-kanda.

The second part of Religion, dealing with the question, 'what to feel ?,' is that on which all religions may be said to be almost unanimously agreed. All religions teach us to feel love for all, to be truthful always, and to help and serve others. This is the whole essence of morality. And morality, the spirit of loving Righteousness, is the very heart of Religion, as True Knowledge, Science and Philosophy, is its head, and performance of duty, of deeds of merit, its limbs. Without this spirit of loving Righteousness, religion were like a body without a beating heart, dead and putrefying and spreading corruption all round.

A high 'civilisation,' being but a manifestation of a full life in the collective form and therefore of a high religion, is naturally made up of the same three factors. It is built up (*a*) of great stores of knowledge, of all kinds of science, physical and superphysical ; (*b*) of active industries and energetic enterprises ; and, even more vitally important than these, (*c*) of high morals and purity in art. Genuine civilisation and high culture might perhaps be reached with the help of scrupulous morality and fine or spiritual (as distinguished from sensual and vile) art, which always subserves the highest and the noblest desires and emotions of love and devotion and patriotism and heroic courage, even without much science and without much mercantile and mechanical enterprise, as witness the classic days of Greece. But without these and even with much science and machinery, we can only have results like those attending the sudden finding of heavy nuggets of gold by rude miners, *viz.*, drunken carousals and shootings. Without this inmost spirit of religion, without high minded and

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spiritual earnestness and purity of character, without benevolence and charitableness and philanthropy, no nation can attain to genuine civilisation, but at most only to that great and passing display of brass and iron and silver and gold which history associates with 'barbaric splendor,' be the forms taken those of morion and hauberk and lance and sword, or be they guns and cannon and armored trains and iron-clad men-of-war.

Indeed, the whole of history, the whole of political science, is but a perpetual illustration of the truths and principles of moral psychology. Pride goeth before a fall, in the nation as well as the individual, for the plain reason that arrogance estranges friends and creates enemies. Honesty is the best policy, for nations as well as individuals, because honesty is born of that sympathy which feels the Divine Life in all, and therefore instinctively wishes to do to another as it would be done by, and sympathy produces sympathy and converts enemies into friends. Frankness is the deepest diplomacy, for individuals as well as nations, because farnkness inspires equal frankness and confidence n the long run,-and where there is confidence there is no urther room or need for that endeavor to circumvent, which is the currently understood meaning of the word 'diplomacy.' They who promote strife between others, be they individuals or races, thinking to benefit themselves by the policy of 'divide and rule,' generally find themselves unable later on to control the evil spirit of strife when fully aroused, and come in for blows from both sides impartially ; or find that that spirit, so diligently invoked by them, has ultimately invaded and taken lodgment within their own families and homes and created unquenchably internal dissensions. Hatred ceaseth never by heatred, between men as between nations, though it may possibly be driven underground temporarily by superior might and so compelled to bide its time--but it ceaseth wholly and only by love. Righteousness must prevail in the end between men and between nations, because it makes all loving to each other, and in such a condition of things

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only is permanence, and not in intrigues and diplomacies. Blessed are the peacemakers only, who studiously promote love and peace all round, amongst all, within their own homes, as well as within and between all other homes; only theirs is the kingdom of heaven, and not of heaven only but of this earth also, and permanently.

And all great and genuine and highminded and far-sighted statesmen, all the world over, therefore engage with all their might in promoting cordiality and removing distrust between the nations, and between the classes within each nation; in restraining the smart and supercilious word which it is so pleasant to one's pride to utter, but which flings men and nations and races into life-long bitterness and deadly feuds; and in encouraging the kindly and agreeable speech which makes men help and co-operate with each other. Truly what cometh out of the mouth is far more immediately important than what goeth in (though the latter cannot by any means be neglected), for the fate of nations as of men. And diligent appreciation of each other is far more useful, far more 'paying,' in the common phrase, than supercilious or malicious depreciation. Thus only may the evil aspects of the spirit of unrest that moves from time to time over the face of the earth be allayed, and its good aspects brought to a just fruition.

Whatever, then, promotes moral and friendly relations between single individuals or between collective bodies of such is of the very essence of Religion, by whatever name it may be called.

Far more necessary than all else is it to promote this fellow-feeling. This is why the scriptures of all times and all nations teach continuously: "God is love," "Love your neighbour as your-self" "achieve humility of heart and earnest righteousness of spirit, and all things else will be added unto you." "Righteousness exalteth a nation." The nations, the races, the religions, that seek to promote unity or harmony as between their own constituents, sub-races

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and sects, while fostering contempt of and aggression against other nations, races, religions as such, indiscriminately—will never succeed in bringing about the wished-for harmony within their own limits. It is not possible to heat red-hot the half of an iron bar and keep the other half cool at the same time. We cannot foster evil emotions towards 'foreigners' or 'natives,' 'whites' or 'blacks,' 'browns' or 'yellows,' and at the same time permanently develop good emotions towards those within the same fold as ourselves. The spirit of such Universal Religion, Sarva-Sadharana-Dharma, must pervade all peoples before any one of them can be really happy.

To strive to do so, to spread such a Religion of Love, to harmonise all men and all faiths, to establish peace on earth and good-will amongst men, is indeed to do the work of all sovereigns, all statesmen, all diplomatists and politicians and administrators put together, and do it far better than they are doing it to-day. For this is indeed to water the roots; while they are mostly only washing the leaves at best. And this is why the great Teachers and Founders of religion loom so much larger in the instinctive consciousness of humanity than the other kinds of workers, and are accorded divine honors, and regarded pre-eminently as incarnations of the Divine Spirit, special manifestations and messengers of the God of all nations and all religions, while even the greatest men of thought, men of art, and men of action are regarded as but minor characters in the drama of human history.

But while all other religions and their exponents also, more or less, endeavour to spread good-will amongst men and enjoin on them to "Do unto others as you would be done by," the *Vaidika Dharma* is perhaps the only one that gives us the golden rule in its fullest form, positive as well as negative, *and also tells us the reason why*, for only that faith which is based firmly on reason is unshakeable, is scientific faith :—

यस्तर्केणानुसंधत्ते स धर्मं वेद नेतरः।

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The words in which the Sanskirt Scriptures endeavor to convey the fundamental teaching of Ethics are like these :—

अष्टादशपुराणेषु व्यासस्य वचनद्वयम् ।
परोपकारः पुण्याय पापाय परपीड़नम् ॥
यदन्यैर्विहित नेच्छेदात्मनः कर्म पूरुषः ।
न तत्परेषु कुर्वीत जानन्नप्रियमात्मनः ॥
यद्यदात्मने चेच्छेत तत्परस्यापि चिंतयेत् ।
यदन्येषां हितं न स्यादात्मनः कर्म पौरुषम् ।
अपत्रपेत वा येन न तत्कुर्यात्कथंचन ॥

Mahabh-Shantichs, 124 & 260.

यस्तु सर्वाणि भूतानि आत्मन्येवानुपश्यति ।
सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥
यस्मिन्सर्वाणि भूतानि भूतानि आत्मैवाभूद्विजानतः ।
तत्रकोमोहः कः शोक एकत्वमनुपश्यतः ॥ (*Isha*)
सर्वमात्मनि संपश्येत्सच्चासच्चसमाहितः ।
सर्वह्यात्मनि संपश्यन्नाधर्मे कुरुते मनः ॥
आत्मैव देवताः सर्वाः सर्वमात्मन्यवस्थितम् ।
एवं यः सर्वभूतेषु पश्यत्यात्मानमात्मना ।
स सर्वसमतामेत्य ब्रह्माभ्येतिपरं पदम् ॥ (*Manu*)

Briefly : " Do not do unto others that you do not wish that they should do unto you ; and do unto others as you would that they should do unto you.....*because* the others are yourself. He who knows that the self-same Self pervades all living things, he ceases from sin, he ceases from hate, he will not again fall into confusion and despondency." 'God is love' *because love* is the wish for *union*, and true union is the realisation of the *unity*, which underlies all seeming manyness. Thus is the Vedanta justified of its high title as The Crown, the finality of all Knowledge.' Its proclamation of **अभेद बुद्धि**, the consciousness of non-separateness, is not the idle dream of quibbling visionaries *but the very foundation of* that most practical of all arts and sciences, *viz.* ethics, which makes social existence possible, which alone 'holds together' human and oher beings.

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'Truth' is the fundamental virtue, even as Love is—for the same reason ; *because* Truth and Love are aspects of each other ; the one the intellectual aspect, the other the emotional, even as Self-sacrifice or unselfishness is the third or actional aspect of one and the same Great Fact, and may equally well be called the fundamental virtue. The One Truth of all truths is the Unity of the Self :—

सत्यं नामाव्ययं नित्यमविकारि तथैव च ।
सर्वधर्माविरुद्धेन योगेनैतदवाप्यते ॥
सत्यं सत्सुसदा धर्मः सत्यं धर्मः सनातनः ।
सत्यमेव नमस्येत सत्यं हि परमागतिः ॥
सत्य धर्मस्तपोयोगः सत्यं ब्रह्म सनातनम् ।
सत्यं यज्ञः परः प्रोक्तः सर्वं सत्यये प्रतिष्ठितम ॥
सत्यं च समता चैव दमश्चैव न संशयः ।
अमात्सर्यं क्षमाचैव ह्रीस्तितिक्षा ऽनसूयता ॥
त्यागो ध्यानमथार्यत्वं धृतिश्च सततं दया ।
अहिंसा चैव राजेंद्र सत्याकारास्त्रयोदश ॥

On the other hand, and *per contra* :—

असत्याद् भवति क्रोधः कामो वा भरतर्षभ ।
शोकमोहौ विधित्सा च परासुत्वं तथैव च ॥
लोभो मात्सर्य मीर्ष्या च कुत्सा ऽसूया ऽकृपा भयम ।
त्रयोदशैते ऽतिबलाः शत्रवः प्राणिनां स्मृताः ॥

Mahabh. Anush : Ch. 162 and *Shanti.* Ch. 33.

Briefly : Brahman is the One truth, unperishing, eternal, unchanging, realisable only by that steady Yoga which leaves no duties undischarged and sets itself not in opposition to any dharma. Thirteen principal virtues, truthfulness, same-sighted impartiality, self-control, toleration forgiveness, modesty, patience, absence jealousy, generosity, thoughtfulness, noble magnanimity, gentle firmness and compassion for the weak—are but forms of truth. So the thirteen opposite vices, anger, lust, lamentation and vain repining, confusion and clinging obstinacy, restless ambitions, indolence, greed, intolerance, jealousy, supercilious ness, fault-finding, cruelty and fear—are but forms of

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the primal untruth and error which forgets the essential Unity of all selves, and regards fellow-creatures as *others*."

येन केन प्रकारेण यस्य कस्यापि जंतुनः ।
संतोषं जनयेद् धीमान्तदेवे श्वरपूजनम् ॥ *Bhagavata.*
एवं सर्वेषु भूतेषु भक्तिरभिव्यभिचारिणी ।
कर्त्तव्यापंडितै र्ज्ञात्वा सर्वभूतमयं हरिम् ॥ *Vishnu Purana.*

"To minister to the happiness of any fellow-creature, in any way—this is the truest worship of the all-pervading God, 'ईश्वरः, यः ईशतईशनीभिः, *Atharva-shiras*). The wise man realising that the Self, (हरतिदुःखम मृत्युं शोकम् अज्ञानं बंधम् =हरिः=आत्मा आनंदमयः नित्यः शुद्धो बुद्धो मुक्तः) pervades and embraces all beings, offers undeviating *Bhakti* and devotion *to all beings*."

Such is the essential teaching, such the fundamental basis and foundation of the *Bhakti-kanda* of the *Vaidika Dharma*. Only he who *realises* this can achieve fully that *purity* of mind which is the aim of the *Bhakti-kanda* and of the first as well as last steps of Yoga :—

आमृत्योराचरेच्छौचं भावदुष्टो न शुध्यति ।
तीर्थस्नानै स्तपोभिर्वा दुरात्मा नैव शुध्यति ॥
श्वह्रदः क्षालिता तीर्थै किंशुद्धिमधिगच्छति ।
गंगादि तीर्थेषु वसंति मत्स्या देवाश्च ये पक्षिगणाश्च नित्यं ।
भावोज्झितास्ते न फलं लभंते तीर्थावगाहात्तत्वै वदानात् ॥

Shiva P. Dharma S. Ch. 17.

Further, in the Vaidika Scheme, we find statements of the principles of a classification of the modes and sub-divisions of Bhakti or Love and of its opposite, Droha or Hate, which enable us to form a science and art of practical mind-purification and character-building—such as are not observable in other religions—nor indeed, as yet, in even the most advanced text-books on psychology that have so for appeared in the West. The various emotions, good and bad, are mentioned more or less pell-mell, and virtues and vices are given in lists without any clear attempt to connect them

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with feelings—in the other scriptures and in the modern western works on subjective science. In the Vaidika work it is otherwise.

इष्टविषये बुद्धिः सुखबुद्धिरनिष्टविषये बुद्धिः दुःखबुद्धिः

Sarvasara Upanishat

इच्छाद्वेषः सुखं दुःखं संघातश्चेतना धृतिः ।
एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥
काम एष क्रोध एष रजोगुणस मुद्भवः ॥
इंद्रियस्येंद्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ॥ *Gita.*
अशुद्धिः परपीड़ा च स्वर्गमोक्षपरिग्रहः ।
स्नेह वैराणियेनेह भवंति स मनोभवः ॥

Shiva P., Dharma S. Ch. 8.

अकामस्यक्रियाकाचिदृदृश्यते नेह कर्हिचित् ।
यद्यद्धि कुरुते किंचित्तत्तत्कामस्य चेष्टितम् ॥ *Manu,*
सुखानुशयी रागः ॥ दुःखानुशयी द्वेषः ॥ *Yoga Sutras.*
सुखाद्रागः दुःखाद् द्वेषः ॥

Vaisheshika Sutras and Upaskara.

तत्त्रैराश्यं रागद्वेषमोहार्थांतरभावात् ॥ *Nyaya Sutras.*
मैत्री करुणा मुदितोपेक्षाणां सुख दुःख पुण्यापुण्य विषयेषु भावनात श्चित्त प्रसादनम् ॥ *Yoga Sutra.*
गुणाधिकान्मुदं लिप्सेदनुक्रोशं गुणाधमात् ।
मैत्रीं समानादन्विच्छेन्न तापैरभिभूयते ॥
महतां बहुमानेन दीनानामनुकम्पया ।
मैत्र्या चैवात्म तुल्येषु यमेन नियमेन च ॥ *Bhagavata.*
गोवजः सहज शत्रु रित्यसौ नीतिरस्तु धनलोभदुर्धियाम् ।
वृक्षतुल्य जघुपुंवृतं जगद्धीधनस्य पितृमित्रपुत्रवत् ॥

Bala Bharata.

परोत्कर्मा ऽसहिष्णुत्वं स्पर्धा चैवसमैश्चतैः ।
कनिष्ठेषु च संतोषो यावत्पुण्यक्षयो भवेत् ॥
इत्यादि (गुण) दोषाश्च स्वर्गे राजन्नवस्थिताः ॥ *Yoga Vasishtha.*
रागपक्षः कामो मत्सरः स्पृहा तृष्णा लोभ इति ।
द्वेषपक्षः क्रोध ईर्ष्या असूया द्रोहो ऽमर्ष इति ॥ *Nyaya Bhashya.*

Briefly, and speaking generally, the purport of the above is that Desire, sometimes called इच्छा sometimes काम, which is the motive of all action, has two mai

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forms, *viz.*, Love which goes with pleasure and hate which goes with pain. This pair is sometimes called **इच्छाद्वेषौ** sometimes **कामक्रोधौ**, but most often **रागद्वेषौ**. Further, with reference to the quality of their objects, these two primary emotions take on different forms. Love becomes (*a*) respect and reverence towards those who are older and greater than we are, and in the highest degree such for our own Inmost Spirit, God, the Supreme and Universal Self; (*b*) sympathy and affection for those who are equal to us; and (*c*) tenderness and pity in regard to those who are younger and weaker and smaller; in the words of the *Bhagavata*, **बहुमानः मैत्री** *and* **करुणा** respectively. So hate becomes respectively (*a*) fear, (*b*) anger (*c*) scorn, **भयं, क्रोधः अवमानः**. Where, in the count of the well-known six internal-enemies, *viz.*, **कामः, क्रोधः, लोभः, मोहः, मदः, मत्सरः**, the first, third and fourth, belonging to the side of raga or love, are also condemned—what is indicated is that these are the **क्लिष्टांश**, the evil forms or refuse of the corresponding higher forms, *viz.*, love, reverence and compassion. So, *per contra*, the other three, on the side of dvesha-hate may also have their own appropriate **प्रसादांशः**, or higher forms, as, for example, a just indignation against wrong-doing, a righteous scorn of all meanness, a noble emulation in good work. Difference of time, place and circumstance makes all these and other endless differences—the details of which can be learnt by appropriate study of the scriptures especially the literature of Bhakti. But the broad principles are clear.

And the *Yoga Sutra* quoted above, as also the *Bhagavata*—verse tells us clearly that the purification of the mind, indispensably necessary to happiness here and hereafter; for the well-being of the community as well as the individual, for the full and healthy development of the powers that belong to the physical body and the physical plane, as also the powers that belong to the super-physical bodies, Sukshama shariras and koshas, and the super-physical worlds, Bhuvah Svah, etc.—is possible only by the culti-

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vation of the three forms of love as specialisations of universal goodwill. All the virtues of all the vices, **कदयाकगुण**, and **हीनगुण**, **गुण** and **दोष**, or **सद्गुण** and **असद्गुण** arise out of and are simply habitualisations of these primary six moods, themselves arising in two triads of the ultimate Truth of Unity, the **ऋतं—सत्यं—विद्या** of **अभेदबुद्धि**, and the Primal Error and untruth of separativeness, the **अनृतं—मिथ्या—अविद्या** of **भेदबुद्धि** ॥

We may thus see that the Sciences of Vedanta, Bhakti and Yoga, Ultimate-Wisdom, noblest-emotion, highest-action, which teach that the spirit in all is one and the same, that therefore men should love each other, and that so only can they most effectively serve and help each other and raise themselves ever growingly on stepping-stones of their dead selves to higher things of higher and finer faculties and bodies and worlds—are not the vain visions of idle dreamers, but the most practical of all practical studies.

(*iv*) Two problems which lie on the borderland between ethics as defined here, *viz.*, the Science of Feelings, and Ethics or Morality as defined in western text-books mostly, *viz.*, as the Science of *Conduct*-may be dealt with here in the light of the *Vaidika Dharma* : (*a*) What is the *summum bonum* and (*b*) What is the *sanction* of morality.

As regards the *summum bonum*, the greatest good, the highest ideal, the most desirable object or state the **परमं श्रेयः**, the **अत्यन्तामीष्ट**, all conflicts are abated, all possible views are reconciled, in the *Vaidika Dharma*, by the enunciation of a few plain principles which to state is to prove, to hear is to accept.

अधिकारिभेदाद् धर्म भेदः ॥
सुखाभ्युदिकं चैव नैः श्रेयसिकमेव च ।
प्रवृत्तं च निवृत्तं च द्विविधं कर्म वैदिकम् ॥
प्रवृत्तं कर्म संसेव्य देवानामेति साम्यताम् ।
निवृत्तं सेवमानस्तु भूतान्यत्येति पंचवै ॥

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धर्मश्चार्थश्च कामश्च त्रिवर्ग इति तुश्चितिः ।
सर्वेपरवशे दुःखं सर्वमात्मवशेसुखम् ।
एतद्विद्यात्समासेन लक्षणं सुखदुःखयोः ॥ *Manu.*
मुक्त्वा परमश्रेय आत्यन्तिकतयेष्यते ॥ *Bhagavata.*

अन्यच्छ्रेयो ऽन्यदुतैव प्रेयः ॥ *Katha.*
अ त्मनस्तुकामाय सर्वं वैप्रियं भवति आत्मानमेव प्रियमुपासीत ।
एतत्प्रेयः पुत्रात्प्रेयो वित्तात्प्रेयो ऽन्यस्मात् ॥ *Brhadaranyaka.*
अस्मात्सर्वस्मान्प्रियतम आनंदघनं । *Narsimhottaratapani.*
विज्ञानमानदं ब्रह्म । *Brhad.*
आनंद अ त्मा । *Taittiriya.*
सत्यं प्रियहितं च यत् । *Gita.*
भक्तिः परेशानुभवो विरक्तिरन्यत्र चैष त्रिक एककालः ।
अतः कायमिर्मे विद्वानविद्याकामकर्मभिः ।
आरब्ध इति नैवास्मिन्प्रतिबुद्धो ऽनुषज्जते ॥ *(Bhagavata).*

Morality is relative, duty varies with the time, place and circumstances of the individuals concerned. The *Summum bonum* of the child is different from that of the old man. *Worldly joys*, Abhyodaya, Kama regulated by Artha and Dharma, pleasure guarded by profit and duty—this is the first *summum bonum* for the Jiva, while it is treating the Patha of Pursuit, **प्रवृत्तिमार्ग**. Deliverance from all bonds, Freedom, Emancipation, Beatitude, Peace, Rest, Moksha, Nis-shreyas, Apvarga-this is the Final *summum bonum*, for the same soul when it has become fatigued with the pursuit of worldly joys. Happiness is the unquestionable aim always, and always too it consists in self-realisation. But in the first half of life the self is realised and happiness found, sub-consciously, by the *grasping* of outer things of sense. In the second half, this same is done, consciously, by the gradual *giving up* of the same. The Self is ever the embodiment of Happiness, of Power, of the most desired ideal. But in the first half of **संसार** life, it is the lower or bodily and individualistic self ; in the second, the Universal self, and that is the Eternal *Summum Bonum*. The True, the Beautiful, the Good=**सत्यं, प्रियं, हितं**, are only as-

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pects as of it. The True, in respect of knowledge, is the True proper, चित्. The True, in respect of desire, is the Beautiful, आनंद. The True, in respect of action, is the Good, हितम् Whence it follows that complete Self-Realisation involes ज्ञान, भक्ति, विरक्ति (as absence of selfish and presence of self-sacrificing action). The opposite triplet is विद्या—काम—कर्म, untruthful or partial knowledge (half-truths being always falsehoods), selfish desire, and self-seeking action—which reigns on the path of pursuit.

Looked at thus all the disputing exponents of ethics in the West, from Plats and Aristotle downwards, hedonists, perfectionists, intuitionists, empiricists and evolutionists, can be reconciled and each given his proper place ; even as, from the point of view of *Vaidika Dharma*, as we saw in the preceding section on the *Jnana-kanda*, all possible views as to the source and origin and nature of the universe and its inhabitants—fetichistic, polytheistic, theistic, deistic, animistic, hylozoistic, pantheistic, monistic, etc. can be reconciled and each assigned to its appropriate place.

(*v*) On the question of the ' sanction,' that which gives its binding and compelling force to dharma-duty, we are told :

परस्परभयात्केचित् राजदंड भयात्परे ।
यमदंड भयादन्ये पापाः पापं न कुर्वते ॥
सर्वेषामपि चैतेषा मात्मदंडः परः स्मृतः ।
यतस्तुसर्वदंडानामात्मामूलप्रयोजकः ॥ *Mahabarta.*
भयादस्याग्निस्तपति भयात्तपतिसूर्यः ।
भयादिंद्रश्च वायुश्च मृत्युर्धावति पंचमः ॥ *Katha.*

(*a*) For fear of each other, (*b*) for fear of the ruler, (*c*) for fear of Yama—do the vicious, the sinful, the criminal, abstain from wrong doing. But the fear of the Self within all is the root and the source of all these other fears. The pain which *one* causes wrongfully to *another*, comes back to him later without fail, because the Atma, as *Sutratma*,

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connects and unites the *other* with the *one*, in a community, as surely as It, as *Jivatma* connects and unites the organs in an individual organism, so that if one organ work wrongly and cause pain to another, the pain spreads through the whole body and comes back with interest to the primarily offending organ. For fear of the Self, ultimately, does every organ in an individual organism, and every office-bearer and every other individual in the world-organism, Agni, Surya, Indra, Vayu, Mrtyu, Yama, etc.,—does his ordained duty, on pain of unevoidable, unavailable punishment in accordance with the mathematically exact and infallible Law of Karma.

Thus, in reference to the 'sanction' also, may all current and conflicting views regarding its nature, social, popular, legal, revelational, scriptural, conscientious, etc., be reconciled.

Modern Western science, biology, psychology, sociology, seeing everywhere the "principle of progressive differentiation or specialisation," **परिणति, विकृति** or **अभिव्यक्ति,** "that the progress of development is from the general to the special," **सामान्य** is **विशेष,** from the homogeneous to the hetrogenous, which **सम** to **विषम,** which is all a most excellent and true description of **प्रवृत्ति** evolution; and as yet only vaguely recognising "that the further we go back, the nearer we approach to a total presentation having the character of one general *Continuum* in which differences are latent"—this Science will come into full accord with the *Vaidika Dharma*—view only when it fully recognises the other half of the truth, *viz.*, the fact of involution, the regressive obliteration of differences, the return to the general *continuum* of Pralaya, by the gradual dissolution and disintegration of separatist and individualised forms. Then will it be possible to see clearly, in the modern counters of thought also, how all difference of laws as well as facts, reals as well as ideals, things as well as thoughts and opinions of all kinds—arise from and lead back back to and merge into Atma, the universal immanence of which is the compelling reason for universal *Bhakti*.

We shall now pass on to the third and concluding section of our topic, *viz.*, the *Karma-kanda*.

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Beef and Human Fertility.

(By Professor Balkrishna, M. A., F.R.S.S. &c., &c.)

IN the December number of the *East and West*, there is an article on *Meat Diet in Ancient India* by Mr. Dvijdas, M.A. The writer has indeed very well shown from the figures of the last three censuses of India that the percentage increase of Hindus falls far short of Mohamadans and Christians. He points out that the total increase of the Hindus was 10·5, 0, 5 per cent. of their total population in the three inter-censal periods, while the corresponding increase of Muslims was 14·4, 8·9 and 6·6 per cent. and of Christians 22·6, 27·9 and 32·6 per cent.

The main cause of the disparity of increase in the three peoples, according to the writer, is the use of beef by the Mohamadans and Christians and the non-use of beef by the Hindus.

'Thus far as the census figures go, the fact that the *beaf-eating Mohamadans*, Christians and animists are more prolific than the *beef-hating Hindus*, is established beyond question. There can be no doubt that several causes combine to produce this difference in prolificness. Our contention is that the difference in the system of diet is one of the causes of this difference in prolificness.'

Now in the first place, the opening portion of this quotation as well as the whole tenor of the article, is not consistent with its close. Because the writer does not emphasize the quantity and quality of diet as the cause of prolificness, nor even the quantity of meat taken by the three communities but the quantity of beef consumed by them. For instance at one place he says. "Now it becomes a very pertinent question to ask if beef possesses the virtue of prolificness in an exceptional degree as we contend."

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Therefore, the writer ought to have written like this: "Our contention in that the difference in the quantity of beef taken by the three religious communities is the main cause of this difference in prolificness. In short, the fecundity of a people varies directly in proportion to the quantity of beef eaten by them." If this is not the contention, then, the writer has not surely taken so much trouble to emphasize the common truth that the difference in the system of diet is one of the causes of more or less fecundity. The writer has surely attempted to prove that fecundity is mainly related to the use of beef. We say again that this is the contention of the writer, otherwise he would not have more than a dozen times, qualified Mohamadans as *beef-eating* and Hindus as beef-hating or non-beef eating. Mr. Dvijdas is really frank when he says 'I discussed the merits of a beef diet as affecting human fecundity and as a possible preventive of Hindu Society.' He believes that the use of beef is the main cause of prolificness and has therefore tried to wear off the prejudices of the Hindus against beef by quoting the scriptures and Aryashastras, by showing how and when beef was discarded as an article of food by our forefathers and has also discredited the voice of science if any by saying that science has not attempted to determine by experiments human prolificness as affected by different systems of diet. Here one has to be contented with general conclusions drawn from what one sees around him.

Again, the closing sentence of the article under review is really a bold statement from the pen of a Hindu: "It will be better as much for the cattle as for their owner, if beef becomes again a common article of food, as in the golden days of the Vedas."

I have not been convinced by the arguments of the writer when he bases his conclusions on statistics:—

(1). In the first place if fecundity varies in proportion to the use of beef, why should the positive increase of the Musalmans be in progressively lessening rate as that

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of 14·4, 8·9, and 6·6 during the last three decades? Has the use of beef been decreasing among the beef-loving Mohamadans?

(2). Secondly how would the writer explain the variation of prolificness among the Mohamandans in different provinces, different countries, in different years, and different seasons of the year? If various other causes be said to bring about these differences, we will have to see their number and force and then calculate if their effects do not really outweigh the slight effect, if any, of beef in enhancing the fecundity of men and women.

(3). The main question is whether all the Mohamadans do really take beef. I can say from experience (and I challenge the writer to disprove it,) that Mohamadans generally take meat and vegitable diet and the well-to-do or bigotted Mohamadans of cities, towns and cantonments alone do occasionally take beef, but the generality of the Mohamadans who live side by side with the Hindus in villages and are on friendly relations with them, do not out of regard for them, take beef. Moreover they have not the means to take meat and then again, whatever meat they take that is of a very poor quality. So, I doubt whether that non-nutritious meat can be the cause of the greater fertility of the Musalmans.

(4). If beef-eating nations multiply rapidly, why Persia with a territory of 628,000 square miles had a population of 9,50,000 souls in 1910, while the United Kingdom with a total area of 12,137, square miles, that is only about $\frac{1}{5}$ of Persia had a population of 45 millions in the same year, that is five times as much as that of Persia? Why had beef-hating Japan with a territory of 147,657 square miles, a population of 51 millions in the same year?

(5) It is known to all that the birth-rate of every civilized country is fast declining. Does it mean that the Westerners are every year reducing the qunntity of beef in their food?

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(6). Since 1896 the birth-rate in non-beef-eating Japan has been greater than in many western countries and even Australasia—countries which have an abundance of meat and beef diets. How would the writer reconcile this disparity? Why is such a low fertility to be seen in beef-preferring countries?

(7). Russia, Bulgaria, Romania, Jamacca, Ceylon have got more births per 1,000 than any country in the world. Shall we understand that their inhabitants take more meat and beef in particular than the inhabitants of many richer countries like England, Germany, Australia, etc. do?

(8). Another comparison of special interest is that between the white and yellow races. We hear a good deal of the Yellow Peril, the rapid multiplication of the yellow races of China whose peaceful or armed invasion is too much feared by the Europeans. We have got it on the testimony of Havelock Ellis in the (*Task of Social Reform*,) that the number of children born to the Chinese is exceedingly large but that the mortality rate is also exceptionally high. Now so far as the fertility is according to the writer related to the use of beef, we can emphatically say that non-beef-eating Chinese are more prolific than any other civilized and beef-eating nation.

(9). In the United States a remarkable phenomenon is to be seen in birth-rates. The native-born American has got a lower birth-rate and families of smaller size than those of the immigrants. Mr. Hoffmann based the following conclusions on the Census Returns of the State of Rhode Island.

Native married woman had on the average	2·06 children
Foreign „ „ „ „ „	3·35 „
For various nationalities of immigrants the figures were :—	
French-Canadians	... 4·42
Russians	... 3·41
Italians	... 3·49

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Irish	... 3·45
Scotch and Welsh ...	... 3·09
English	... 2·89
German ...	... 2·84
Swedes ...	... 2·58
English-Canadians...	... 2·56
Poles	... 2·31

The Americans do surely take better food, have better surroundings, better environments and better mating than these immigrants can possibly have. Difference in the system of diet has some effect on the fertility of men and women, but it is not the main cause. The writer has all along given predominance to a less important cause and has then restricted himself to the use of beef. He has been straining at a gnat and swallowing a camel.

(10) It is a notorious fact that fertility among the rich is far far lower than among the middle classes, while the fertility of the classes is lower than that of the masses. Now, I hope the writer would probably admit that the classes in western countries take a great quantity of meat and beef than do the masses. According to Mr. Dvijdas however, the law of fertility seems to be as follows :

'More meat and beef, that is, higher the social or economic status of nations, classes and individuals, the more productiveness among them.'

But the experience of the last 60 years and the accumulated testimony of the histories of Rome and Greece points to an opposite tendency that higher the social status, the lower the birth-rate. That is the birth-rate among the richer is lower than among the poor. David Heron in his book '*On the relation of fertility in men to social status and on the changes in this relation which have taken place during the last fifty years*,' has shown this to be a law. BenjaminKidd in his Social Evolution subscribes to the same view.

One Monsieur Bertillon found out the annual number of births per 1,000 women between the ages of 15 to 50

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for different quarters in Paris, Berlin, Vienna and London as below :—

Quarters.	*Paris.*	*Berlin.*	*Vienna.*	*London.*
Very Poor Quarters	108	157	200	147
Poor ,,	95	129	164	140
Comfortable ,,	72	114	155	107
Very ,, ,,	65	96	153	107
Rich ,,	53	63	107	87
Very Rich ,,	34	47	71	63

If there still be any doubt in the law that the socially and economically superior people have lower birth-rate than the economically inferior ones, we will quote the figures from the "Decline of Human Fertility" by Newsholme and Stevenson. They divided the London boroughs into six groups according to the average number of domestic servants per 100 families in each—a very good measure of the prosperity of the people. Then the effect of late and early marriages was also taken into consideration and after necessary alterations in the results obtained, they gave this table of the corrected birth-rates in the various groups :—

Group.		*Birth-rates.*
I.	10 servants for 100 families	31·56
II.	10-20 ,, ,, ,,	25·82
III.	20-30 ,, ,, ,,	25·63
IV.	30-40 ,, ,, ,,	25·50
V.	40-60 ,, ,, ,,	25·36
VI.	over 60 ,, ,, ,,	20·45

Again, the French Census of 1906 was conducted in such a way as to throw light on the comparative fertility of people of different occupations.

"Its results confirm what has previously been learnt by researches as to the influence on the ferrtlity of social status, social surroundings and income."

It goes without saying that birth-rate is much smaller in higher than in lower social strata, that fertility in man increases paripassu with poverty, that is, with the lack of beef

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and meat. Everywhere it has been seen that the inhabitants of the poorest quarters are the most prolific. How is then fertility in men and women in any way related to tha quantity of meat and of beef taken by them. I really wonder how a man of Mr. Dvijdas's light and leading could put forward such a crude theory? Its hollowness would be still further revealed by the following most interesting fact.

(11) The writer has compared the fertility of the Hindus with those of the Mohamadans and Christians in India and finding that the Hindus have a lower rate of productiveness, he has at once jumped to the conclusion that its main cause is to be found in the use of beef by the Mohamadans and Christians. Mohamadans in India do not generally take beef, they do take meat, but that is also eaten by Hindus, though not so often as by the Muslims. The Europeans and specially the English and Americans are beef-eaters. Their fertility ought to be shown more than that of the Hindus. But this is not in the power of the writer to show. For the birth-rate of the Hindus of the Punjab who have by the way declined in number during the decade of 1901—1911, was higher than that of all the civilized countries of the world. *It was* 38 *per* 1,000, *while* excepting European Russia, Bulgaria, Romania, Jamacca, Ceylon and Servia, *no nation on the surface of the Earth in both the Hemispheres had so much fertility as the Hindus.* A comparison of the average annual birth-rates of the following wealthy and beef-eating and meat gorging-countries during 1901—05 would make the whole thing clear.

England and Wales	28·1
Switzerland	28·1
Belgium	27·7
Austria	35·2
France	21·2
Portugal	31·6
Spain	35·2
Itlay	32·5

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German Empire	34·2
Japan	31·7
Australian Commonwealth	26.2
Ontario Province	22·5
Argentine Republic	34·2
Mexico	35·2
United States : Connecticut	22·5
Massachussetts	25·2
Maine	20·7

On page 69 of the *Census Report of Madras*, 1891 *Part I*, the Census Commissioner gives reasons for the greater fertility of the Mohamadans during the decade, 1881—1891.

'As most of the Mohamadans of this presidency are of the same race as the Hindus, this greater natural fertility, if it is a fact must be due to the differences in the conditions of life. *The most important of these is the greater seclusion of women among Musalmans and the consequent exemption from much rough work.* It may be too that children are better cared for with the result that mortality is lower.'

On page 51 of the *Census Report of Madras*, 1901, the Commissioner assigns the lower fertility of the Hindus to a high rate of infant mortality, early marriage which is inimical to the production of large families, absence of widow-remarriage and the non-eating of meat.

But the writer would do well to ponder over the following words of the *Census Report of Madras*, 1911, *page* 28.

"Between Hinduism and Mohamadanism arises the question whether there is anything in the social habit of the latter religion more favourable to rapid natural increase. This question is usually answered in the affirmative ; the reasons alleged for such answer being the more generous diet permissible to a Mohamadan, his freedom from the pernicious custom of immature marriage and from sterile widowhood among his womankind."

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There are however certain considerations which give ground for pause and reflection before a too implicit acceptance of their answer. As compared with the high caste Hindu the Mohamedan may eat meat; the express prohibition of his religion against intoxicating drink gives him an advantage over the Hindu of the lower sort. But, inasmuch as the rank and file of the southern Mohamadans are not amongst the most prosperous, it is questionable whether they can afford flesh food to any great extent; whether such flesh as they can procure has a more nutriant or in any way better effect than a grain and vegetable diet."

Looking for reasons for the difference of fertility between the followers of two religions in the *Punjab Census Report*, 1901, we read the following (Page 114):—

"It is difficult to suggest the causes of this stagnation of the Hindu population. It is impossible in this province to ascribe it to the famines of the past decade, *for the Mohamadan is assuredly the poorest element in the population*, so it was to be anticipated that the effects of scarcity would be more eminent in its figures than in those of any other religion . . . . The converse might indeed have been expected, for it is hardly possible to take up a Punjab Settlement Report without finding a lament over the shortcomings of the Mohamadan as a cultivator, his lack of energy, his thriftlessness, his capacity of getting hopelessly into debt; and in the towns no part of the population felt the effects of scarcity more than the Mohamadan artisan classes of Delhi, Amritsar and Ludhiana. The causes are, I believe, to be sought in the differences in the social systems which form the material structures of the great religions. Broadly it may be said that Hinduism places artificial restraints on marriage, thus tending to a scarcity of women and other attendant evils."

One thing is certain from the above quotation that the Mohamadans form the poorest class and therefore they cannot afford to eat the nutritious meat diet what to say of beef diet

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of which Mr. Dvijdas is so very fond. Shall we not here apply the universal law that the lower the social and economic status of a community, the greater its fertility.

In the Punjab Census Report of 1911, the subject of the decrease of the Hindus has been thoroughly discussed. The Commissioner, has given the following seven causes of the decrease: (1) heavy losses in towns on account of epidemic diseases: (2) losses from earthquake in 1905 in a purely Hindu district; (3) effects of famine on the districts of Hisar and Gurgaon, both mainly Hindu; (4) restriction of fecundity by enforced widowhood; (5) evil effects of child marriage on prolificness; (6) loss of vitality in consequence of the occupations and habits of the Hindus in towns; and (7) difference in food.

Now it is clear that the first three causes of the decline of Hindus are only temporary and local while the last four are permanent. Now the relative strength of these four causes is to be examined. According to Mr. Dvijdas, the principle cause is the prohibition of 'the use of beef-for the Hindus and the general use of beef among the beef loving Musalmans.' Let us see what the Census Commissioner has to say on this point.

'In the rural tracts the meat-eaters whether Hindus or Mohamadans, live mostly on vegetarian and milk diet, using meat occassionally by way of change. The staple food stuffs, therefore, are wheat and pulse, and the Hindu rural population does not appear to be worse off in this respect than their Mohamadan brethren.'

In the face of this testimony, how can Mr. Dvijdas use more than a dozen times words like beef-eating Musalmans or beef-hating Hindus? The Musalmans in villages do not often take even meat. How could they often take beef?

But the Commissioner has truly revealed a cause in the difference of food when he says "*The fondness of the Mohamadan for food is proverbial*, on the other hand the

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Hindu townsman usually exercises more economy in the matter of food than in any other direction. The average Hindu townsman usually has one full meal in 24 hours. *The second meal is very often a makeshift* either obtained at the place of business or served at home late at night. The meal is usually composed of *Chapatis* and *dal* or same vegetable curry. The *Chapatis* are sometimes eaten with a little pickle or sour milk or perhaps *Pakauras* or some similiar cheap indigestible stuff sold by the confectioners. During the day however, people keep eating sweets of all kinds whenever they have more money to spare and get a chance. But food of this kind is not very nutritious."

So far as fertility is related to nutritious food, it can be said that throughout India, the Hindus usually take one full meal in 24 hours, while the second meal is only a makeshift. But the Mohamadan is extremely fond of food. He has not the means to buy meat and beef-eating is hence extremely rare but he surely takes a greater quantity of vegetable diet at every meal and takes two or three full meals a day. While the Hindu everywhere in India is starving himself by taking one full meal alone. The difference lies in the quantity and quality of vegetable food taken by the two communities and not in beef-eating and beef-hating.

In the end, it would be but proper to point out one prominent historical inaccuracy on which, however, the writer has waxed eloquent. It is this.

"A beef-eating Emperor, Akbar the great, paying so much attention to the improvement of cattle, and a beef-eating historian having the patience and good will to record it! where shall we look for its parallel among the non-beef eating Hindu princes and nobility of to-day?"

Mr. Dvijdas, has been carried away by his enthusiasm and fanaticism, otherwise he would not have indulged in such flagrant inaccuracies. Ever since Akbar became his own master, he gave up the use of meat and for pleasing his Hindu subjects and his Hindu wives, he did not indulge in the use of beef.

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In Wheeler's History of India, Vol. IV, Part I, we read :—

I. Ashoka abstained from flesh meat, so did Akbar. (Page 136).

II. Akbar was sparing in his diet. He rarely partook of flesh more than four times in the year. He lived on rice, milk and sweat-meats. (Page 167).

III. He prohibited the slaughter of cows. (Page 173)

IV. To humour the prejudices of the Hindus, he discouraged the slaughter of kine. On the other hand he pronounced the killing and partaking of the flesh of swine to be lawful. (Akbar. Rulers of India Series, Page 177.)

V. To say that the historian Abul Fazel was a beef-eater is not the whole truth. It may be partially true, but ever since he became a member of the Divine Faith, he refrained from meat and he could not take beef because the slaughter of kine had been prohibited. In Wheeler's History we see that 'the member of the Divine Faith refrained as far as possible from flesh meat.' (Page 172).

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A Princess' Visit to a Hermitage.

[A SCENE FROM THE RENOWNED POET SASANKA MOHAN SEN'S BENGALI DRAMA, "*Savitri.*"]

(*Translated by Babu Rajni Ranjan Sen, B. A.*)

(*The road to Gautama's hermitage—Parvati and children*).

Children—(eagerly)

There ! There she comes !

Sutapa—

There is that tusker great !
Like a huge fragment high of rock he stands
Upon the hermitage path ; quite human
In intelligence, willing to obey.
Look how to the ground he sinks !—Behold,
Like Twilight with glistening sportive look
There is the princess with her maids.
(Enter Savitri and maids and courtier.)

Savitri—(to her maid)

Friend ! To the courtier noble
This my desire advise,—afar might roam
My followers from this forest holy,
And lay to their hearts the reverence due
To the hermitage.

Courtier—

As thou willest, O blest one !
Fully trained are thy attendents ever
And humble in paying it due regard.
Like the *Sami*-tree harbouring fire
Inside, is this sylvan retreat, they know,
Where the puissant Akshápad dwells.

[EXIT.

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Savitri—(advancing)

Savitri with her maids does humbly bend
At the feet of the honored ones.

All—

Grace attend thee—be blest !

Sutapa—

Accept, O Lady, this offering small
Of Sutapá, a wreath of wild *juthi* ;
Like the smile of dawn in scattered drops
All o'er the wood they lay ; with care I picked
And this morn with lotus-fibre strung them.
Mine heart's love to thee is placid, clean,—
This its visible semblance bright, accept
And place upon thy neck.

Chinmaya—

Lady, this simple armlet have I brought
Of the holy *munja* grass made, accept
And wear, a darling of the hermitage !
As an anchorite and housewife all in one
For ever shine !

Katindi—(with tearful eyes)

This fruit, my little present this,
O Princess ! take,—and before all else accept.

Others—

Take mine,—
Mine first before all else.

Savitri—(smiling)

Myself I consider blessed
At all this eagerness you thus display.
This debt of affection how to requite ?
Artless like the Deity's benignant look
Are ye, disciples of Gautama great,
Favor of each and all 'mong ye I crave.
Order there is none of precedence here ;
Leave off impatience, I pray.

[ACCEPTING THEIR PRESENTS ONE BY ONE.

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Kajjala—(Savitri's Maid)

Am I none to be counted for ?

Kalindi—

Presents to thee as well shall we offer ;
Berries like thy tresses raven-black
Lie strewn in our cottage-front ; ripe fruits—
So red like thy pendants fair—have o'erspread
The *bakals* in our hermitage path ;
In the fringe of our apparel fall
Shall these we gather and give thee.

Savitri—

Friend !—Friend !
The ends of my clothes can no longer hold
These gifts with their affections so laden,
Careful O keep them for me.

[HANDS OVER TO KAJJALA.

Parvati—

A poor ascetic's benison,
Lady, here accept—this garland made
Of the seeds of lotus—radiant, bright
Like thy heart—in the *Pampa* lake that grew.
Be like a rosary e'er cool and pure !
In this world's sea of poison live unstained,
As the red lotus in muddy water
In unsullied native grace doth bloom !

Savitri—(Placing the garland over her neck)

Great fortune mine ! Revered lady !

Binaya—

The advent of the princess here
Let us proclaim along the path we go
All through the wooded quarters wide of this
Our sacred grove.

[ABOUT TO DEPART.

Others—

Let us go.

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Parvati—

Stay ! Kalindi ! Binaya !
Impatience becomes not a hermitage
Nor want of modest ways.

Savitri—

Where is rever'd Subrata ? Holy dame !
And Setaketu of noble mind ?
Subarcha and other *rishis* as well ?
The light of whose gracious looks as welcome
Hallow'd would brighten my hermitage route.
Why to-day of their benedictions kind
Have I been deprived ?

Parvati—

He whose crown in a halo of brightness
Age-worn clustering white has clothed, O Princess,
The great Uddalak like the eye of day
Resplendent among the high *rishis* all,
This blessed day has gracious set his feet
In this our hermitage ; homage to him
To offer have anchorites all now met
At the foot of the great hermitage tree.

Savitri—(Eagerly)

O ! How lucky !
In an auspicious season do I come !
Upon the *rishis* hallowed feet adored
Mine eyes shall this day look !
In all retreats his Vedic songs are heard
Solemn and loud ; and in their rhythm sweet
Seems nun-like Evening's rapt figure breathe !
Curious e'er have I been to see him.

Parvati—

A very fair proposal thine.
But weary art thou, and rest for a while
Were good ; riding on elephant I know
Tires much the frame,—seismic tremor constant
Seems unceasing beneath the feet tocourse.

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Savitri—

Not so, my lady ! Ever
Used am I to the worries of travel ;
And since in this retreat I set my feet,
Morning breeze so mild and cool'd by the shade
And with the odour of *habib* laden
Has my frame been fanning like a mother
With the fondling border of her garment.
Worn off is all my weariness now.
Like this fair dawn's opending buds in joy
My soul, my body delighted longs to expand,
I assure you.

Sutapa—

To the east, revered lady,
Lies an easy path with green grass o'wergrown,
Running southward by the cot
Of great Mandabya.

Parvati—

Come this way, O blest one !
Fresh blades from the roots of *kushas* new-cut,
So pointed, have shot up like gleams of light
Piercing the ground beneath,—O step with care,
Or else at the slightest touch they would prick
Into thy feet so soft ; a thorny bush—
That one—in longing eagerness has bent
Over the pathway with its stretching boughs
Thy priceless silken clothing to embrace.
Advance with care.

[EXIT SAVITRI, PARVATI, SUTAPA.]

Binaya—

Stop I say; what's the use of going there ? Should you be able to make out anything ? Let us engage in play here,—go up the trees, be birds and whistle. Be a *koil*, you there !—You a dove !—What should *you* be ? Be an owl.

Kalindi—No, I will be a *koil*.
Others.—*I* am *koil*—*I* shall be *koil*—*I* shall be dove.

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RE-ENTER SUTAPA.

Sutapa—

Well, what have ye been doing here ?
Out of his cave has Satyavan come forth
And before the Rishi the Vedas recites.
Come sharp if ye would like to see him.
Very seldom is heard a voice like his
And its musical rhythm ; solemn the tune
Like the deep eddies of the Triple Stream !
Fast is it drawing to its close.

Kalindi—

Let us go and see how the prince looks in ascetic's garb.

[EXEUNT ALL.

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Editorial Reflections.

THE VERNACULAR BASIS OF HIGHER EDUCATION IN INDIA.

THE air is thick with rumours that the Government of India and the Secretary of State in Council are thinking of making the vernaculars the media of higher instruction throughout the country. We have reason to believe that the rumours have a substratum in truth. This has filled many high priests of political agitation with trepidation. And well it may for if the vernaculars are made the media of instruction, new leaders will arise who will have thoroughly assimilated 'Western' knowledge—which now forms part of the intellectual upbuilding of our youth only as foreign matter—and will, therefore, have a stronger hold upon the minds and imaginations of the people at large to whose hearts they will have direct access for the texture of their thoughts will be that which has been woven by stringing together the tendrils of the emotional structure of the nation from age to age. One proof of the fact that "Western" culture has not been assimilated by our "leaders" is the very cry of alarm that has been raised at the very mention of the vernaculars as the possible media of instruction. If modern thought has taught us anything effectively, it is this that a common national language is one of the bases of a common nationality. No people can exist as a distinct national unit unless it enriches and develops the common medium of expression that it has inherited from the earlier generations. The Poles are fighting for permission to have their own language substituted for German and Russian as the medium of instruction, the Magyrs in Austria Hungary are in open revolt because the military words of command are not Hungarian, the Sinu Fein movement in Ireland is directed towards the attainment of the same end, the Red Indians who adopted a foreign language are being swept into eternity before our eyes and

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the Japanese who had the wisdom to make their own national tongue the vehicle of instruction have in matters educational achieved in 50 years what Bengal, with the legacy of a foreign medium left by Macaulay to bind it hand and foot and to make the movement of thought extremely difficult laborious and painful, has not been able to accomplish in the course of 150 years, and yet—so complete is our failure to absorb the vitalizing currents of modern psychological and sociological thought—we go on hugging the chains to our breast even when our foreign rulers have risen to the supreme heights of unselfish benevolence and are willing to grant us a boon which England attained after a long struggle and to attain which completely Poland, Hungary and Ireland are willing to spill their heart's blood. It is said that as soon as English ceases to be the medium of instruction, we shall relapse to the state of barbarism! What a superfine argument! It involves an assumption that the people of all lands where English is not the medium of instruction are primitive barbarians—what a compliment to the cultured and polished Frenchman, the go-ahead German, and the progressive Jap. Is India more progressive than Japan or France or Switzerland? The proposition is so patently preposterous that it has only to be framed in words to be ridiculed and put out of court.

Will culture decline when the mind is freed from the clog-wheels and obstructing mechanism of a foreign medium or will an era of unprecedented intellectual advancement and cultural activity dawn as soon as the impediments to the progress of the mind and the march of the spirit are shattered into splinters with one fell blow and the stream of thought is free to issue forth in all its voluminous force and with the velocity consequent upon the removal of suppressing causes? This is the question of questions which imperatively insistently and peremptorily demands an answer and which admits of but one answer. The modern advocates of the English medium are out Macaulaying Macaulay. Even he saw the full force of the objection that so

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long as a vernacular literature was not built up, the national stock of knowledge would not increase and the stream of national culture instead of deepening and broadening would stagnate and become muddy and shallow on the whole, though at places the current might circle round and whirl about furiously and impetuously. Macaulay advocated the adoption of English as the medium of instruction only as a temporary measure and he fully contemplated the substitution of the vernaculars for English as soon as a "large class of enlightened natives had been created." Here are a few extracts from the Minute which he produced before the Supreme Council on the 2nd of February 1835.

"How stands the case? We have to educate a people who cannot *at present* be educated by means of their mother-tongue. We must teach them some foreign language. The claims of our own language it is hardly necessary to recapitulate.

* * * * *

Had our ancestors acted as the Committee of Public Instruction has hitherto acted: had they neglected the language of Cicero and Tacitus, had they confined their attention to the old dialects of our own island, had they printed nothing, and taught nothing at the universities but chronicles in Anglo-Saxon and Romances in Norman—French, would England have been what she now is? What the Greek and Latin were to the contemporaries of More and Ascham, our tongue is to the people of India. *The literature of England is now more valuable than that of classical antiquity.*"

Macaulay's aim, then, it was to have English as the medium of instruction for sometime so that a class of people might be created who would interpret Western thought to their countrymen through an Eastern medium in order that *the literature of India* might become more valuable than the literature of England, just as (according to Macaulay) the temporary adoption of Latin as the medium of instruction in England resulted in making English literature more valuable than that of classical antiquity.

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Everybody knows that for many centuries English has been the medium of instruction in England and Macaualy never dreamed of advocating a return to the old medium—in fact he would have repudiated the suggestion with indignation and would have hurled pasquinades at the clodpate reading this meaning into his remarks. Again in Macaulay's estimation the period for which this unnatural state of affairs was to continue did not require to be very long. On another occasion he wrote :

" To hire four or five people to make a literature is a course which never answered and never will answer in any part of the world. Languages grow. They cannot be built. We are now following the slow but sure course *on which alone we can depend for a supply of good books in the vernacular languages of India.* We are attempting to raise up a large class of enlightened natives. I hope that, *twenty years hence* there will be hundreds, nay thousands of natives familiar with the best models of composition and well acquainted with Western science. Among them some persons will be found who will have the inclination and the ability to exhibit European knowledge in the vernacular dialects. *This I believe to be the only way in which we can raise up a good vernacular literature in this country.*"

Macaulay's expectations have been woefully disappointed. His creatures have not justified his rosy forecast and bright anticipations.

Most of them have lived and died as quill-drivers their highest ambition it having been to put up notes and prepare drafts in English. Many of the " some " whom be expected to build up vernacular literature have frittered away their intellectual energies and wasted their mental substance in fruitless efforts to shine as stars of the first magnitude in the firmament of English thought and to build up English literature. They have aspired to become English poets (God save the mark !), English novelists, English literateurs, English journalists and the funniest of all funny

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things English orators. Would immortal Bunkam Chandra have fared any better than Sarat Kumar Ghosh or S. M. Mitra, if he had written his novels in English? Would our "Rabi Babu" have risen higher than Toru Dutta or Sarojani Naidu, if he had given his immortal songs and poems—that are a joy and a beauty for ever and are a perennial source of aesthetic and intellectual gratification—a foreign garb.

We beg to be excused for this digression. Let us now return to Macaulay. If he had lived to see the result of his system, he would have been, hypersensitive that he was, tortured by repentance and remorse and would have realized that his system, even as a temporary expedient and makeshift, was faulty. You can never enrich what you treat with contempt and of which you feel ashamed. Macaulay's system of education has filled the minds of our students with contempt for the handiwork of our ancestors and what wonder if they have not even studied it carefully what to speak of developing it. Let us not put the cart before the horse. Let us make the vernaculars the media of instruction in our schools and colleges, let us in fact raise their dignity and position, and in no time we shall have vernacular literatures more magnificent than that of Japan for in brain power India is inferior to no race on earth. Let Hindi and English be taught as compulsory second languages and Sanskrit as the compulsory classical language throughout India and let the technical terms be drawn from Sanskrit the mother of Indian languages.

Thus inter—communication between the different provinces of India will be kept up and India will rear the edifice of a common culture which will be the pride of the world.

We are sure all thoughtful people will lend their hearty and grateful support to the generous proposals of the Government. This is a golden opportunity. We are getting as a free gift what other subject peoples are fighting and agitating for. If we let this opportunity slip through our

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hands, another may not present itself for many generations and the tide of national progress may be permanently set back.

THE SOCIAL DAWN IN INDIA.

Mr. F. H. Brown contributes a notable article under the above heading to the March number of the *Nineteenth Century and After*. He surveyed the forces at work which make for social amelioration. After discussing the efforts of Hindu politicians to raise the depressed classes from motives unquestionably political he refers to the activities of various societies established for purposes of religious reform. Brahmoism he dismisses as a faith which is now an anachronism. It was a half-way house between Christianity and Hinduism. Hindu orthodoxy has slackened its vigour and the Brahmo Samaj is, therefore, no longer needed as a refuge for the Hindu non-conformist. He finds in higher Hinduism means for the gratification of all his spiritual yearnings and intellectual cravings and, therefore, does not feel the necessity of joining a society which in its outward aspects and inner spirit is foreign. This is what the writer means though this specific mode of stating the proposition is our own. Mr. Brown, then, thus refers to the Arya Samaj.

"The only other modern reform movement enumerated in the table of general distribution by religion, the Arya Samaj, is making headway in the United Provinces and the Punjab. The total strength at the census was 2,43,000 or about two and a half times what it was ten years before, and six times the number returned in 1891. The rapid increase is due to elaborate missionary organization. The majority of converts are from Brahmanic Hindus, but special efforts are directed to the re-conversion of proselytes to Christianity or Islam, whilst persons born in these faiths are occasionally won. Although the movement originated among the higher castes, a large proportion of the new adherents are Meghs and other men of low caste, who are admitted as 'clean' after going through purifying ceremonies. The utmost

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emphasis is laid upon educational progress, and a leader of the cult in the Punjab estimates that in that province about two-thirds of the total number of the Aryas consists of persons who have been purified or raised socially through the efforts of the Samaj. The founder, Swami Dayanand, inculcating monotheism and proclaiming the infallibility of the Vedas, sought to reform Hinduism into, or replace it by, a national religion. For this purpose it was necessary that its acceptance should not involve renunciation of Hindu essentials; hence such prohibitions as that against cow-killing. As the United Provinces Superintendent (Mr. Blunt) observes, this religion possess a definite creed, teaches doctrines of a bold and masculine type, and is free from the formlessness and indefiniteness of Hindu polytheism on the one side and the weak eclecticism of the Brahmos on the other. The Samaj denounces the evils of early nuptials and countenances widow-marriage. The Aryas are not recognised as Hindus by the orthodox, but they will no doubt be so in time."

It has been repeated *adnauseum* but it must be reiterated once more that the Vedas clearly and unequivocally prohibit the killing of cows and the protection of all sentient creatures the misinterpretations and distortions of "Orientalists" notwithstanding.

After touching upon the separatist tendency among the Sikhs and accessions to Hinduism from Animism, he comes to Christianity which is making such tremendous headway in the country. The gain in this community as a whole during the decennial period was no less than 32·6 per cent. There is again a mass movement towards Christianity probably on account of the famine and the awakening among the depressed classes whom orthodox Hinduism is alienating. Only recently 1,50,000 Indians have been baptised in seven districts and it is hoped that 2½ millions of converts could shortly be obtained. This is a sad tale. Will the educated Hindus wake up to a sense of their duty to their kith and kin and save this ancient race with a distinctive culture—that has stood the test of ages and aeons—from perishing as a social unit and merging into a community which is but a sorry

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imitation of low class Europeans and has no past and therefore no future. The duty of the Arya Samaj on this occasion is clear. Let it push forward its propaganda work for, in the words of Pandit Bishan Narain Dar, it is the sole redeemer of the Hindu race and Aryan culture. Let no time be lost in drawing up elaborate schemes. Let there be a thick fight. Let all of us become missionaries with a view to save not only our own people but also the so-called Christians from Churchianity which is quite as superstition-ridden as any other "ity" or "ism" and bring them back to true Chri-tianity which was but a phase of the eternal Vedic Dharma.

YOUNG INDIA AND CHRISTIANITY,

Mrs. Besant in the course of an excellent article in the *Commoweal* tells us that Mr. Ramsay Macdonald whose liberal views and generous sympathies with the aspirations of our countrymen are well known while reviewing Mr. Farquhar's *Approach of Christ to Modern India* makes the astounding statement that in building herself up into a nation India must "act not only without religious sanction from her old faith, but contrary to it." Christianity has "not been the handmaiden of political domination nor the servant of race ascendancy." He pictures "young educated aspiring India" as turning to Christianity. We cannot conceive of a worse fate for young India. Christianity was originally a Jewish sect and it has never since lost its exclusive character. It has alway stood for the colour bar, for race domination and for political ascendancy. The following quotations speak for themselves.

(1)

"We note with deep regret that in spite of missionary efforts to improve the social and religious condition of the natives of South Africa there exists no small amount of ill-feeling between the natives and some of our European neighbours who find nothing to admire in the progress of the native races in education and reliion. They emphatically deny that these things do any good to the natives, and the more learned or religious they are

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the more they become duplicate scoundrels and notorious thieves, and missionaries therefore are responsible for having spoiled them by educating and Christianising them fruitlessly. We think it a very great pity that these fault-finders should remain silent for so many years, and should have prevented what they now condemn when the missionaries first landed on these shores about a hundred years ago. What we are sorry for is that there is no attempt on the part of these grumblers to show the missionaries and the world what they can do to improve the condition of all sections of the African public. Why should they not try to reason together and get to a better way of thinking about all men. We appeal to them to try to bring a little sweetness and light into their dealings with inferior races. *The Kentani correspondence of the Transkein Gazette.*

Whether the white races have made political progress on account of or, as we think, in spite of Churchianity miscalled Christianity is a debatable point ; but it goes without saying that at present though non-christian coloured races like the Japs and the Caffirs have made considerable political progress, no coloured race that has accepted Christianity and renounced its past has become politically independent. Witness the fate of the Red Indians in America and Christian Africans. Are Indian Christians politically more advanced than the Hindus ? Decidedly not. The reason is not far to seek. A nation that adopts Christianity adopts western civilization and accepts its inferiority to the European races which have the start of it in the culture which they have evolved and because true religion has ceased to be factor in politics, they take prety good care that this superiority is maintained. The Christian coloured man has renounced the self-respect with which a pride in his own past inspired him and because even in the Church he is kept at a respectable distance from his white co-religionists he cannot take pride in their achievments regarding them as his own or dare to think of enriching the culture of " Christendom " which is another name for white humanity. The Vedic Religion and its daughter Buddhism were, unlike Christianity, humani-

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tarian religions which abolished distinctions based upon birth, colour and other "accidents" as they are called. Kavesh Alilushu and Kakshiwán who, according to our Orientalists, were black aboriginies rose to the position of rishis who ministered to the spiritual and intellectual needs of millions of Indian white Aryans that were under the sway of Vedic culture. Is there a single coloured Bishop in any white Christian country? Conversion to Christianity is, therefore, from the purely political standpoint, a suicidal course for the coloured races to follow. Their only hope lies in the Vedic Dharma which is a synthesis of all true religions and which tells every human being on earth, brown, white, red or yellow, that his presentreligion is a degenerate form of an ancient pure system of religion which was once world-wide and was professed and practised by his own remote ancestors in the "golden age" which the universal instinct of humanity places in the remotest past. If a nation adopts the Vedic Dharama, its pride in its own past instead of being surrendered is strengthened for every religion purified of later accretions and excrescences is an aspect of the Vedic Dharam which is of course a combination of the loftiest elements in all religions plus something which is preserved in its purity only in the Vedas, the oldest scriptures of the human race and the Fountain-Head of all Truth.

THE ORTHODOX PANDITS IN SOLEMN CONCLAVE.

Over wo hundred Pandits met in Colemn conclave one fine morning at Calcutta and decided after a heated and prolonged discussion in which no doubt texts from the Puranas and the Smritis were hurled at one another with torrential violence and texts from Vedic Literature were religiously tabooed and bycotted along with the England-returned Hindus whose fate hung in the balance, it was decided that whoever crossed the black waters and committed the unpardonable sin of broadening his mind and widening his intellectual vision and mental outlook and of daring to outgrow sacerdotal tutelage was under no

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circumstances—Oh dear no! not even if he appeared before the Pandits in sackcloth and ashes—to be re-admitted to decent Hindu Society All relations with him except commercial were to cease. There is unconscious humour in the decision of these Popes of medieval India who are now clearly an anachronism. They have reduced all religion to a commercial transaction. You need not pray yourself. Give Rs. 2 to your Pandit. He will recite the Gayatri Mantra a few hundred times and you get the unseen fruits of this commercialised devotion. You are a sinner! Well there is no cause for despair. Take a dip in the Ganges and pay the poll-tax to the Pandas and absolution from sins is guaranteed. Is not salvation dirt cheap for this price. The soul of your grandfather is in a state of agony. He cannot cross a certain stream in heaven or hell. Give a ferry tax to the salvation agent here on earth—your plump portly pampered and plodding priest—in the shape of a cow. By a miracle more astounding than that which converts bread and wine into the flesh and blood of Lord Christ at the time of transubstantiation, the cow remains with the priest and your grandfather catches hold of its tail and crosses the Stygian stream. Modern degenerate Hinduism is banking on a gigantic scale. You feed the Brahmanas here in the days of Shradh and your grandfather in the *Pitriloka* gets your moneyworth of eatables. The only difference between Western banks and ecclesiastical banks is that by the latter no receipts are issued and no acknowledgments attested by the recepients are expected. One can, therefore, understand the tender regard of the erudite Pandits—walking encyclopædias of holy texts and legendently lore sense and nonsense, mandane law and transcenda regulation all lying pell-well and in a confused heap in the central hall of the cranium ready to be poured out at a moment's notice—for commerce.

This is the age of liberty of thought, speech and action. The Pandits are, therefore, clearly entitled to the undoubted right of making themselves ridiculous. We have no desire to interfere with the free exercise of their

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rights by a section of His Majesty's subjects. But it may be pertinent to inquire if these gentlemen know that they are losing constituency after constituency. The Arya Samajists are, of course, rebels. But the citadel of orthodoxy, the Bharat Dharam Mahamandal with its affiliated Sanatan Dharam Subhas, has also ceased to be impregnable. Mr. Sardha Charan Mitra, a Kayasth or Sudara, is General Secretary of the Mahamandal. He embodies the spirit of revolt. He wears the sacred thread and walks about the streets of Benares hurling defiance at the Pandits. The premier Sanatan Dharma Sabha of the Punjab at Lahore has as its Vice President Mr. Justice Shadi Lal, Bar-at-law who crossed the black waters, dined at the Inns, returned to India, performed no Prayshchit and quietly permitted himself to be elected Vice President of the Sanatan Dharma Sabha. Will the Pandits who assembled at Calcutta kindly see that he is removed—not from the Chief Court Bench but from the pedestal of ecclesiastical authority on which he is perched in spite of strong common sense, widened outlook, broadened mind and, horror of horrors, foreign travel. Will the papal bull be outraged with impunity by a Sanatan Dharam Sabha. But the Pandits may decide ultimately that the Vice Presidentship of a Sanatan Dharam Sabha is a commercial office. In that case the Chamber of Commerce and the Lahore Sanatan Dharm Sabha will be amalgamated to the delight of those who have suffered from the recent financial crisis. But what will happen if our revered Pandit Malviya, the great pillar of orthodoxy, one day starts for England as a delegate from the National Congress. It is not exactly an impending catastrophe, but it is not even an impossible contingency. Let the Pandits try to guard against this great disaster. Forewarned is forearmed.

AN IMPERIAL CHIEFS' COLLEGE FOR INDIA.

The Government of India has, we are told, in contemplation a scheme for opening a college for the sons of the ruling princes. We would request His Excellency the

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Viceroy to intervene and up this scheme in the bud. The idea of Chiefs' Colleges is opposed to the best traditions of both India and England—the two countries most vitally interested in the well-being of our ruling chiefs.

In ancient India princes of the Royal Blood were educated at the same Gurukulas with the sons of the poorest people, partook of the simple and honest fare begged from householders and led the same hard life of asceticism and voluntary poverty. When they became sovereigns, they had friends and class-fellows among the poorest whom they met on a footing of perfect equality and who formed the strongest links of the golden chain that bound the heart of the rulers with the milliards of hearts in the kingdom. There is no Chiefs' College in England. The heir to the British Throne is educated along with the commoners in the public schools and the universities. Is there is a protected state in British India whose heir will succeed to heavier responsibilities than the heir to the throne of one of the greatest empires that the world has ever seen? Why then create an institution which is neither oriental nor occidental nor yet a mongrel begotten of the union of the East and the West. The Chiefs' Colleges only emphasise and accentuate social differences and the mischivious notion so foreign to the spirit of our civilization that rulers are a class apart—sacred vicegerents of God—who we no responsibility to their subjects and must keep them at a respectable distance. Wherever there is an atmosphere of exclusiveness appishness phateur cannot but be fostered.

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The Gurukula Samachar.

Motto I:—By the force of *Brahmcharya* alone have sages conquered death.—*The Veda.*

Motto II :—The welfare of society and the justice of its arrangements are, at bottom, dependent on the characters of its members.....There is no political alchemy by which you can get golden conduct out of leaden instincts.—*Herbert Spencer.*

THE LAST GURUKULA ANNIVERSARY.

Amongst the great movement that have deeply influenced modern India, the revived system of education as detailed by the great founder of the Arya Samaj—Rishi Dayanand occupies an important place. The materialized representation of that ideal is the Gurukula at Kangri. It is amongst the oldest of its kind and one which embodies in itself all that is best in the new, young and vigorous Aryanism. Here at the head stands one whose sacrifices and selfless services force even his bitterest foes to pay tribute to the noble qualities of his head and heart. Amongst the higher staff are some of the most intellectual and learned of the younger generation of the Arya Samajists. Go within the institution and meet those whose names outside this sacred spot guarded by the lovely Ganges on one side and protected by the snow capped majestic mountains on the other, are hardly known and you find yourself elevated by their brotherly reception, the depth of their fervour and the fullness of their feeling, by their sincerity, serenity and solemnity. To these men living in an atmosphere full of faith, purity, and love and surrounded by a bewitching na-

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tural scenery, have the Arya Samajists entrusted the work of forming the future prophets and preachers,—the carriers of the Vedic light to the shores of arid Arabia, the expansive plains of 'Patal,' the busy bazars of Europe and the thickly populated provinces of China.

Once a year the supporters and the sympathisers of the institution come flocking to the cherished spot to see and examine how their trust is being discharged. Difficult is the way that leads to it. The uncomfortable railway journey, the wakeful nights, the immense rush, the roads that are rough and paved with stones as nature moulded them, the vast bed of the Ganges full of sands and slippery pebbles, the unreliable bridges of boats and the intervening forest deter not the devotees determined to do their duty by their dearest institution and to feast their eyes on the fair and blooming faces of them they love the best. For pilgrimage they are bound. To the most sacred spot they lead their steps. Joyfully and cheerfully they bear all troubles—nay lightly they cross the sandy and stony bed sweetly singing :—

زیگ آموی و د رشتیهای او زیر پایم بر نیان آید همے

Ask them why they take this trouble, what it is that makes them traverse thousands of miles and leave behind all their important affairs, they with one voice, as it were, reply. "It is our faith in the institution that makes us do all this." Indeed it is so! Theirs is the faith strongest, purest and sincerest. To exactly feel the depth of their faith would be impossible for one who himself is not pervaded by the same faith. But yet one can get an idea of their aspirations and hopes by privately conversing with them, by patiently listening to the deliberations they hold in the short and few recesses between different items of the programme, by attending to their talks before retiring at night. On one side you find a party of some six men with long odd hats, coats of old fasion flowing down to kiss the ground, Dhotis full of strange foldings and requiring a washing, going about from place to place.

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To the superficial observer they are mere idlers killing time. But, no, they are not. In their own humble way they are discussing the means and methods of realizing the great ideals engaging their attention. Who are they? Oh they are the members of an Arya Pratinidhi Sabha in some distant part of the land. What are their ideals? What their aims? Pain they feel when they see that out of 1,000 men in their village 950 are such as understand not the mission of the Great Rishi. These poor souls appreciate not the true Dharma! What a pity! Oh for some one to work for their redemption, to show them the path of righteousness, to lead them from ignorance to knowledge, to make them Dayanand's Bhaktas and the followers of the Veda. From where shall such a one come? Why? From the Gurukula! "Gurukula we support," they say "with our lifeblood as it were. From both friends and foes, we take our donations and send on the same to this place for we are sure that our hopes shall be realized, our wishes fulfilled by the Brahmacharis of the Kula only for they can become the real and sincere preachers of the Veda. They only can plant the flag of "Om" in every land, they only can turn atheists into theists and sceptics into the faithful."

Leave we them to themselves and proceed to another quarter. Here is a gentleman standing with his finger on the lower lip engrossed in some musings of his. Thin and slender is his figure, tightly does his dress fold his slender body. His looks show a shrewd merchant from a southern land. He is a Sanrakshka (guardian of some student). "Friend," says he finding a Gurukulite standing before him, "with great difficulty have I bred my child. Bearing boldly Bradari's oppositions, all his Sanskars have I performed according to Vedic rites. His mother have I reconciled with the hope that in the world her child shall shine forth. My father-in-law ill brooks the separation from his dear child and uses his influence against me even in professional lines. But these difficulties are nothing. All my sorrows fly when I contemplate on that time to come and I imagine my child going forth into the world an

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preaching the Vedic Dharma at the behest of his Guru." His heart now melts, tears appear in his eyes and softly says he : " Oh look after my dear one. See that he grows a good soul." Similiar was the talk of another Sanrakshaka who came from the north. He wished his son to serve his country but in the spirit of Dayanand and on the lines laid down by that mighty man. If to the editors we turned, the same was the thought given to us. Their one aspiration was to see the noble and accomplished preachers of the Vedic Dharma issuing forth from the Kula, determined to carry the word of peace to far off climes.

To the camp of the householders go we next. In one hut are found a rich and well-dressed and educated merchant and his lovely spouse. Discourse they on the desirability of sending their child—that is now only four years old—to the Gurukula. " Look here, my dear!" says the merchant, " How beautiful, how noble if our..... .....could be educated here and turned into a sincere admirer and worthy follower of the great Rishi. Now you have an opportunity of seeing everything personally. Carefully see all and give your opinion." This is but one sample of the conversation going on there. More tender, more elevating and more touching was indeed the conversation in which the members of the fair sex alone were engaged. It should have moved even the most obdurate heart. It should have surely infused faith in the hearts of those who are shaky. If logic and learning failed to convince any of the power of the Veda and the potency of the Rishi's mission, let him attend to their conversations and see how his doubts vanish. This faith, this unshaking deep faith of the fair sex in the mission of the Rishi and the future of the Gurukula was best seen in those old-fashioned ladies of Rohtak who in a procession, singing sweet songs in praise of the Kula moved out from their camp, the most distant one, to the " Mandap." To some these ladies might appear as personifications of ignorance, their procession an old folly, a relic of the days bygone and of a civilization which has

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lost its potency. But not so to us. To us the ladies appeared to be the representatives of the best in the Hindu woman and their procession a message of the great future awaiting us and their sincere prayers an assurance for the ultimate success of the mission of the mightiest man of the 19th century.

As the procession entered the vast 'mandap,' the first days afternoon proceedings began. The morning programme had been opened by the recitation of Svasti Vachan followed by Havan, Havan or Deva Yajna forms an integral part of the Aryan ritual. The great Swami while forcibly preaching against the various superstitious rites of the Hindus has ordained his followers to perform Havan regularly and daily, for he considers it a scientific and elevating Yajna Right it is that this Yajna should be performed with due solemnity and a minute attention to all its details. Wrong are they who consider the details of no value! Science respects not those who neglect details. It demands its votaries to be true lovers of details. Painful it is for us to note that this great Yajna performed in connection with the greatest gathering of the Aryas of India on an occasion so solemn, struck us as something lacking in that elevation and attention to details which should invariably accompany it. By writing this we mean no effrontry to any individual or individuals. All that we sincerely desire is that this Yajna should be raised to its proper dignity lest it might sink to the position of an ordinary lifeless formal ceremony. Let us hope that others understand what we mean.

When the Havan was over, two great singers—Thakur Prain Singh and Bhagat Manguram of the Kanya Mahavidyalaya, Jullundhar-tried their art to prepare the audience for sending their thoughts to the footstool of the Most High. Swami Satyanandji whose speaking is singing and singing of the music divine, offered a fervent and feeling prayer on behalf of those present. In humility he bowed to the Lord and prayed for inspiration and lo! the inspiration came.

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Opeed his lips then the Swami and turned to the audience. "They that sing His praise, They that worship, worship but Him. They that aspire to and strive after glory, even add to his glory." So began the Swami his sermon.

"Yes the beauty of nature belongs to nature's god. Does not the human body change itself with the state of soul. How pleasant, how inspiring the looks of one who loves and how repelling those of one who is swayed by anger. Even as the beauty of human face is the creation of the human soul, so emanates the beauty of nature from nature's soul. Admire this beauty and you admire the Lord.

"As all praise is His, so all worship is His, worship what you would, it is all His. Worship, for even the worshipped reverentially bow to Him. None is His superior. None is His equal.

"The attempt to be great is also a tribute to His glory. None can become great unless he firmly relies on the support of Him who sustains the world. Repeat His name constantly, hold it fast to your heart, 'embrace it as it were with hoops of steel.'"

Thus speaking his heart the learned Swami suggested various steps of arriving at the final goal. He hit hard against the current Vedantic notions and against the unavoiding attempts of the Vaishnavas to better society "One preached abandonment of the worldly duties, the other deep attachment to the worldly pleasures. To Rishi Dayanand belonged the honour of placing, before his followers the golden mean. Work then, Arya Samajists, for your families, for your own wants, but practice Tapa at the same time. Have *Anurag* but not without *Vairag*. Thus by following in the footsteps of your great leader shall you safely arrive at your destination." The elevating sermon of the Sanyasin was followed by a soul-stirring sweet song calling us all to the service of the Lord. Not a little of the power of the song was due to the pure character and the deep devotion of the singer Bhagat. With these notes vibrating

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in our ears we took our first recess to come back again and see the procession of the Rohtak ladies referred to above.

No sooner had the ladies of Rohtak seated themselves in the part set apart for the members of their sex than appeared on the platform the Bhagat to once more invoke the blessings of Him, without whose blessings no work might be begun, 'He is the one Lord of the universe' so the Bhagat sang. His pupil Mahashaya Ramachand of Karachi followed him with a suitable song, himself being followed by the old enthusiastic Bhajnik Thakur Pravin Singh. In the meantime Brahmacharis after Brahmacharis entered the Mandap and took their proper seats. When all were seated and the audience was all attention in listening to the songs sung, of a sudden all the Brahmacharis stood up like one man to publicly greet their Guru. Quietly the tall stalwart leader of the Samaj took his seat on the dais. When the short—statured and lovely Thakur retired, Mahatmaji stood up and solemnly opened the first sitting of the Saraswati Sammelan. In opening it he referred to one of the objects of the Gurukula the revival of Sanskrit learning—and the necessity of holding that day's meeting. Deeply he regretted the inability of Pandit Ramavatar Panday of Patna College to preside over that day's deliberations and proposed that Pandit Govind Shastri Vyakarnacharya, Professor of Vedic Philosophy in the Gurukula University (Kangri), an equally able man and a Brahmacharin be requested to occupy the chair. When he had finished Brahmachari Buddha in his usual way with a few pregnant and pithy utterances proposed the learned Pandit to the chair. The proposal being duly seconded by Brahmachari Prananatha, the Pandit took his seat amidst cheers. Said he in opening the meeting "I feel not myself worthy of the office I am called upon to perform, but in obedience to the words of Mahatmaji I occupy the chair." When he resumed his chair Pandit Ramachand, late of the Gurukula, sang a Sanskrit song and Brahmachari Jeya Deva read his paper on "Eastern and Western ethics." The Brahmachari tried to treat his sub-

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ject in a popular way and to divest it, as far as consistent with clearness, of its technicalities. Those, able to judge, are of opinion that the Brahmachari was successful in his attempt. His propositions, however, were not approved unanimously, though the majority was satisfied with the clearness with which he stated the position of the various philosophical schools of Europe. He pointed out that all our ancient sages were agreed in considering the Veda as the true revelation and the final moral authority. Then followed an animated discussion in which Bramacharis Prananatha, Deva Datta, Budda Deva and Vidya Sagar, and Pandit Kanhaya Lal and Ramachand, Narsingh Deva and Aryamuni took part. Of the speakers undoubtedly Pandit Ramachand spoke most fearlesely and feelingly. The old venerable Aryamuni, rightly pointed out that in the East 'Dharma' was placed before 'Artha' whereas in the West the latter was given greater importance. When this heated discussion was in full swing the whole Mandap was disturbed. "Fire, Fire" cried some one. Out moved the audience to see what was wrong. But back they came when they saw that some bush beyond the Ganges was burning. As they came back, Mahatmaji rose to moralise upon the event. "This little disturbance, I assure you" said he "is a token that no disturbance of any kind shall overtake us throughout the Jalsa." Now advanced on the stage Brahmachari Jai Deva to defend himself against the friendly attacks that had been made upon him by his fellow students. When he had satisfied himself, the learned president in accents soft and sweet delivered his short address. The one note he struck was that of compromise and sympathy. His advice in regard to meeting and discussing as friends is worth laying to heart. The President being thanked the meeting dispersed.

Two hours hardly have the visitors to themselves, for at 7-30 p. m., again will hills in the distance return echo to musical notes. These two hours they turn to best account. Here a party of men of devotional temper retires to a lonely corner on the banks of the Nildhara to sing the praise of

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the Lord in unison with the notes of the flowing waters. There is another group looking at the western skies, admiring and adoring the setting sun. How pleasant the sky looks! How engaging are the heavenly hues! Yet all find not pleasure in that, for all are not of the same metal. Others more prosaic in their nature, more prone to look at things through the spectacles of others, run to bookstalls hunting after literature suitable to their tastes. Yet more there are who think reading to be too serious a task for them. Talking and disputing is more after their nature. Criticise they the one speaker, praise they the other; they find the notes of one singer full of perfect melody but lacking in harmony, the other appears to them possessed of sweet voice not perfected by the touch of art, yet another commands their full and unconditional admiration. These in their talk forget to attend to what others consider of greater moment. Those others run to the confectioner's Bazar to purchase sweets of varions kinds, preserves and pickles and *puris* and *pakauras* more to please their palates than to satisfy their stomach. Yet there is another group occupying a prominent place at the garden gate. They all are in a hurry to address themselves to some one sitting in the centre. Push your way through the group and you find a fairly thick man, with a round pleasant face, joyfully and gladly attending to the requirements of all. His yellow dupatta, folded in a peculiar way, his untiring zeal and his smiling lips unmistakably tell you that he is none other than the most light-hearted of the staff, Professor S. K. Pherwani, M.A. Now and then he looks behind and through a window to consult some one. Move on a little, just stand where you can have the best view of him who is issuing orders from behind, you will see a man thicker still, with a face more round, with moustaches that will befit any grand-looking warrior. His face betrays rather seriousness than lightheartedness. A pack of papers is kept on his left side and he is writing something in a notebook kept in front, now and then opening his box and counting his coins. It is Mehta Gian Chand the capable General Manager of

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the camp. To his efforts and that of his helpers Professors Shewa Ram and Govardhanji, Mahashaya Thakur Das of Quetta, Mahashaya Daulat Ram and his party and other volunteers was due the able management of the whole camp. Over twenty thousand men slept in thatched huts surrounded by jungle, all comfortably and 'fancy free like infancy' for they were sure that no danger could approach them as long as the volunteers were on their guard. What more? Their huts had no doors and all their precious things were lying as it were in safes strong enough to defy the dacoits of the worst kind. Sure, no safes were there. But there were no thieves even in the menial staff. This was the real revival, for a few days though it be, of the time whose praises have been sung by Magesthenes. Would to God this kingdom of Dharma be established on the globe for ever.

Long have we wandered about, following the fancies of various visitors. It is already time for the night-proceedings to begin. Men anxious not to miss any item of the programme are already in the Pandal. We too, now turn our steps towards it. It rather takes time to get at our proper seat. By requesting one and by the self offered courtsey of the other we make our way through the crowded passage. After all we are there. Now the musician awakens his lyre once more. Mangoram, Girdhari Lal and Amin Chand one by one by their art prepare the audience for the next lecture. Lala Devaraj whose name shall ever remain connected with the premier Indian institution for the uplift of women is introduced in few choice words by his dear Mahatmaji. The experienced Lala now tries to suggest the means of elevating our condition. "The remedy must vary with the gravity of the disease," so begins he, "we are fallen, we are degraded, our situation is very serious. Our efforts to alleviate should be as great. But before we prescribe the remedy let us diagnose the disease. The disease is a chronic one. It has long existed. It was there even so far back as the time of the Mahabharat. It continues down to the days of Alberuni; who

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has mentioned amongst its symptoms—(1) vanity of our learned, men their persistence in never acknowledging their faults ; (2) The degradation and ill-treatment of the women and thirdly and lastly the existence of child marriage. The symptoms mentioned by that impartial Mahomedan writer are in existence even now. His diagnosis holds at present. To cure this diresome disease should first of all education be spread. Let learning reach every nook and corner of the land. While educating men forget not to liberalise the minds of women. No nation ever became great except through the hearty co-operation of man and woman. Even the rough and sturdy Mahomadan had in the rear of his army the members of the fair sex, to bless those that fought for 'Din.'

"The spread of learning is welcome. But knowledge without practice, Jnan without Karma is of no avail. Reduce, then, to practice what you learn. Perform Tapa. Through Tapa was the Jupiter's devotee able to see his Lord; through Tapa was Epictetus of old able to control his subjects.

"Learn and practise, but be wisely humble. With humility worked Dayanand and Buddha, humility helped Mohamad to make some of his conquests."

This was the substance of the advice of the grey-haired worker in the cause of woman. Bhajnik Natha Singh, then, appealed to the 'Vedic Virs', to the youthful workers of the Arya samaj to come forward in the field. Pandit Munshi Ram Lasani Granthi, a young enthusiastic and fluent preacher of the Sabha proved to the satisfaction of all present that the founders of the Sikh Dharma were the followers of the Veda, that their rituals were all performed according to the Vedic rites and that they were proud of tracing their descent to the true believers in the Veda. With Mangoo Ram's songs ended the day's proceedings. With his meledious notes vibrating in our ears we retired.

A few short hours' sleep and the Gurukula clock strikes four. A bell is rung, the older students and teachers are up from their beds. Half an hour more and another

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peal of ringing bells, yet a half hour more and one more ringing. So on it continues for sometime and now the temporary town that slept silently under the 'subdued, soft moonlight,' is instinct with life. In all sorts of ways, to all directions the spectators go to wash and to bathe. Hurriedly they go through their ablutions and prayers to get to the Mandap in proper time. At six the audience begin to enter the Mandap and before seven it is full. Havan and prayers being over, the second sitting of the Saraswati Sammelan is opened by Snatak Harish Chandra of the *Satdharma Pracharak*. He reads the telegram received from Professor Benoykumar Sarkar stating his inability to preside over the meeting and proposes Srijut Satyacharan Shastri—the well known historical writer of Bengal—to the chair. In proposing he pays high tribute to the learning of the Shastri—praises his many philanthropic activities. The proposal being seconded by Brahmachari Balbhadra, the learned Shastri ascends the platform and formally opens the meeting. Professors Balkrishna M.A. reads his paper on "Constitution of State in Ancient India." He treated his subject under five several heads. First he proved that the ancient Aryans of India were familiar with all the modern theories on the origin of state. He quoted passages from the Mahabharat and Manu in support of his statements. He next proceeded to consider what kinds of states were known to the ancient Aryans. On the authority of the Aitreya Brahman he stated that the ancient Aryans were familiar with Swaraja (Limited monarchy), Vraj (Republic), Samraj (Empire) and He also referred to the classification of states as given in the Shukraniti. He next proceeded to establish that the republics, etc. of those old days were quite different from what are known as such in modern times. Now he proceeded to show that inspite of the knowledge of the different states, the one prevalent type of state in ancient India was hereditary monarchy. This is clearly proved by the genealogies of the Rajputs, by the lists of Kings given in the Vishnu Puran, by Valmikis describing the descent of Raghu and

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Janak, by Lakshman, Bharat and Manthara's statements to that effect in the Ramayan and by the law of succession as given in the Shukraniti and illustrated by the Mahabharata. The learned Professor then showed that the rigours of personal rule were softened down by making it patriarchal and imposing upon it various checks. He profusely quoted from the Shukraniti to show what the checks were and he acknowledged the effectiveness of the checks when he stated that owing to the influence of the Brahmans the rule of the Hindu Kings did not press upon the masses, when he referred to the days of Ashwapati and when he said that the Hindus had happy days in olden times. His next contention was that monarchical Govt. was a bad kind of rule fraught with mischief. This was perhaps the point on which the speaker spoke most vehemently. He said that as it was not possible for hereditary kings to have those qualities which should be found in a good king, every kind of mischief followed upon a hereditarily monarchical constitution. He proved this by referring to the anecdotes of Nal and Damayanti, of Yudhisthir and his dice, of Harishchandra and his charity, of aAcoka and his resigning the throne to the Bikshus and to the state of Mohamadan kings generally. He forcibly condemned the use of the epithet 'father' as applied to a king. He thought it reprehensible and slavish to call Aurengzeb and Mahamud by that epithet. This idea according to him was the cause of the degradation of the Hindu race. While treating of this his last proposition, he tried to explain that 'Loka Sabhas' mentioned in the Sutras were Municipal Councils rather than Parliaments or representative assemblies of the people. However he acknowledged that his explanation would not suit in the case of the Sabhas mentioned in the Ramayana. When he had read through his paper, it was thrown open to discussion.

Brahmachari Prannatha was the first to speak. "It is the state of the Society, which makes Government good or bad, let the constitution be what it may" said he. Jaideva showed the weakness a republic at the time of war.

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and Buddha stated how a democracy might be wrose in tyranny than monarchy. Both desired that the king be styled 'father' for it created a sympathetic spirit and better understanding. The new Snatak Chandramani very sensibly tried to prove that in ancient times bad kings were dethroned and deprived of their 'supposed rights.' Pandit Dinanathaji spoke of the impossibility of having an honest and beneficial republic free from its common blemishes, bribery etc. and Swami Sarvadanand pointed out that with the Gurukula system of education, the defects alleged to be inherent in monarchy would disappear. Brahmachari Brahmadatta warned us not to be swayed by partiality for the past in studying a historical question. Professor Indra rightly said that every nation got the Government for which it was fit at different stages of its civilization. He compiained that the learned Professor had confounded the issues in mixing up different periods of ancient history. Pandit Harishachandra was more for republic than for monarchy, but he believed the former not to be altogether free from faults. Professor Ramadevaji stated that the Lokasabhas of old were the counterpart of the modern parliaments. No doubt the words were different but the underlying principle of both appeared to be the same. He also said that the ideal state was that in which people were perfectly moral and added that the best was that of a king like Charles the Great, who ruled because, he stood above all others of his time. In conclusion he pointed out that the law of heredity was certainly in favour of hereditary kings. King craft was an art and usually the children of an artisan colud follow their father's profession very successfully. Now rose Professor Balkrishna to reply to those who had criticised him. He thundered against Professor Ramadeva's concluding words, understanding them as equivalent to the preaching of close castes of modern India. He forcibly asserted, then, that he believed in Democracy. It was difficult, nay impossible for one man to possess all those qualities which went to make an ideal king. Such was the opinion of John Stuart Mill and such was the view of Yudh-

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ishthira. Now it was the turn of the President to pass his remarks on the discussion held. He praised the ancient system and stated that the system of education then prevalent was such as to make the king understand the difficulties of all his subjects and then there was the check of public opinion to which the king constantly attended. He proved the strength of public opinion by referring to the opposition offered to Alexander by the Punjab people inspite of the treachery of their king and the election of Rampal to the throne of Bengal. Finally he spoke of the success of the ancient constitution by referring to the various colonies of the ancient Hindus outside India.

A vote of thanks being given to the President, the next item of the programme, Professor Maheshcharan Sinha's lecture began. The subject of the address was. "The necessity of being an Arya Samajist." In the preface of his lecture he conclusively proved by quoting figures and facts that the Aryan nation was in the very throng of Death. Its numbers were decreasing at a very great rate. The Christians and the Mohamadans were trying their best to get as many coverts from the Hindu fold as possible. He read out extracts from the reports of many missionary societies and awakened us to the seriousness of the situation. The learned Professor then showed that the Arya Samaj was the only society which could save the Hindu race. He powerfully appealed to our Hindu brothers to stretch their helping hand to the Arya Samaj so that the work of regenerating and rejuvinating the race might advance apace. In conclusion he referred to the work done at the Gurukula and spoke of the several researches lately made. He had brought with himself some of the inventions of the institution to show to the audience, but being unable to do that there he invited one and all to his museum to see and examine the instruments for themselves. As the learned Professor descended from the platform, the audience anxious to have fresh air began to move out of the Mandap. Thus ended the morning proceedings.

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During the short recess Professor Sinha had a busy time of it. His invitation was well responded to. Men upon men and women upon women began to visit the museum. Prof. Sinha was there now standing by the instruments he wanted to show to the spectators, now moving from one end of the museum to the other explaining to his guests the significance of the various collections adorning the cupboards. "Here" says he "is the glassware presented by the Paisa factory, there the Multan work, on the walls you find tables prepared by me, to show you the value of various manures. Waste not your manures. Burn not cowdung if you went to improve your agriculture." As the spectators are looking at those tables, the Professor who has to attend to several others hurries them on pointing to the insects caught and preserved by the Brahmacharis, the samples of fossilized wood and specimen's of fruits, leaves and grains brought down from hills, the gold-testing balance, his works on science, and the big electric machine lying in the corner. Before, however, a visitor leaves the museum, he turns to where is the toy tax collector of the Kula. One pice must be given to him; to see now he takes it and keeps it secure to hand it over in the evening to his master. Now the satisfied visitor leaves the museum and lingers about the Ashram, sometimes slyly looking at the Brahmacharis he knows, sometimes speaking to the friends who accompany him. So on lightly he spends his time, till he hears the clock strike one. It is time for going to the Mandap again, so there shall we take the indulgent reader.

For an hour the whole Mandap is full of vibrations either produced by the deftly moving fingers on the white and black alternating keys of the harmonium, by the beating of *Tabulas* or by the mysterious movement of the chords hidden in human throats. Now the singers yield their place to orators and Mahatmaji ascends the platform to propose Pandit Bishan Narain Dar to the presidentship of the Depressed Classes Conference. He speaks of the

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Pandit's services to the Arya Samaj at the time of the murder of the late Pandit Lekhram, his strong sympathies with Dayanand's Mission and his work for the uplift of the nation in connection with the Congress, which recently has given him the highest honour it can give. Professor Rama Deva, the Vice-Principal of the Academy seconds the proposal and Mr. Dar takes his seat amidst vociferious cheers. Of weak health as he is, the audience becomes unusually silent to catch the words of wisdom dropping from the lips of an old and tried leader of the Hindu nation. "I am an old sympathiser of the Samaj," so begins the president. "I consider Swami Dayanand as the true benefactor of the Hindu race and the 'Avatar' of the present age. I believe that the Hindu race can be saved only through the principles on which the Samaj is working. This Gurukula is the child of the Samaj. In my opinion it is a unique institution in India. Here are available the means of true education. I shall speak not in praise of them in your presence, but shall let your foes realize their importance and magnitude. Turn I now to the subject of our conference. It needs hardly be said that the question before us, is the question of life and death. Let us then discuss it well."

Swami Satyanandji moved the first resolution, condemning the treatment accorded to the depressed classes in the country. He clearly showed that such treatment as was given to these classes was against the injunctions of the Vedas and the Shastras. He was very strongly supported by Swamis Achutanandji, Vidyanandji, and Sarvadanandji and by Pandits Satwalekar, Poornanand and Brahmadatta. The resolution was passed with loud acclamations and very great enthusiasm prevailed when Lala Devaraj called upon the members of the fair sex to raise their hands as a token of approval of the resolution. The second resolution appreciating the work of the Megh Udhar Sabha of Sialkot of the Social Reform League of Bombay, Lala Lajpatrai and others striving to raise the status of the depressed classes and forcibly declaring that the on[

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real way of raising these classes was to throw open all schools to the children of these classes, even as the Gurukula was open to them, was moved by Pandit Harisha Chandra of the *Satdharma Pracharak* and seconded by Lala Devarajaji. Mr. Jagannatha Khanna and Mr. Vishnu Datta, Pleader, supported the resolution. The resolution being put to vote and duly passed, Prof. Balkrishna, M.A. of the Gurukula, while moving the last resolution made an enthusiastic speech pointing out the dangers to which people were not alive. He proved by facts and figures that the greatest number of converts to Christianity were from the Punjab, warned the Arya Samajists against the false notion that they had succeeded in checking the advancing wave of Christianity and appealed to the pensioners and the Brahmacharis and other youngmen to strive to check this wave. The resolution which was seconded by Babu Ratan Lal of Meerut and supported by Lala Wazirchand and Shivadatta Sharma ran as follows :—

"In the opinion of this conference, the organized societies of the Aryan nation should take into their own hands the work of raising the depressed classes and strive to better their religious, social and economic state by providing for them religious and industrial education."

When the resolution was passed, the president delivered his concluding address. "History" said he "shows that the Hindus of the old used to take into their fold members of other races and Hinduise them. Thus did they succeed in adding to the strength of their nation and spreading their civilization in distant lands. In raising the depressed classes we are not so much doing a philanthropic work as saving our own nation. Fail we to raise these classes, surely and certainly we shall be dragged down. Religious sanctions and times require the removing of the disabilities of these classes. Hindus are a lifeless mass, my hopes are centred in the Arya Samaj. I am sure that

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the society one of whose members is able to start an institution like the Gurukula can do any and everything" A vote of thanks to the chair brought the meeting to its close.

Before the night proceedings could be resumed, there was a little rain. But inspite of it the Pandal was full. But yet it was not possible to have two lectures as laid down in the programme and so Swami Achutananji alone could speak. His subject was "The Veda." Thus his lecture was a fitting introduction to the next day's engagements. when several papers written by erudite scholars, were to be read on the subject. He very forcibly called upon brother Arya Samajists to be true to the third principle of the Samaj and to study the Veda regularly and reverentially. He advised us all to perform Brahmayajna and Deva Yajna and sent us away from the Pandal with our faith in the Veda made stronger and purer.

The audience retired then on this second night of the Jalsa with the word Veda ringing in their ears and revolving in the mind. Next morn they rose and after wash ran to the Mandap to hear what the learned thought of the contents of the Vedas. After the pouring of usual oblations in the sacred fire to the accompaniment of the chant of the Vedic Mantras was the third and the last meeting of the Saraswati Sammelan held. Swami Achutanandji—an unqualified lover of the Veda—one who had only on the previous night spoken of the Veda with so much faith and reverence was called upon to discharge the responsible office of watching and controlling the meeting. The first to read his paper was the well-known Vedic Scholar from Maharashtra—Shri Pandit Shripad Damodar Satwalekar. His subject was " Medical Science in the Veda."

The learned essayist began by stating his belief that the main subject of the Veda was 'spirituality' and then other sciences—very many of them were treated as conducive to the attainment of it. He referred to his last year's paper on the 'Bacteriology in the Veda' and then stated

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that the Ayurveda (the ancient Aryan book on medicine now lost) was nothing but an exposition and amplification of the Mantras on the subject found in the four volumes of the Vedas. He described the qualities and qualifications of a physician as given in the Rigveda, enumerated the various classes of diseases mentioned in the Vedas, quoted Mantras on the curative power of the sun, pure air, pure water and lastly of various drugs, He also described in detail, properties of some of the drugs as given in the Veda. In the end he stated that he had studied 800 Mantras on the subject during one year, inspite of the little time that he could spare and wished that some abler men with a knowledge of medicine could take up the subject.

The second paper on "Evolution of Medical Science from the Veda" was written by Pandit Nivaranachandra Bhattacharya, the Ayurvedic physician at the Gurukula. The learned writer tried to show that the Veda was full of medical principles. He quoted Mantras on surgery, midwifery and stated that in some points Sushruta had deviated from the original Veda and hence gone wrong. Required to attend some patients, the Pandit was not able to go through the whole paper. Pandit Aryamuni, Professor, Vedic Philosophy, D. A. V. College then read his paper on "The Vedas—he basis of the Six Schools of Philosophy." He quoted the Darshanas to show that the writers themselves were of the same opinion with the Pandit and that the main belief of all the six Munis was the same. The other two papers were written by Snataka Vishwanatha and Snataka Brahmadatta. The former's subject was "Brahma Vidya in the Vedas." The paper showed marks of deep and patient study. The statements of the Evolutionists that the Upanishads were an improvement on the Vedas and that the latter did not inculcate the higher truths of spirituality were very ably combated. The passages regarding Para and Aparavidya, such as occurring in the preface of the Mundak Upanishad, were also explained to the satisfaction of all. The other paper on "History in the Vedas" was

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also very much appreciated by the audience. The next item of the programme was the Deva Vani Sammelan held under the presidency of Pandit Aryamuniji. Several Brahmacharis took part in the meeting and showed how much command they had over Sanskrit. With the close of this meeting, closed the morning proceedings

During recess this day, the Sanrakshakas were mostly to be found surrounding the Chief Superintendent's Office. There they were to see the examination notebooks of their children, to hear their results to bring to the notice of the Governor their grievances if any and to offer their suggestions on various subjects vitally touching the institution. The exchange of views between parents and teachers is acknowledged to be an important factor in education by almost all the modern writers on the subject. But perhaps nowhere in India except in the Gurukula is the principle reduced to practice. The Governor was represented by Professor Ramadeva. It was very interesting indeed to see him discharge this office of responsibility. In the room there were two tables covered with notebooks of various kinds, besides a third in front of our dear Professor. On this was lying a big pile of books to be rushed through and devoured in the short intervals that might occur between the going out of one and the coming in of another Sanrakshak. But so anxious are the Sanrakshaks that the Professor can hardly have one minute each time. This minute too he turns to good account, so fond is he of reading. A few sentences he reads through when he finds himself confronted with the arguments of the Sanrakshaka sitting opposite to him. With his clear, cutting logic he succeeds in showing to the Sanrakshaka the weakness of his position. But the guardian feels not satisfied. He thinks there is something wrong either with the way in which he proposed his difficulty or with the logic that is offered to him—so he questions again and now the Professor appeals to the Sanrakshaka's sympathy, and assures him of the purity of motives of the various workers in the Gurukula and sends him away satisfied to all intents and purposes.

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While the Sanrakshakas are busy with Professor Ramadevaji, other visitors go to the opposite extremity of the building to see the Pustakalaya. A big placard with the words 'Wanted Rs. 5,000' is to be seen at the entrance to the library. The charitably inclined, the lovers of books, the supporters of education and all those who understand the real significance of a college library put their hands in their pockets and drop a coin or two in the box kept for the purpose. But yet the sum collected is insignificant. Therefore, let the reader imagine himself standing before the library, put his hand in his pockets and send on to the Gurukula whatever he can spare to advance the cause of education. This is charity indeed—'Dan' of the highest kind.

The next item in the programme is the Aryabhasha Conference. Babu Shyamsunder Das, B.A. the well-known Hindi scholar adorns the presidential chair. In opening the conference he says :—

"Mahatma Munshi Rama and friends! I am deeply obliged to you for the honour you have done me. I have never seen such a large gathering for the cause of Hindi and so am extremely happy. Hindi is the eldest daughter of Sanskrit which we all honour and respect. Its script is the most scientific. It can be learnt in no time. Its literature is rich and varied. Tulsidas is in no way inferior to Milton or Shakespeare. It is a pity that the language as taught in the Government Schools is of an inferior type and such as would greatly discredit Hindi. To effectively spread the language we want the co-operation of our females. Let mothers teach Hindi to their children. It is a matter of pride that in the Gurukula all subjects except Western Philosophy are taught through the medium of Hindi. Western philosophy too should be taught through Hindi. Philosophy is our own subject and can very well be taught through Hindi. The Gurukula has no doubt placed an ideal before us and thus created a widespread desire in the country for imparting education through Hindi."

When the president had had his say Pandit Satwalekar laid before the meeting the first resolution, "In the opinion

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of this conference" so ran the resolution, "for the preservation and conservation of the Aryan religion and civilization it is necessary that the medium of instruction in primary schools should be Aryabhasha and efforts should be made to popularise it." In placing the resolution before the conference the learned Pandit showed how the time and energy of the students were wasted in learning three different languages and how that resulted in poverty of thought. Ths resolution was seconded and supported respectively by Pandit Vishnudatta, B.A. and Snatak Brahmadatta.

The second resolution urging the authorities of the Hindu University to adopt Hindi as medium of instruction was proposed by Professor Maheshacharan Sinha. He advised the Hindus to refuse donations to the Hindu University except on the promise that the medium of instruction in the University would be Hindi. He deeply regretted that not even one of the movers of the scheme had till then visited the Gurukula to see personally how higher education could be given through the mother-tongue and how healthy and useful literature in the language could be produced. In his speech he referred to a very touching incident of a little girl of Lorrainne who made the German Empress order that the medium of instruction in the province be French—her mother-tongue. He powerfully appealed to the fair sex to imitate the example of that girl and push forward the cause of the mother-tongue. The resolution was seconded by Babu Ratan Lal and supported by Snatak Bharadwaj. In the third resolution the Arya Samajists were requested to use Arya Bhasha in their correspondence and to impart instruction in their schools through that language. Professor Balkrishna, the proposer of the resolution deeply regretted the fact there were 202 Hindu families in the Punjab having English as their vernacular. The resolution was seconded by Swami Sarvadanandji. The fourth and the last resolution was proposed from the chair. The resolution said ;—

(*a*) "In the opinion of this conference, in the United Provinces and especially its eastern parts the

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medium of instruction in the primary schools should be Arya bhasha.

(*b*) This conference thinks that one year's addition to the course of Vernacular Final Examination was unnecessary and liable to hinder the progress of the country.

(*c*) This conference expresses its dissatisfaction with the state of the Hindi text-books and places its strong opinion before the Government that the easiness of a language does not depend upon words only, but varies with words, the way in which they are used, the idioms employed and the thoughts embodied.

(*d*) That this conference regrets that books like "Ramakahani" written in reprehensible language and otherwise worthless are sanctioned by the Text-Book Committee and the University and suggests that. Hindi scholars should be members of the University and the Hindi Text-Book Committee.

When this resolution was duly passed, Babu Shyam Sundar delivered his concluding address, in which he told the Brahmacharis that the future of Hindi in a great measure depended upon them. The conference took a very long time and was closed late in the evening with a bhajan from Thakur Pravin Singh.

The first speaker of the night was Shrijut Pandit Arya Muniji. His subject was "The Superiority of the Vodic Religion over other Faiths of India." The venerable Pandit showed how the Arya Samaj had placed the true interpretation of the Veda before the public, and how it had succeeded in destroying the superstitions of the other sects. But he thought that the Samaj had yet to work hard and advised the members to avoid mere imitation and follow their real ideal. When the learned Pandit had finished Swami Sarvadanandaji, every word of whose speech proceeds from the very heart of his hearts, began his dis-

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course with the Vedict text : " Sahanavavatuh, etc." " Man strives to secure happiness and to avoid pain " so said the Swami. " In order that he should succeed in this, it is essential that he should follow the injunctions of the Vedas. One I have just now placed before you ; say if you follow it. No you do not. That is the reason why your Samaj does not prosper. Friends, have you forgotten the words of Dayanand written in the 10th Chapter of the Satyartha Prakasha? How powerfully does the great Swami condemn Duryodhan's revengeful spirit, how deeply he regrets the fact that yet the people of India continue to walk in the path of that great destroyer of the Aryan race. You Arya Samajists do you realize the significance of this condemnation and this regret. If you do, why are there internal quarrels among you ? You progress not, move not forward, hence no new men join you. Your internal dissensions are like consumption surely though slowly destroying you, wake up to the danger and work in the cause of religion. Young men come forward and be Sanyasis. Remember that young! Sanyasis alone can succeed in effectively spreading the religion. Have you forgotten the history of Acoka's children. Imitate their noble example and follow in Dayanand's footsteps," When the Swami had finished his spirited and fearless lecture, the blind Basti Ram sang on his Ekatara the praise of the great ' Vir ' Shri Swami Dayanand. With his songs ended the third-day's proceedings.

The fourth day was undoubtedly the most important in the programme. On that day was to be held the second Convocation of the Gurukula Vishwavidyalaya. Early in the morning people began to pour into the Mandap and take their proper seats. In front of one side of the large dais were seated the Sanyasins and the Brahmacharis and on the other parents and guardians of the Brahmacharis, members of the Pratinidhi Sabha and other men of importance. In the centre was a raised platform on which in front were seated the Acharya on the right and the Chancellor o n

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left. Behind the Acharya were the Professors of the University in their uniform, while the members of the Controlling Body were behind the Chancellor. To further right were the most distinguished guests of the Gurukala—Pandit Bishen Narain Dar, Babu Shyam Sundar Das, B A., Kunwar Mahendra Pratap Singh, the Raja of Hatharas, Shrijut Ramanathan of Ceylon, Mr. Myron Phelps and Swamis Achutanandaji and Sarvadanandaji. At half-past seven a long procession with the band of the Aryas of Ambala playing before it arrived at the Pandal. The procession was led by the old Snatakas Pandits Harishachandra and Indrachandra in their University gowns followed by the new graduates and other Bramacharis of the Kula. At eight Bramachari Buddha blew his conch and the Registrar (Prastota) Profesor Sinha declared the Convocation open in obedience to the order of the Chancellor. The Acharya, the Prastota and the new graduates now took their seats a round the sacred fire and chanted Vedic Mantras praying to God and pouring oblations into the fire. When the Havan was over the Snatakas were given the University gowns and there was a flourish of trumpets. Now the Acharya asked for authority to confer degrees on the new graduates. The authority being granted by the Chancellor, the Acharya administered the under-mention three vows to the Snatakas and the Snatakas made three bows as a token of their willingness to keep the vows. The vows were :—

(1) Do you promise that you will strive to spread the knowledge that you have acquired, by your thoughts, words and deeds,

(2) Do you promise to refrain from doing a deed that might discredit this institution ?

(3) Do you promise to strive as far as possible to spread knowledge, to serve mankind and to protect all living beings ? Do you promise to remain true to this promise inspite of the temptations of the world ?

The Acharya continued : "In presence of the gentlemen and ladies assembled here to-day you take these vows

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and I trust you would keep them. In virtue of the powers that I have, I, with the consent of the president, grant you this degree and authorise you to add to your name the title of Vidyalankar, to wear the gown of the University and to exercise and enjoy such rights as the Pratinidhi Sabha has conferred or may confer hereafter upon the graduates of this University. These rights you shall enjoy as long as your character continues to be satisfactory and you keep the vows you have made. In case the Sabha thinks that you have broken any of the vows, you can be deprived of this diploma. May such time never come.!"

After this five medals were presented to Vishwanatha and one to Chandramani. Two medals were also awarded to Ramachandra who stood first at the Adhikari Pariksha. The Acharya then gave his last Updesha to the Snatakas. Towards the conclusion of the Upadesha he said: "My best advice which you should all bear in mind is that it is difficult in this world 'to give.' Many know to take, but few know 'to give.' You are in a position 'to give.' Give therefore of your strength, intellect, knowledge and wealth. Give through the force of public opinion and through the fear of the Lord and even for the sake of your name. Strive to add to the glory of this sacred institution. I trust that the Vedic Saraswati, who has nourished you so long shall ever be present to your mind. These words were uttered in this land thousands of years ago and these words I repeat to-day. I have personal connection with you. I shall not care to enquire what your thoughts on social and political subjects are; but I shall certainly care to see that you follow truth on whose support rests the whole world."

When the Acharya had done his part, the Chancellor Lala Ramakrishna, the very personification of modesty and quietness, in a deliberate and subdued tone addressed assembly. He expressed joy at this Convocation, satisfaction with the work that the first two graduates were doing

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for the public and his hope that the new graduates would also make themselves equally serviceable to man. When the last oblation was poured, all in the Pandal blessed the new graduates and Pandit Harishachandra welcomed them on behalf of the old graduates. The five graduates now bowed to those who were on the Vedi and the Prastota declared the Convocation at an end. The procession re-formed itself and the meeting dispersed.

In the afternoon of the day Lala Brajanatha of Meerut delivered his lecture, on " the Gurukula System of Education." His language was superb, his delivery most charming and his ideas well-knit together. He referred to the old days of our glory, reminded us of the deeds of Durga Das and Pratapa, of Pithora and Sanga. He stated that all the past glory was due to the love of Dharma. " Dharma," he said, " is dear to Bharat. The Veda is her life. To save Dharma, to preserve faith in the Veda help this institution. From this *institution alone shall come out such as shall take the Vedic torch from land to land.*" When he had done, almost all the singers tried to raise the spirit of the audience. Natha Singh was said to have carried the palm. Old Thakur, no doubt, did his best to gain the laurels. When music had melted the minds of men and women, Mahatmaji rose to address the audience. His speech was undoubtedly the best of all that were delivered. The success of his appeal was, in our opinion, due to the fulness of his heart. There was something lying deep, deep in his heart seeking to go out. It succeeded but partly, for neither the words, nor the gestures were able to convey to other hearts the full significance of what was there. True it is that our deeper nature, our dearer feelings can hardly be expressed, much less so in words. " Devis and jewells of the Aryan nation " said he, " for these four days the report of the Kula has been acted before you. Every one here has appealed to you for placing the Kula on a permanent basis. Every tongue here has been praising our work. With all these things, there is hardly need for me to speak. When you help us of your own accord, where is the need of my appealing to

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you? I stand here neither to appeal nor to deliver a formal lecture. I shall only say two things and resume my seat.

To-day at noon my conversation with a gentleman on the Gurukula, assured me that the voice that came out of my heart, 12 years back is being re-echoed, if not throughout the world, in the whole of India at least. Remember the days when the people dared not to speak of the Kula before the educated and think of to-day when the best educationists of Europe bestow unequalified praise on the Kula. Some think that the foreigners praise the work only in order to please us, but they are wrong. My belief is that their praise is sincere and hearty and I have strong reasons to hold this belief. You know of Sir James Meston's visits, you have read of his views. But let me tell you that after going from here Sir James Meston has sent me a letter. In this letter has been enclosed a note of Rs. 100 for the Gurukula Library. See how he expressed his sympathy with the institution. I shall read to you the passage referring to the anniversary." The passage was received amidst loud acclamations and listened to with rapt attention. The speaker next spoke of the conversion of Mr. Melborne who had been living at the Kula for sometime, the most touching incident of his donating to the Kula Rs. 100 out of his total savings of Rs. 130 and his promise to tell the English people to adopt the system of education prevalent here. At this stage of his speech, the speaker changed his voice to a higher pitch and a more solemn tone. " Not one, not two " said he, " but many of the foreigners send letters which show their deep regard for the Kula. Even the bitterest foes of the Samaj love the Gurukula. As the inner dissentions have slowly disappeared so the outer oppositions have vanished. But the peace is superficial only. It is a prelude to the coming storm. Such was the view expressed to me by a high Government officer. What will be this storm? It will be war between two types of civilization. Are you prepared for this storm?

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People at present cry for Swarajya, but of what use would Swarajya be to us if our civilization is destroyed.

Think not of me, think not of any other worker of the Gurukula, only think of the institntion. Know that if there is any institution that can save the Aryan civilization, it is this Kula. The question, then, before us is how to take care of this institution. Money you would give and therefore I appeal not to you for that. Money alone cannot save the Kula, for saving it is required sacrifice. We want men who would die for the institution. Yes we want men who would take a vow to serve this institntion, which is preparing to keep intact the Aryan civilization and religion. If through your indifference this institution fails, your wealth and pelf are of no good. I know there are men ready to serve the institution. Such men are being prepared here. Force them not to earn and bring you money. None begins to calculate when the house is on fire. Yes the world is on fire. We have to save souls. For that purpose check not those who are prepared to work, give them not the trouble of collecting funds. Ye workers be brave, trust in the Lord. Pray unto Him. Work on, though none may help you. Oh Lord let these be inspired. Let their hearts vibrate in sympathy with mine."

With these words the great orator resumed his seat. Money began to be collected and nearly Rs. 50,000 were announced as donations. Of those who helped us here, the name of Master Lachhman Das Ramnagri requires special mention. He said that he desired to collect Rs. 50,000 for the Kula during his life. At this stage occurred an incident which made all people say; "The Gurukula is Dharmapuri. Here rules Satyuga." Rs. 202 were lost by some gentleman on the previous day and he had instructed somebody while departing from the Kula, to send the half the amount to him if his purse were found, retaining the other half for the Kula. The purse was now brought to the platform and delivered to Mahatmaji. This shows that the inmates of the Kula and the thousands of the visitors that come are so

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pervaded with the spirit of Dharma that even the glittering gold fails to charm them. This spirit was also illustrated by several other examples. Jewels left by women at the *ghat* were safely returned to the Camp—Manager. Let those who want to push forward the cause of the modern money-civilization wait a little and reflect on this incident. Let them enquire from themselves if the new spirit would not kill out this old Aryan spirit.

On the night of the day Shri Swami Satyanandji delivered a lecture on the "Necessity of propagating Vedic Dharma for the safety of the Arya Samaj." His lecture as usual was sweet, flowing, eloquent and effective. His last words in which he advised the Samajists to work in Dayanand's spirit, in which he appealed to the young to become missionaries, went deep into the hearts of the hearers.

On the last day the batch of the new Brahmacharis was initiated. At the Vedarambha Sanskar the old Brahmacharis, the Sanyasis and the Pandits of the Samaj, the Acharya and the staff both of the college and school were present to add awe and solemnity to that Sanskar. Pandit Poornanandji officiated as the father of the Brahmacharis and delivered his advice to them in a very impressive tone. The Acharya at the end of the Sanskar delivered an oration to welcome the new initiates. He reminded the older Brahmacharis of the enthusiasm shown by them at the last Janmotsava and of the vow they took then. He told them that their responsibility had increased with the admission of the new Brahmacharis. The fate of these 30 innocent souls was in their hands. They could make them or mar them. To look after these souls tenderly they were advised to make their own conduct exemplary. After this the now initiates went about to take their Bhiksha.

In the afternoon and at night Pt. Vishnu Digambar of the Gandharva Maha Vidyalaya delighted the audience with his scientific music and melodious notes. The students of his college also look part in entertaining the audience. In introducing the Pandit, Mahatmaji rightly remarked

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that in the days of yore, singing was common in higher circles and was looked upon with great respect. Music had not then yet been prostituted, it was then indeed the voice of the soul. He deeply regretted that it had fallen so low at and wished it were rescued and raised again to its original position.

Thus ended the Utsova. Thus were the five days spent amidst ail joy and happiness.

Thus ended the Utsava. Thus were spent five days of useful pleasure and noble work. Some that came went back determined to work incessantly for the cause of the national tongue, some to raise the depressed classes, to extend their arms to embrace as brothers all who have been unjustly trodden down. Many took vows in the heart of their hearts to convery the word of the Rishi to ignorant masses and indifferent classes. More yet had their faith in Brahmacharya confirmed and their love for the Kulu doubled. Be their different vows what they may, there is no doubt that they returned home with nobler aspirations, And you dear reader ! that had no opportunity tosee the Utsava, now decide to take your vow too, to make this ideal better. May the Lord help you in that!

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THE Vedic Magazine

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते। (मनु)

"Of all gifts that of Divine knowledge is the highest and the noblest."—*Manu.*

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Maharana Kumbha.

I

(BY MR. HARBILAS SARDA, B.A., F.R.S.L., M.R.A.S.)

MAHARANA Kumbhakaran or Kumbha, as he is popularly called, was one of the most famous of that renowned line of kings, who have since the dawn of history been one of the ruling families of India, and who, first as Rawals and then as Maharanas, have been ruling Mewar without a break for nearly fourteen centuries.

Maharana Kumbha ascended the throne of Mewar in Chitor in A.D. 1433 and ruled till 1468—a period of nearly 35 years, which is one of the most prosperous and important in the history of Mewar. His character and achievements are thus summed up in a sentence by the historian of Rajputana, the illustrious Colonel J. Tod. He says : "All that was wanting to augment her (Mewar's) resources against the storms which were collecting on the brows of Caucasus and the shores of Oxus and were destined to burst on the head of his grandson, Sanga, was effected by Kumbha : who with

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Hamir's energy, Lakha's taste for arts and a genius comprehensive as either and more fortunate, succeeded in all his undertakings and once more raised the Crimson banner of Mewar upon the banks of the Caggar, the scene of Samarsi's defeat." *

Kumbha was the eldest son of Rana Mokal by his Parmar Queen, Sobhagya Devi, † daughter of Raja Jaitmal Sánkla, and thus united in himself the fine qualities of these two of the royal races of India, the culture of the one, and the chivalry of the other.

Kumbha's father, Mokal, had been assassinated by his two uncles Chacha and Maira, the natural sons of Rana Khaitsi by a handsome girl of the carpenter class—a class still well-known for the physical beauty of their women. Chacha and Maira had risen to be captains in the army of the Mokal and thus excited the jealousy of some of the Chiefs of Mewar, who wishing to humiliate them had recourse to a trick which cost the Rana his life.

In A. D. 1432, Ahmad Shah, the King of Gujrat started on an expedition of conquest, and after exacting a nazrana from Dungerpur and plundering Delwara and Kelwara, entered the Rana's territory. Mokal, with his army, left Chitor to drive this foe out of Mewar. One day in A.D. 1433, while he was encamped at Madaria and was seated in a grove with his chiefs around him, he enquired the name of a particular tree. Hárá Maldeva, feigning ignorance, whispered to him to ask either of the brothers. Not perceiving the insinuation involved in the question, Mokal artlessly asked. "Kakaji (uncle) what tree is this?" The question reminded them" of their mother's origin and was taken to be an insult. They vowed vengeance. One evening when the Maharana was encamped at Bagor the two brothers winning over Mahpa Panwar and some other minor chiefs and collecting a small force, made a surprise

* Tod's Annals and Antiquities of Rajasthan, Vol. I, p. 287.

† As a girl she was called Maya Kanwar.

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attack on the Rana's tent at night. The Maharana, Rani Hadiji and the gate-keeper Malesi, brother of Shalji, nobly defended themselves but were killed, not, however, till they had slain 19 of the conspirators, and wounded Chacha and Mahpa. The traitors went to Chitor, openly carried away their families and took up their residence in the hills of Pai Kotri, throwing themselves in the stronghold of Ratakote which they fortified.

When the news of this tragedy reached Rao Ran Mal of Mandor, the brother of Mokal's mother, Hans Bai, this valiant Rathor king, remembering the debt of gratitude he owed to Mokal with whose help he had recovered the throne of Marwar—his rightful inheritance usurped by his younger brother Satta in 1409 A. D. on the death of his father Chonda,—threw off the turban he was wearing, tied a *phenta* (a piece of cloth generally worn when in mourning) and swore that he would put the turban on his head only when he had revenged Mokal by slaying his murderers. Leaving Mandor he came to Chitor and as the Rana was young, he placed in proper order the administration of the State thus violently disturbed. He then started with 500 horsemen towards the Pai hills to punish the traitors. He made several attempts to reach the fortress, but so steep was the hill and rugged the path that led up to the fort that Ran Mal failed to achieve his object.

During the reign of Mokal, when Ran Mal lived at Chitor he had killed a Bhil Zamindar of a village situated at the foot of the Pai hill and his sons with other Bhils were now actively assisting Chacha and Maira against Ran Mal. Finding that without the assistance of the Bhils he could not reach the fort, Ran Mal went unattended to the house of the Bhil he had murdered. His widow was in the house and the sons had gone out. Seeing Ran Mal, the Bhil woman said : " Brave man, you did us great wrong, but you have come to our house, we cannot do anything to you now." Hearing the approach of her sons, the Bhil lady asked Ran Mal to go inside the house and had his horse tied

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at the back of it. Her five sons now arrived at the door. She asked them what they would do to Ran Mal if he should come to their house. The young men said, "Mother if he comes to our house, we will say nothing to him." The lady praised her sons' noble sentiments and called Ran Mal to come out. Ran Mal made the Bhil lady his adoptive sister and addressed the youngmen as brothers. The lady said their services were now at his disposal. Ran Mal told them that he had gone there to ask for their help in killing Chacha and Maira. The Bhils promised to abstain from rendering any assistance to Chacha and Maira, and to assist Ran Mal in achieving his object. Ran Mal returned to his camp and started next day with 500 Ghelots and Rahtors to take the fort. On arriving at the foot of the hill, the Bhils advised Ran Mal to wait a few days as the bypath leading to the fort had been blocked by a lioness who had lately given birth to a cub. Ran Mal said he did not mind that and went on. They commenced the ascent of the hill where the parapet was yet low : the path was steep and rugged and in the darkness of the night each grasped his neighbour's skirt for security. On reaching the ledge of the rock, the glowing eyeballs of the lioness flashed upon them as she came roaring towards the party. Ran Mal ordered his son Admal to dispose of the beast. He advanced and buried his poniard in her breast. This omen was superb. They soon reached the summit. Some had ascended the parapet, others were scrambling over when the minstrel, slipping fell and his drum which was to have accompanied his voice in celebrating the conquest, awoke by its crash the daughter of Chacha. Her father quieted her fears by saying it was the thunder and rain of *bhadon* : to fear God only and go to sleep, for their enemies were safe at Kelwa, At this moment the avengers of Mokal rushed in. Chacha and Maira had no time to avoid their fate. Chacha was cleft in two by Chauhan Suja, while the Rahtor prince laid Maira at his feet. Ran Mal went to the quarters occupied by Mahpa Panwar and called him to come out and meet his fate. At the very first call, Mahpa, unable to face his foe, put on female gar-

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ments and thus disguised, left the house unmolested. In answer to a second call, a Dom woman shouted from inside that the Thakur had put on her clothes and left and that she was sitting naked inside. On this, Ran Mal returned and joined his companions. Though Chacha and Maira met the fate they richly deserved, Chacha's son Ekka escaped and he and Mahpa made straight for the Court of Mandu where they found shelter.

The assassins had captured a number of young girls of Mewar and kept them in the fort. Ran Mal brought them now to Delwarra and expressed a wish to give them away to his Rahtor followers. The Maharana's uncle, Raghavadeva the brother of Chonda, did not like this proposal and removed the maids to his own camp. This added fire to the fuel of enmity already existing between Raghavadeva and Ran Mal. Ran Mal preferring the fertile plateau of Mewar to the arid deserts of Marwar took up his residence at Chitor, surrounded himself and the Maharana with Rahtors and took up the administration in his own hands. Raghavadeva, who had been left by his elder brother Chonda on his departure from Chitor during the reign of the late Maharana Mokal to watch over the safety of the Maharana who was a minor, had the same duty to perform now that Rana Kumbha, Mokal's son, was a minor. Raghavadeva did not approve of the proceedings at the Court, which was now dominated by Rahtors and not willing to do anything which might be unpalatable to the Dowager Maharani, he silently watched the progress of events. But his existence was a menace to the power of Ran Mal and an obstacle to the success of his contemplated designs. Ran Mal, therefore, resolved to remove him. He sent him a dress of honour which included an *angrakha* the sleeves of which were sewn at the ends. As he was putting it on, his arms became entangled in the sleeves and he was assassinated by two of Ran Mal's men who stabbed him with their daggers. Raghavadeva had been beloved throughout Mewar for his high character, courage, manly beauty and patriotism, and this murder roused great indignation against the Rahtors

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and obtained for the victim, divine honours and a place amongst the *Pitridevas* of Mewar.

As one of the assassins of Mokal, Mahpa Panwar, was sheltered by the Sultan of Mandu a demand for his person was made by the Maharana, but Mahmud, the Sultan of Mandu, refused to surrender the refugee. The Maharana prepared for hostilities and advanced to attack Mandu. Sultan Mahmud Khilji who after assasssinating the grandson of Dilawar Khan Ghori, the first independent Sultan of Mandu, had ascended the throne of Mandu in 1435 and had raised the kingdom of Malwa to the greatest strength it ever reached, advanced with a powerful army to meet Kumbha.

Chonda, the elder brother of Rana Mokal who had resigned the throne of Mewar in favour of Mokal in circumstances which have made his name illustrious in the history of India had taken up his residence in the Court of Mandu where the Sultan, Dilawar Khan Ghori had given him a suitable Jagir for his maintenance. The Sultan now asked Chonda to lead the Mandu army against Ran Mal and take revenge for the murder of Raghavadeva. The patriotic Chonda replied that he would gladly have led the army against Ran Mal's Rahtors but that it was against his *dharma* to take up arms against the army of the Maharana. Saying this, he retired to his Jagir.

The Maharana's army is said to have consisted of a hundred thousand horsemen and 1400 elephants. The two armies met in A. D. 1440 between Chitor and Mandsaur and after a severe engagement, the Sultan's army was utterly routed. The Sultan fled and shut himself up in his fort of Mandu. The Rana's army followed up the victory and laid siege to Mandu. Mahpa, fearing that the fort would fall, fled in disguise. The Sultan, however, came out of the fort and attacked the Mewar army, but was captured by Ran Mal, his army fleeing in all directions. The Maharana returned to Chitor bringing the Sultan captive with him.

To commemorate this great victory, the Maharana built the great *Jaya Stambha*—the Tower of Victory—in the fort-

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ress of Chitor, which still adorns that far famed fortress—"this ringlet on the brow of Chitor which makes her look down upon Meru with derision." But before this Tower of Victory was completed the Rana had to face and vanquish a combination of the two most powerful kingdoms in India at the time, those of Gujrat and Malwa, which glorious event is inscribed on the celebrated Tower.

Mahmud Khilji remained a prisoner in Chitor for a period of 6 months, after which he was liberated without ransom, by the magnanimity of the Maharana.* He was however deprived of his royal crown and the jewels on his person, as a mark of his subjugation. These trophies of conquest were many years later presented to King Baber by the Queen of Sanga, after Sanga's death. "So far from showing any generosity thus shown him" says the most recent historian of Mewar, "he (the Sultan) spent the rest of his life in vain attempts at revenging himself on his conqueror, for which purpose he entered into an offensive alliance with his former foe, the Sultan of Gujrat."

This signal defeat of the King of Malwa left for the next ten years Kumbha's supremacy unchallenged on this side of his dominions. This time was very usefully employed by the Maharana in erecting several forts and generally strengthening the defences of his country. Before, however, we proceed to describe them, we must follow the development of the political situation in Mewar itself.

Soon after the crushing defeat and confinement of the King of Malwa in Chitor, Mahpa Panwar and Ekka, the son of Chacha, threw themselves at the feet of the Maharana and sued for mercy. The Maharana, with his usual magnanimity pardoned them and took them in his service. Kumbha was still young and the success which Rao Ran Mal as guardian of the Maharana had achieved in killing the assassins of Mokal, and in crushing the power and capturing the person of the King of Malwa had raised the influence and

* Tod's Annals and Antiquities of Rajasthan, Vol. I, p. 287. Also the Gazetteer of Udaipur, 1908, p. 17.

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power of the Rao to a pinnacle whence he exercised undisputed sway in Mewar. Rahtors were to be seen everywhere in the kingdom and all positions of confidence and trust as well as of political and military importance were bestowed on them. This began to excite the apprehensions of the nobles and Sardars of Mewar. One day Mahpa plainly told the Maharana that the Rahtors were aiming at the throne of Mewar ; but the Maharana, aware of his enmity with Rao Ran Mal, gave no heed to this warning. Ekka, Chacha's son, a few days later, while shampooing the Maharana who was asleep, began to weep. His tears falling hot on the feet of the Maharana woke him, and on his enquiring of the cause of his distress, he repeated the tale Mahpa had told.

The Maharana now began to be a little suspicious of Ran Mal. The young Maharana's *dhaya* (nurse) became fearful of the future, and bursting with indignation at the conduct of the Rahtors, demanded of the Rana's grandmother, " if her kin was to defraud her own grand child of his inheritance."

(To be Continued).

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Festivals in Ancient India.

II.

(By Professor Benoy Kumar Sarkar, M.A.)

His Second Festival.

The festival at Prayaga described.

He witnessed a grand festival at Prayaga (Allahabad)* It was a festival of charity, started by Emperor Sri Harsa Deva. Hence it is a very ancient one. Upon the celebration of the Kanya Kurja festival, the Emperor went to Prayaga and performed this quinquennial one. Every year of its celebration, it was preceded by the calling of a huge assembly like that of Kanouj. The Chinese pilgrim Hiu-en-Tsang was present at the sixth celebration of this festival which took place in 644 A. D.

This great festival was held upon the vast field lying in the centre of the ground near the confluence of the Ganges and the Jumna at Allahabad. "This wide field of festivities was, as it were, a field of delight, it was enclosed on all sides by a beautiful fence of rose trees always sparkling with lovely blossoms and flowers in abundance. Inside this enclosure were beautifully furnished houses filled with gold and silver, silk clothes and other precious articles of gift. There were erected in front of these store-houses and in rows one hundred houses each commodious enough

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* "Buddhist kings practised the virtue of charity without a grudge. . . . . Every Viksu or Buddhist ascetic had twice to confess his own sins in the month—on the full-moon and on the new-moon day. Gradually this practice was introduced among the house-holders also, but it was not always convenient to observe. Accordingly King Ashoka started a great festival for the atonement of sins. At first it was ordainad both to confess one's own sins and to practise the virtue of charity on this occasion. Subsequently, however, the first clause was omitted in the case of house-holders. This festival of charity was a quinquennial one. It was once observed in Prayaga in the 7th century A. D. when Hiu-en-Tsang the Chinese pilgrim witnessed it."

The Religious Sects of India, Intro pp. 283, 84.

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for the sitting down to dinner of one hundred persons at the same time. In compliance with the requisition of Sitaditya,* "all the tributary princes assembed at this congregation, and innumerable were the orphans and the diseased, the poor and the needy that also gathered together here. Besides innumerable Brahmanas of Northern India and a very large number of ascetics and hermits were also very respectfully invited. From the religious ceremonies that were observed on this occasion, it is reasonably inferred that the organizers were at great pains to bring about an unprecedented religious unification. The festivities, the gifts and the worships extended over 75 days. On the first day a cottage made of leaves was erected on the bank of the river and inside it was installed an image of Buddha. As soon as this was done, untold rich clothes and valuable ornaments were distributed. On the second day an image of the Sun and on the third an image of Siva were also installed; but the quantity of gifts came down to one half. On the fourth day, to the great delight of ten-thousand Buddhist Cramanas, vast riches were distributed to them. Each of them was the recipient of precious food, drink, flowers and perfumes in plenty, and over and above these, one hundred gold coins, one pearl and one rich wrapper for the body The next twenty days were devoted to the reception of Brahmanas. The next ten days were distributed riches and other things to the Jainas and the people of other creeds. Then after the Viksus coming from far-off places were gratified with gifts for the same period, the orphan and the helpless, the diseased and the poor received various helps for full one month." †

Homage to the tutelary deities of the ten quarters of the globe.

In the course of this festival Sri Harsa Deva offered worship to Siva, the Sun, the Buddhas and the tutelary deities of the ten directions. It does not seem unreasonable to suppose that the tributary princes of the

* The Religious Sects of India, p. 284.

† The Caste History of Benga l, Vaishya Kanda, part 1, page 173. Another name of this festival is "Mahamoksha parishad."

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whole empire also celebrated similar Buddhist festivities in their own territories and there they played the part of the giver (*i. e.* gave away money, clothes, &c.,) like Sri Harsa-Deva. This is as much as to-say that in this age of religious unification, in every tributary territory also homage was rendered alike to the Sun, Siva and the Buddhas. Now also, as in the time of Fa Hieu, provision was made, in connection with Buddhist festivfties, for entertaining the people with dance and music.

Development of the Gambhira.

The provisions that are met with in the present day Gambhira for confessing one's own sin before Mahadeva and for worshipping Siva and the other gods with the tutelary deities of the ten quarters of the globe, seem to be but relics of this Buddhist festival. In Buddhist festivities of this nature, in the time of Ramai Pandit, four Pandits with their respective 'gates' (devotees) of a fixd number (Ramai had 16) had to attend them ; and the hero or the principal organizer of the Dharmapuja was made to play the role of Danapati (master of charities) like Sri Harsa Deva and provision was made for distributing in gifts a large amount of money. The ceremony of "muktamangula" (the auspicious pearl) that was observed in this connection in the time of Ramai Pandit is a clear proof that at this time also pearl was given away just as Sri Harsa Deva gave away gold and pearl to Buddhist mendicants. Like Sri Harsa's installation and worship of the images of three gods on three successive days, the Gajana festivities also extend over three days, and the feeding ceremony of the latter performed on the last day under the name of 'Sivajajna' is also a poor representation of the sumptuous feast that he provided on the occasion of his festival.

From the above accounts of the two Chinese pilgrims it is clear that the present Gambhira has for its materials, largely drawn upon the great festivals held by Sri Harsa and the other Buddhist Kings.

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Hiu-en-Tsang's travel in and account of Pundra-Vardhana.

In the course of his travels in the eastern part of the country, Hiu-en-Tsang visited Pundra Vardhana, the capital of the Pundra territory. He says, in his time the beauty of this city was matchless. Twenty Buddhist Sangharamas and three hundred Buddhist preachers lived here. In the Southern part of Ganda Mandala (circle), adjacent to this territory, King Casanka was at this time celebrating festivals both of the Saiva and the Saura creed.

The movement of religious unification was at work also in Pundra-Ganda. Since, although Casanka was a Saiva, there was in his kingdom (Buddhist) Sangharama, named 'Raktavitti.' This fact, again, inclines us to hold that this King paid his homage to Emperor Sri Harsa.

SECTION 3.

Tantrikism as the common foster-parent of Neo-Buddhism and Neo-Hinduism.

The Mahayana creed is itself based on Tantrikism.

It is the Buddhists of the Mahayana branch that may be said to be Tantrika Buddhists. In course of time a branch shot out from this sect under the name of 'Guhya Dharma' (occult religion) and later on another branch under the name of 'Muntrayana.' From this last also in course of time there sprang again first the divisions of Kalachakra, and then that of Vajrayana.

In the course of his visit to this country,* Hiu-en-Tsang found the predominance of Tantrikism in Buddhism. For a long while before this the Hirayana and the Mahayana sects had been quarreling with each other. The Cravanas of the first party inveighed against the second and denounced it clearly as having brought about the ruin of pure and real Buddhism. Be it said here to the credit of the Madhy-

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* Hiu-en-Tsang visited this country during the reign of Shri Harsa Deva. The latter held in esteem and reverence the Buddhist preceptor Maitrayaya Divakara mitra.

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anika sect that it was its efforts that first produced the beautiful result of religious unification in the country. It must again be said in fairness that it was also this sect that indirectly helped in the downfall of Buddhism. For the Kalachakra and the Vajrayana sect that sprang from it, brought down between them, the Buddhism of Buddha to such an extent that it ultimately lost itself in a Tantrikism abounding in barbarous forms and observances. The compiler of Sarva Darccana (all philosophical system) has assigned Cunyavada (the theory of the void) as the kernel of the Madhyanika religion. The Mahayanists, however, have drawn a grand and complex picture of the creation of the Universe by fancying a MahauCunya (great void) beyond and above the Cunya, and again many other things beyond it.'

The theory of the void and creation according to the Mahayanas.

The Cravaanas of the Mahayana sect have discussed the theory of creation after the manner of the Hindu Pauranikas. They have replaced the formless Maheswara—of the form of the void—by Adi Buddha and with his help have thrown open the door to the realm of creation. That is, they have traced this visible universe from this Adi Buddha, 'the absolute void.'

Even though Buddhism was founded by the Sakya Sinha Budha of historic times, yet Buddhist preceptors have taken pains to establish the antiquity of their religious view by tracing it through many Buddhas like Brahma, Visnu, Maheswara and the other Hindu Pauranika gods, to the 'all void' the state that existed before the universe sprung into being. Nay, not content with this, they have even fancied Saktis (personified energies and wives) to these Buddhas and have thus made their religious system a complex one. And to make it more complex, they have ascribed the name of Bodhi Sattva* to

The Adi Buddhas, the Sakti of Buddha and the Bodhi satvas.

* The being that acquires Bodhi (*i.e.*, the knowledge that confers the state of Buddha) is so called.

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those ascetics who have, by virtue of their meditation and devotion, become entitled to the attainment of the real state of Buddha. Thus we have got three guides there—the Buddhas, the Buddha Saktis and the Bodhisattvas—which have given diversity to the Buddhist Tantrikism.

We give below a list of the several (5) Buddhas, Buddha Saktis and the Bodhisattvas ;

	Buddha.	Buddha Sakti.	Bodhisattva.
(1)	Vairochana	... Vajravateswari	... Samantrabhada.
(2)	Aksobhya	... Lochani	... Vajrapani.
(3)	Ratna Sambhava	... Manusa	... Ratnapani.
(4)	Amilabha	... Pandara	... Padmapani.
(5)	Amogha Siddha	... Tara	... Viswapani.

Human Buddhas.

According to Buddhism men can gradually rise, by virtue of their spiritual culture and efforts, to the attainment of the state of gods. Men who have thus attained the state of Buddha are said to be " Human Buddhas," and the names of seven such Buddhas are found on record. These are—Vipacya, Sikhi, Viswabha, Kukuchhanda, Kanakamuni, Kasyapa and Sakyamuni.*

Thus the Buddhist pantheon was growing in extent with the addition of Budha, Buddhasaktis and Bodhisattvas. After the manner of the Pauranika Hindus who had managed to raise the number of the Vedic gods from thirty-three to as many crores, the Buddhist gods also were multiplied, considerably. The imitation did not stop there. Like Hindu gods the Buddhist ones also had their images made and installed.

Avalokiteswara.

A Buddhist god, named Avalokiteswara, was held in special esteem among the Buddhists of the Mahayana sect. It is questionable if Buddha himself ever received the same amount of homage at their hands. Fa Hien as well as Hiu-en-Tsang saw many an image of this Avalokiteswara. This god with two

* According to the Hinayanists Sakyamuni is an ordinary being—he is a' Human Buddha.'

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others named Prajna-paramita and Manjusri, exercised undisputed sway from Muttra and central India to Pundra-Vardhana.* Even Emperor Sri Harsa Deva himself is known to have offered prayers to Bodhisattva Avalokiteswara. From the account of Hiu-en-Tsang we learn that a large number of the images of this god were standing about the celebrated Bodhi tree of Gaya † The Budhists of Pundra Vardhana remembered this god and offered prayers to him and begged his grace while taking their seats, sitting down to dinner or going to bed. ‡ Nalanda also abounded with images of this god. Inside the Vihara here, exactly in the centre, was an image of his, of short stature,‡ holding a lotus flower in full bloom in his hand and aloft on his head, and enshrouded by his hair, the figure of Amilabha Buddha. People in general held this idol in great esteem and reverence.

The location of Amilabha Buddha on the head of the image of Avalokiteswara reminds the Hindus of and makes them hold it to be the figure of Cankara (Siva) holding on his head the goddese Ganga.

Khasarpana Avalokitecwara.

In Sadhana-Wala-Tantra Khasarpara-Lokeswara has been described as

" Having an effulgant body like crores of moons, with long matted hair on his head, on which like the crown, is created Amilabha. § He is decorated with all sorts of ornaments and is lying down on a sofa placed above the moon which is in its turn placed on a lotus representing the uni-

* Beal's Si-yu-ki, Vol. II, p. 113.

† Beal's Si-y-ki, Volu. II, p. 119.

‡ " At Paundra-Vardhana, nothing is hid from its divine desirement ; its spiritual perception is most accurate ; men far and near consult (this being) with fasting and prayers"—Beal's Si-yu-ki, Vol. II, p. 195 and p. 224.

§ " In the exact middle of the Vihara is a figure of Karatyutsai Budhisattva. Although it is of small size, yet its spiritual appearance is of an affecting character. In its hand, it holds a lotus flowers ; on its head is a figure of Buddh.

Beal's Si-yu-ki, Vol. II, p. 138.

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verse. He has a smiling face and is twice eight years old. His right hand is in the posture of pronouncing benediction and in the left he is holding a lotus with the stalk. He is jovial with the use of nectar streaming down from his palms. Below him is the glorious Potalaka, who dwells in the Achalodara, whose face is turned upwards, who has a large belly and is very lean, whose complexion is very white, who has an elongated face, whose eyes are genial with kindness, who is intoxicated with the passion of love but is very calm and who is decorated with various ornaments. Behind him is Jara and on his right hand side is Sudhana Kumara. Here Jara is Syama (of dark complexion), holding a lotus with the stalk in her left hand and displaying the palm of her right adorned with various ornaments and bending down, as it were, under the weight of a pair of breasts revealing her blooming youth. Sudhana Kumara, again, is standing with folded hands. His complexion is like that of gold. He is of the form of Kumara (Kartikeya, the god of war) and adorned with all sorts of ornaments and holding a book under his left arm-pit. On the west is Bhukuti and on the north Hayagriva. Here Bhukuti is represented as having four hands and three eyes, of golden complexion and with matted hair on her head. She is holding a tridandi (it should properly be tridanda, three staves, representing the control of thought, speech and action, the person who carries these staves being called tridandi) and a Kamandalu (water-pot, such as the Sanayasis carry) in her left hand and in her right is carrying a rosary of beads showing the attitude of prayer. Hayagriva is crimson-coloured and of short stature. He has a long belly, the bright up turned hair of his head is reddish brown, and a snake is representing his sacred thread. The complexion of his beard is more reddish brown. . . . . He has a familiar (?) face. He has three eyes and all of them are red and circular and his eye-brows are contracted as if in a frown. He is clothed in a tiger's skin and holds a club as weapon (in his left hand), the right hand being set in the attitude of prayer. All these are standing ready and prompt to

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follow up the slightest hints through the eyes of their master.

Sudhana Kumara, Tara, Bhakuti and Hayagriva.

From the above we learn Lokeswara is as effulgent as a crore of moons; and amidst the locks of matted hair on his head is seated the image of Amilabha. (Avalokiteswara) he is seated in the particular posture known as Padmasana (in which the statues of Buddha are invariably represented) and is about sixteen years old. Close by him Sudhana Kumara is standing with folded hands. He has a golden complexion and a large belly. On the right-hand side is the goddess Tara in the full bloom of youth. She is crimson coloured and is holding a blue lotus in her left hand. On the west in the standing posture is Bhakuti of three eyes and four hands and with a profusion of matted hair on his head. He is holding a tridanda and a kamandalu in his hands. And crimson-coloured Hayagriva of a long belly and three eyes, clad in a tiger's skin and wearing a snake as his sacred thread is standing on the north.

The Arya Avalokiteswara and the Khasarpana Lokeswara.

From these descriptions we get a glimpse into the Tantrika pantheon of Buddhism. Tara, Bhakuti, Hayagriva and the like seem to be the courtiers of Avalokiteswara. In the treatise known as Sadharamala Tantra detailed accounts are to be found of the Arya Avalokeswara and the Khasarpana Lokeswara. These are but two names of one and the same deity.* The Mahayana sect used to worship all these gods.

The form in Lokeswara Buddha is contemplated.

In some places images of this beautiful Lokeswara god are found with four hands and three eyes.

Lokeswara has four hands and three eyes. He has matted hair on his head from amidst which a moon shines. Snakes form the

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* And some have clearly applied the name 'Khasarpana-Avalokiteshwara.'

S. C. Das "Indian Pandits in the Land of Snow."

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ornaments on his person. In two of his hands he holds a rosary and a Kamandalu and the other two are raised by way of cheering up and granting boons. He is seated in the particular posture known as Padmasana under the Bodhi tree.*

This form of Lokeswara, it must be said, is a distinct copy of the Hindu god Mahadeva. The Tantrika Buddhist installed such images of Lokeswara, offered worship to him and held festivities in his honour.

Manjusi.

In Buddhist temples is to be found the image of Manjusrri on the right-hand side of the idol of Avalokiteswara. We quote below the description that is given of him in Sadhanamala Jantra.

The form in which Manjusri has to be contemplated.

"One's own self (identical with the god on whom it is concentrated. In this case Manjusri) is to be contemplated as of yellow complexion, performing the Vyakhyana mudra (a sign made by intertwining the fingers of both the hands in religious worship) and adorned with jewels. He wears a crown set with gems and is holding a lotus in his left hand. He is seated on a throne with the image of Aksobhya placed on the crown of his head. On his right hand is standing with folded hands Sudhana Kumara, sprung from the Vija (a mystic syllable representing a deity and symbolising his powers) of Hum, resplendent with various ornaments wearing a jewelled crown and holding under his arm-pit a book dealing with all religions. On the left is Jamari of dark complexion, sprung from the Vija of Hum, of disfigured face and upturned and tawny coloured hair, holding a club in his hand and bedecked with jewels. On his south and north

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* Quoted from 'Vaishwakarma's.

Cilpa-Shastra (the science of engineeriug by Vishwakarma the Engineer-god) in M. SS. form; p. 28 of the compilation by the Vishwakosha.

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Press—A. S. of Majurabhanja, Vol. I., p. lxxiv, f. n.

are standing Chandraprabha and Suryaprabha respectively. In the east is Vairochana, in the west Ratnasambhava, in the north Amitabha and in the South Amoghasiddha. In the South-East and the three other corners are Lochana, Mamaki, Pandara and Jara."

Buddhists worshipped Manjusri of this description and attended by all these Buddhist idols Manjusri of yellow complexion and seated on the throne; lovely Sudhana-Kumara with a book under his arm-pit; Jamari of disfigured face and dark complexion, and Vairochana, Ratna-Sambhava, Amitabha and Amoghasiddha—these gods; and Lochana, Mamaki, Pandara and Jara—these goddesses belong to the Tantrika pantheon of Buddhism.

Tara.

The image of the goddess Tara is generally found on the left side of that of Lokeswara of three eyes and four hands, of white colour with a profusion of matted hair on the head and seated under the Bodhi tree. In many Buddhist Viharas these images were installed. Although the ordinary place of Tara is on the left side of Lokeswara, yet in some places her image has been found on his right-hand side. Owing to different names and this Tara is found to be divided into several classes, such as—Tara Nila Saraswati, Arya Tara, Jangali Tara, Vajra Tara, &c. The female figure named as Nila Saraswati Tara is held in deep reverence by the Yogacharu sect of Tibbet. The following description is found of this Saraswati in 'Swalantra Tantra.'

Tara Nila Saraswati.

"On the western side of Meru (Pamir) is the great lake of Cholana where was born Tara Nila Saraswati."*

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* "Tara Nila Saraswati was form on the banks of Lake Cholana on the western side of Meru (Pamir).'

A. S. of Mayurbhanja, p. lxxxiv.

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Arya Tara alias Maha Tara.

The figure of Tara was held in great esteem among the Mahayanists. Hiu-en-Tsang saw one such image in the monastery of Nalanda, where worship was offered and festivities held with great pomp. He took care to leave an account of this idol.*

An under-current of the Gambhira festivities is found on observation, to be stealthily flowing beneath the rituals and ceremonials that were observed in connection with the worship and festival of Tara. On the day of festival the Buddhists would worship and make offerings to her and in this Kings and ministers and the principal men of the people took part alike. Various kinds of music added to the grandeur of the occasion, and people from the neighbouring countries attended the places in their tens and thousands, and thus the current of festivities rolled on for seven consecutive days—just the number that the Gambhira festival covers. It will thus de seen that in course of time this Arya Tara festival passed on into the Gambhira one.

Jangali Tara

Jangali Tara is similar to Tara or Arya Tara. The epithet 'Jangali' (literally relating to a forest) is due to the fact that the Cramanas of the Mahayana sect worshipped this goddess with two or four hands in the wilderness. Her description is to be found in the following instruction for contemplation quoted from the Buddhist Tantrika treatise of Sadhanamala.

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* "To the north of a figure of Buddha—2 or 3 li, in a Vihara, constructed of brick, is a figure of Tara Bodhi-Sattva. This figure is of great height and its spiritual appearance very striking. Every fast-day of the year large offerings are made to it. The Kings and ministers and great people of the neighbouring countries offer axquisite perfumes and flowers, holding gem-covered flags and canopies, whilst instruments of metal and stone resound in turns, mingled with the harmony of plates and harps. These religious essemblies last for seven days."—Beal's Si-yu-ki, Vol. II, page 175.

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"She has to be contemplated as of white colour and two or four hands and as being all white, with matted hair on her head as crown. She is clad in white, adorned with white ornaments and white snakes and seated on the couch of truth. Of the four hands the principal two are engaged in playing on a lyre; of the other two the left is holding a white snake and the right is set in the Mudra of Abhaya (hope and re-assurance). She is encircled by a halo resembling the glow of the moon."

Her form for contemplation

Vajra Jara was worshipped by the Mahayanists. It is this goddess who in some parts of India has come to be known 'Chandi Thakurani.' In Sadhana Samuchchaya, a treatise on Buddhist form of Tantrikism, the following description is found of her.

Vajra Tara.

"She has to be contemplated as seated firm on a moon as throne fixed on a lotus representing the universe, in the centre of the circle of the Matrikas (sixteen goddesses such as Padma, Gausi, &c.). She has eight hands and four faces of white, dark, yellow and red colours and all turned a little to the left, and furnished with three eyes. She is decorated with all sorts of ornaments. The glow of her complexion is like that of gold and she has a majestic appearance blooming with the signs of maidenhood. The halo of her person is blood-red, and four Buddhas are set on her crown. Close by her is a couch of the thunder bolt. In three of her right hands are a thunder bolt, a dart and a stake and the fourth one is set in the attitude of conferring boons. And on the fore-fingers of the four left hands are a lotus, a bow, a thunder-bolt as a guiding book (anikusa) and another as a noose."

Her form for meditation.

In the Nepalese edition of Sadhanamala Tantra the following description is found of Kuru-Kulla Devi, who is also a personified energy of Buddha.

Kurukulla Devi.

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Her meditation.

"She has to be contemplated as of crimson complexion, seated on a red lotus and dressed in red. Her crown also is of crimson colour. She has four hands. Of the two left, the upper is set in the attitude of giving assurance and the lower is holding a quiver set with jewels ; of the two right the upper one is holding a bow with a set arrow and the lower is pulling to the ear the string of an arrow made of flowers the arrow of which is also made of the blossoms of the red lotus."

"Arya Dharma Devi or Adya Devi—the presiding goddess of the Gambhira.

Beside these the pantheon of the Mahayana sect contained many other gods and goddesses. The female form of Dharma is also due to their fancy. Figures of Dharma as a goddess have been discovered in the Mahabodhi of Nepal and Vadasaki in Mayurabharja. And as such Dharma has got the names of Prajnaparamita, Dharma Devi, Arya Tara and Gayeswari. She is also known as Adi Dharma Devi, and Adya Devi. It is this Arya Tara or Adya Devi in whose honour festivities are held in the Gambhira. Accounts have already been given of the festivities that were held in hononr of Arya Tara alias Maha Tara. The real form of the Buddist goddess Tara is to be found from the following quotation from Swalantra-Tantra.

The form of the Buddhist Tara of three eyes for contemplation.

"She has to be contemplated as three-eyed, of a dark-blue hue, and holding in her two hands a lotus and boons. She is surrounded by a number of Saktis of many forms and diverse colours. She has a smiling face and her ornaments are made of sparkling gems and pearls. Her feet, resembling two full-blown lotuses, are resting on a jewelled footstool."

Mahottari Tara.

Again, in Sadhana-Mala-Tantra we meet with the following description of Mahottari Tara—"She has to be contemplated as of a dark-blue colour with two hands. Her right is set in the attitude of granting boons and her left is holding talks the

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of a glorious lotus. She is decorated with all sorts of ornaments and is reclining on a sofa made of moons and lotuses."

It will now be clear that the Buddhists were thus busy with investing, with forms according to their fancies, the gods and goddesses of Tantrikism and with devising their worship and festivities. It was thus that the foundation of Tantrikism was laid inside the fold of the Mahayana sect.

Mantrayana and Vajrayana; Tantrika influence on Buddhist dramas; Nagananda.

From the time of Fa Hien down to that of Hiu-en-Tsang, many beside them had noticed the spread of the Tantrika influence over the followers of Buddhism. In course of time there developed out of Buddhism, owing to the influx of their new spirit, the Mantrayana and the Vajrayana sect. The system of worshipping the deities mentioned above was full of peculiarities. The dramatical works of the time, largely abound with signs of the Tantrika influence. Hence it is deemed desirable to discuss here briefly the manners and customs of those days of Buddist-Tantrika influence.

The dramas of Nagananda and Malati-Madhava, composed during the reign of Emperor Sri Harsha Deva, respectively show the first spread and full development of this Tantrika influence. Between 601 and 650 A. D. Tantrikism first struck root into the soil of Buddhism and became also well established.

Jimutavahana was a Buddhist while his consort Malyavati was an ideal Saiva. She worshipped Gauri of all attributes. On one occasion Jimutavahana lost his life but was restored to it again through the grace of Siva and Durga, despite his faith in Buddhism. At this time Hiu-en-Tsang noticed extensive worship and festivities held in honour of gods like Avalokiteshwara who however, looked like Siva in appearance, and also of goddesses like Tara and Aryya Tara looking like Gauris. After this, in the middle of the 8th century Raja Lalitaditya defeated Jaovarma, King of

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Kanouj and took with him to Kasmere the renouned poet Bhavabhuti. It was this poet who was the author of the Sanskrit drama Malati Madhava, in which we find clear proofs of the sway which Tantrikism exercised about that time over Buddhism.

The plot of Malati-Madhava starts with the spring festival otherwise known as the Madanotsava (cupid's festival). On one such occasion scholar Madhava saw the minister's daughter Malati passing by on the back of an elephant. Her eyes also fell on him and, as luck would have it, they loved each other at first sight. They were, however, very differently situated and Madhava who could, on no account, aspire to the hands of his beloved, threw himself in despair at tne mercy of one Kamandaki, who was a Buddhist Cramani. She gave him hopes of a union with the minister's girl but could not effect this. Now in greater despair Madhava resolved to take recourse to some Tantrika means as likely to be more efficacious in securing Malati. Hard by on the cremation ground there was a temple dedicated to the service of the goddess Chamunda and there was in her service at this time a Bhairavi (a female anchorite who has, according to the Tantrika system, dedicated her life to the worship of Bhairava, a name of Siva), named Kapala Kundala who wore about her neck what may be called a garland of human skulls. She applied herself to the practice of Tantrika rituals on the cremation ground with raw flesh and the like. Bhairava (masculine of Bhairavi) Aghoreghanta intended to sacrifice a chaste maiden before the goddess and then to sit in meditation upon the goddess on her corpse. And with this purpose in view he managed somehow to bring the minister's girl Malati to the place of cremation in the required guise. Somehow Madhava came to have an inkling of his mind and succeeded in taking away the life of Aghore before he could realize his heinous object. He could not, however, find out the whereabouts of his lady-love and in the course of the search reached the Vindhya hills. Fortune smiles upon him now and here he met a female Buddhist ascetic pursuing the Tantrika sys-

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tem. Her name was Sandamini. And at length through her magic-powers and the spiritual energy that she had gained through abstracted comtemplation, he became united with his Malati. The influence of Tantrika Buddhism peeps out through incidents like this ; and under its spell, it will also be noticed, the commandment of Buddhism as to the abstention from killing, nay dealing cruelly towards all creatures, seems to have become a dead letter.

Chamnnda also came to be an object of worship with the Buddhists of the Tantrika school. In the Tantrika scripture of Buddhism accounts are found of many Buddhist Saktis. Chamunda was at this time regarded as a Buddhist godness. The following description of her is to be found in Sarda-Tilaka.

Chamunda was worshipped by Buddhists of the Tantrika school.

" She has to be contemplated as of blood-red colour, wearing a garland of human heads and holding in her hands a spear, a sword, a human skull and the bone of the forehead." As to her hands, in some places we are told she has eight, in others ten and in still others sixteen.

About this time deities of the Hindu Tantrika pantheon were being worshipped by the Tantrikists of Buddism. The practice of worshipping sitting on a corpse and the other Tantrika rites are akin to the ' Masana dance ' and the ' corpse (Cava) dance ' of the Gambhira. It is thus clear from this that the ceremonies of the Gambhira festival largely bear traces of the Tantrika influence on it The Tara of Buddist Tantrikism is similar in character to the Kali and Tara and the other Saktis of the Hindu Tantrika. Chamunda also seems to belong to the same category. The pratice of contemplating on the object of one's worship on a cremation ground was also in vogue among the ancient Buddhists. This was followed in course of time by the introduction of the practice of worshipping Chamunda and other goddesses who are supposed to reside about the place of cremation. From this it is clear that the influence of Tantrikism over Buddhism was very great.

Development of the Gambhira.

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The New Year's Message.

(*By Mr. Keshav Lal, L. Oza, M. A.*)

JANUARY is the great month for school and college commencements. Thousands of young people have been graduated from high schools, colleges and professional schools. Of course, those who have graduated into professional life know what they are about to do as they embark in the professions for which they have been making such long and arduous preparation. All who love them wish for them success and usefulness in their life work. May God direct them so that they may live on a high and honourable plane.

Those who have matriculated from high schools are balancing the questions as to further study. Some feel that they have studied enough, and they will choose to go into business, or to remain at home and live on the currents of social life. I would earnestly urge all who can do so to get all the education they can of the sort to develop stable and lofty character and to fit them for larger and nobler life and service. A college life may not, necessarily, make them richer, but it will put them in the way of being fuller lived, with wider horizon and larger vision. If they go to college I urge them to go where religious convictions will be deepened instead of being done away with and where, with all their getting of wisdom, they will get the understanding of the things of God. In this connection the following note of warning sounded by Mark Pattison deserves our special consideration :

" In the much needed reform of our studies the love of examination has been carried to a mischievous extreme, from which we are now suffering. The sudden withdrawal of all reverence for the past has generated a type of intellect which is not only offensive to take but is unsound as training. The young Oxford, which our present system tends to turn out, is a mental form which cannot be regarded with

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complacency by any one who judges an education, not by its programme, but by its *élèves*. Our young men are not trained, they are only filled with propositions, of which they have never learned the inductive basis. From showy lectures, from manuals, from attractive periodicals, the youth is put in possession of ready made opinions on every conceivable subject, a crude mass of matter, which he is taught to regard as real knowledge. Swollen with this puffy and unwholesome diet he goes forth in the world regarding himself like the infant in the nursery, as the centre of all things, the measure of the universe. He thinks he can evince his superiority by freely distributing sneers and scoffs upon all that does not agree with the set of opinions which he happens to have adopted from imitation, from fashion, or from chance. Having no root in itself, such a type of character is liable to become an easy prey to any popular charlatanism or current fanaticism."

Let us devoutly pray that this may not be said of the young India who have just emerged from the portals of universities and have thus a special eminence of privilege accorded them. Where much has been given, much will be required. These specially trained young men should feel their peculiar responsibility to render marked service to God and Humanity. They have had training above many. They should be sure that, along with the intellectual training, there is the disposition of heart and life inclining them to follow the footsteps of the mighty seers of yore, and render service to the world, calculated to enrich and ennoble the whole humanity without distinction of colour, caste or creed.

Fortunately civilised men and women have come to regard with abhorrence the days when the Delphian echo of the will of Kings was the only "public opinion," the days when the subjects were mistaught to believe that war was a blessing and that the prosperity of one nation could be obtained and secured only by the depression of another. We view the nations of the earth as emphatically one family, and the people of the earth as one people, and discard the

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chalk marks of national divisions. Hoisting the standard of universal brotherhood, we proclaim that, just as much as the great Governor of the universe is a father to all, so is every man a brother to all. On all hands we perceive the zeal and energy displayed in agitation for the ideals of freedom, women's rights, the rights of labour, socialism and world peace.

The call is coming clearly and imperatively for men of the right heart and mind to lend ungrudging aid to all progressive movements for the building of character, for the glorifying and beautifying of lives, and for entering into special partnership with God in the unfolding of glorious human destiny. Actuated by these ideals any life may be a noble and uplifting one, and many a humble man may constantly live in the conscious presence of God, and may work out for himself the best and truest meaning of life.

" Say not the evils around you
Cannot be overcome !
Let not the sight confound you !
Let not your voice be dumb !
See how the brave have shattered
Rock that have barred their way,
Darkness by light is scattered
Night all absorbed by day !

Say not an effort single
Is but of little worth ;
Drops that with others mingle
Water the thirsty earth
Let each but do his duty
Fighting against the wrong,
Deserts will smile with beauty
Mountains resouned with song !"

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Milk and Blood:

A COMPARATIVE PHYSIOLOGICAL STUDY.

(By Dr. Larmi Pali, L.R.C.P. and S. Edins)

Introduction.

IT has often been observed in general controversies between the Humanitarians and the Vegetarians on the one hand and the flesh-easters on the other that the discussions come to a head on the vexed quastion of milk and blood with regard to their origin in human economy. The Vegetarians and the Humanitarians have always held that they are two separate entities and that the one is not by any manner of means directly derived from the other. Relying on these data the free use of milk and its products have been, from time immemorial, sanctioned as useful articles of diet. Milk, though an animal product, has been extolled—and rightly so—for its very nutritive and assimilative properties. It is the natural food of the new-born babe. In adult life also it has been found of great service: and for the sick and the ailing it acts like nectar giving strength and stability to the enfeebled and emaciated tissues of the body. While admitting the above-mentioned qualities of milk as a sustainer of life, the other faction, namely, the meat-eaters contend that milk is a derivative of blood. They argue that the blood sojourning or following through the blood-vessels of the breast is wholly utilized in the manufacture of milk, and that the blood itself is transformed into the milk which finally flows out from the breast. That is the idea held by many; and on this erroneous idea based on flimsy evidence—if evidence there be any—the structure of a sophistical reasoning is built for purely argumentative display. But when we come to consider this very vital question rather deeply and when we condescend to investigate the matter in a scientific spirit utilizing the chemico-physiological tests, aided by the experimental manipulations which modern science has, so un-

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grudgingly placed at our disposal, we will come to a conclusion, which will prove that the view expressed by the Vegetarians and the Humanitarians is the right one, and that the notion which our meat-eating brethren entertain with regard to milk being a direct derivative of blood, is entirely misleading and quite opposed to physiological truths. In other words I would endeavour to show hereafter that milk is not a derivative of blood: that contrary to the false notion prevailing, it is a separate entity produced in the human system in accordance with definite physiological laws that govern the whole biochemical transactions taking place in our bodies. I maintain that milk is not a transformed product from blood. It is totally a different substance, distinctive in its physical characters as well as in its chemical composition. It has a different physiological and economic use in nature. And last of all, it is a natural secretion maintained by intricate metabolic processes taking place within the substance of the glandular tissues of the breast aided by the finer emotional sentiments of maternity, which again is a sacred and divine impulse planted through His Wisdom providing for a section of His created beings at a time when they are ushered into this world in a helpless condition.

In order to facilitate the proper understanding of this matter, I would touch upon certain fundamental truths which will help us in a great measure in our further investigations. For this purpose I will begin by enumerating the various glands of the human body describing cursorily their respective functions so that we may be in a better position to appreciate the particular remarks that I shall make with regard to the human breast and the milk that is manufactured in it.

Example of Glandular oragns: their function.

In the human body, then, there are innumerable glands. For example we may take the Liver which is the biggest of all. There are other smaller ones—namely the spleen, the kidneys and the salivary glands in the neck

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forming a portion of the floor of the mouth. Similarly, there are minute glands in the mucous memberanes or the internal living memberane of the stomach as also of the intestines. The mammary gland—or to speak more properly glands, as there are two of these in the human species —where the milk is formed, is an organ which truly belongs to the class enumerated above. The result of their functional activity is to produce different kinds of physiological fluids. These secretions or excretions are constantly being elaborated or eliminated according to the immuaitable natural metabolic processes taking place in the gland substance itself. Thus the liver secretes the bile which is so essential for the digestion of food : the kidneys excrete the urine, helping at the same time in purifying the blood that circulates through them. Their chief work is to separate the accumulated impurities from the blood. In the same way the salivary glands and the minute glands of the stomach secrete digestive juices which are so essential far the proper digestion and assimilation of the food which we daily take for our corporal sustenance. Precisely in the same fashion the mammary glands assume their periodic functional activity after child-birth, fulfilling the entrusted duty of providing milk to the babe. This pure white fluid is naturally secreted from the breast and its out-flow is governed in a great measure by the psychological factors that are intimately, and I should say obscurely, related to the temperament of the mother.

So far I have given the general considerations, but in order to dive deep into the root-cause, it is essential that one should thoroughly be acquainted with the anatomy of mammary gland. A knowledge of the internal structure of the breast where the intrinsic processes do take place, is absolutely necessary in order that we may be able to appreciate the work that is done there.

Internal structure of the breast.

The mammary gland or the breast is composed of large divisions or lobes, and these are again subdivided into lobules ; these lobules are composed of the convolut-

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ed and dilated sub-divisions of the main ducts held together by connective or binding tissue. Covering the general surface of the gland, with the exception of the nipple, is a considerable quantity of fat which gives to the organ a certain degree of rotundity and pulpiness. The main ducts of the gland which are called lactiferous ducts are fifteen to twenty in number. They are formed by the union of smaller lobular ducts which are lined by short columnar cells internally. The main lacticiferous ducts open by small orifices through the nipple. The breast is plentifully supplied with blood-vessels. These blood-vessels enlarge during the period of pregnancy and gestation.

Mode of the formation of milk.

The glandular parts of the organ increase in size and become of harder consistence : the veins on the surface become more prominent. The areola or the part immediately surrounding the nipple becomes enlarged and dusky in appearance. The whole process is gradual and steadily progresses during the whole period of pregnancy. The lobular ducts become tortuous. In the short columnar secreting cells the vital processes are more marked for these are found circulating nutritive juices which help these cells in performing their task. It is quite true that the vital force is dependant on a faultless circulation of pure blood which in its turn is dependent upon the quality and quantity of the food and drink taken in. Thus when the breast is ready to perform its function soon after confinement, at the very outset minute globules of oil and other solid materials collect in the lumen of the lobular ducts. The cells also secrete water, salts and milk sugar. It must distinctly be understood that the fat etectra of the milk are not simply picked out from the blood by the secreting cells, but these materials are formed by the metabolic processes within the protoplasm of the cells. The blood is not transformed into the milk. In fact the milk is manufactured by the secreting cells lining the alueoli and lobular ducts: it is a resultant product of their inherent activity which is in itself an intricate life-process. It is quite patent that milk is not formed out of blood. It is not

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..tive even. Blood is a fluid which is constantly being formed and replenished in the system by the materials derived from the products of digestion and assimmilation of the food stuffs we daily consume for the proper up-keep of our body. It is the essential fluid which nourishes each and every part of our system. The activity of the various organs of our body depends upon proper and sufficient nutrition conveyed to them through the medium of the blood. It is a sort of a substance which acts as a restorative to the expended and jaded system. It just gives them so much as to make them fit for the proper discharge of their various allotted duties. It carries Oxygen the *life principle* so needed for all bio-chemical actions taking place within the system. But it does not usurp the functional activity of any particular organ so that the particular work to be performed is in accordance with definite natural laws, entrusted to that organ. Thus the breast or the mammary gland so peculiarly and aptly fitted by its structure to secrete milk and nothing but milk performs its apportioned duty at the appointed time.

From the foregoing accounts given of the manufacture of milk in the interior of the mammary gland, it will be patent to all that milk is purely a secretion obtainable from the breast. It remains now for us to examine the two articles namely the milk and the blood rather closely.

Physical characters of milk.

First of all we find that milk is a prefectly white fluid apparently homogenous in appearance. It is sweetish to taste and has a peculiar but pleasant aroma of its own. It is a fluid that will stand boiling and it improves by that process. It is not sticky at all. Milk is opaque and on dilution with water it retains its opacity.

Physical Characters of Blood.

On the other hand blood is a deep scarlet fluid which when exposed to the air soon changes its appearance in as much as it undergoes the process known as coagulation or clotting. It at first becomes within a few minutes Jelly

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like. Then afterwards drops of a light straw-colored fliud may be seen to make their appearance on the surface, and as they become more and more numerous, to run together, forming a complete superficial stratum above the solid clot. The clear straw—colored fliud is called the serum in which eventually the clot formed out of the blood floats. The blood is very viscid and sticky and in almost all other vertebrate animals, excepting two, is red in color. It is opaque even in thin layers owing to the different refractive powers possessed by its two constituents namely the plasma and the corpuscles. On diluting it with water it becomes transparent and assumes a lake color, in consequence of the coloring matter of the red corpuscles having been discharged in the plasma. The reaction of blood is faintly alkaline and the taste saltish. Recently drawn blood has a distinct odor, not very pleasant, which in many cases is characteristic of the animal from which it has been taken. The specific gravity of blood varies from 1055—1060 while that of milk varies from 1028—1034. Decidedly milk is the lighter fluid of the two.

Now if we examine milk under the microscope we will find that it consists of two parts; a clear fluid and a number of minute particles that float in it. These particles consist of minute oil globules: suspended in the fluid they give milk its white opaque appearance. The diagram given below illustrates the above facts.*

Micros opic appearance of milk.

GLOBULES OF COW'S MILK.

Again when a drop of blood is put under the microscope we observe that it also consists of two parts: a slightly yellowish fluid which is called the plasma or liquor sanguinis and numerous blood corpuscles which are suspended in it. These blood corpuscles are of two varieties. One of them is called the red corpuscle owing to its very bright red color. These are round disc-shaped bodies. The red color is due to Haemoglo-

Microscopic appearance of Blood.

* Blocks are not yet ready. Diagrams will be given in the next issue. (*Ed. V. M.*)

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bin which infilterates in its body. These red corpuscles form about 40 per cent by weight of the whole mass of the blood. The other variety are called the white or colorless corpuscles. They are spherical masses of granular protoplasm. They have a remarkable property of spontaneously changing their shape. It is a provision afforded by nature for protective purposes. Owing to the presence of these white corpuscles we enjoy a certain degree of immunity from diseases.

The accompanying diagram illustrates the above remarks.

Chemical composition of milk.

We will now further proceed in our examination of the two fluids. It is very interesting to note their chemical composition at this stage. We will first give the analysis of milk.

In 1000 parts of c w's milk we find that there are—

Water	...	910·08 parts
(Albuminats) Caseine	...	28·12 „
(Hydrocarbons) Fat-Butter	...	34·00 „
(Carbohydrates) Laetose	...	52·16 „
Salts	...	6·00 „

It is necessary to explain the above terms as they will facilitate our study. Caseine is a substance of the proteid group which builds the tissues of the body. In nature proteids are found in various forms for instance, caseine in milk ; gluten in wheat; albumen in eggs. The fat of milk, as is well known, can be separated in the form of butter. It consists chiefly of palmitin, steorin and olein. The fat is in the free state. This must distinctly be remembered here that free fat is not found even in traces in the blood. The carbohydrate of milk is in the form of lactose or milk sugar. It remains in perfect solution in milk and the sweetness of that fluid is entirely dependent on its presence. The chief use of the carbohydrates is to give animal heat to the body. In nature we find several other forms as for instance the starches found in rice, potatoes and other cereals : cane-sugar also is a pure carbohydrate of great value.

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The chief salt present in the milk is calcium phosphate, but small quantities of magnesium phosphate and chlorides of sodium and potossium are also present. These salts are present in such a small quantity that we do not appreciate them while drinking milk.

THE CHEMISTRY OF THE BLOOD CORPUSCLES.

The white corpuseles are not very numerous and quantitatively they represent a very small portion of the blood. They chiefly consist of globulin and nuclu-proteids. The red corpuscles form 40 per cent. of the total quantity of blood.

In 1000 parts of red corpuscles these are—

Water	... ...	... 688 parts
Solids	Organic ...	... 303·88 „
	Inorganic ...	... 8·12 „

The organic dry matter is made up of proteids which resemble those that go into the formation of white corpuscles : besides it contains Hamoglobin and Lecithin and Cholestrin in very small quantities. Haemoglobin forms nearly 90 per cent. of the organic solids. It contains a large amount of iron which gives the characteristic red color to the blood.

The inorganic or the mineral matter consists chiefly of chlorides of Potassoium and Sodium and Phosphates of Calcium and Magnesium.

We have seen that the major portion of the blood is formed by that straw-colored fluid called the plasma. This plasma is alkaline in reaction and its specific gravity is 1027.

In 1000 parts of plasma are contained.

Water	... ...	... 902·90 parts
Solids	Organic ...	... 82·89 „
	Inorganic (salts)	... 8·55 „
Extractives	...	... 5·66 „

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The solid organic parts are found by a different variety of proteids which are known as serum-albumin, serum-globulin and fibrinogen. The salts are various but the most abundant one is sodium chloride or the common, salt. The extractives are Cholestrin, urea, uric acid, creativeris, Xanthene, etc. These extractives, it may be noted here, are not found even in slight traces in milk.

From the above facts and figures it is quite clear now that milk and blood are two quite different articles. Their physical characters are quite dissimilar, while a study of their chemical composition throws a flood of light on the question before us. I will re-capitulate in a few words the salient points of difference thus establishing the fact that milk is not by any means a derivative of blood and is far from being a transformed product. Milk is a pure white fluid possessing a *sweet* taste and pleasant aroma. Blood is a deep-red fluid, more or less viscid having a characteristic nauseating odour. Milk contains an appreciable quantity of milk sugar while blood contains none of it. There is such a large amount of common salt contained both in the plasma as well as in the corpuscles that it imparts to the blood its *saltish* taste. The free fat which we get in the form of butter from milk and which gives milk its opaque white color is not found even in traces in the blood. Lecithin and cholestrin a variety of phospherised fat are present in a chemical combination in the corpuseles of the blood, and that too in such infinitessimal quantities that practically we can ignore them. Haemoglobin the substance containing iron which imparts to the blood its distinguishing scarlet color, is totally absent from milk. So also the various extractives (which are, by the way, waste products) are not to be found in milk. Broadly speaking then, blood is a nurient medium which carries nourishment to each and every part of the body and naturally in the course of circulation it gets mixed up with the products of anabolic as well as katabolic activities constantly

Summing up of arguments.

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going on in the system whereas milk is purely a product due solely to the functional activity of the particular gland-cells of the breast. In it we find extra ingredients namely, *fat* and *milk sugar* which were not present in the blood circulating in the surrounding areas. It seems clear then that these two essential substances are formed by the cells themselves. They are not transformation products in any sense. A commonplace illustration, I believe, will prove the point. We see every day in the botanical world that plants derive their nourishment from the soluble materials derived from the soil. Water helps them in the selective assimilation that takes place in their cells, while the store-house of energy the sun radiating the heat enables them to eloborate from the surrounding materials the necessary food-stuffs they require for their proper growth. The soil is there, the same air is surrounding them, the same water is used in watering them, the same eternal sun sheds its lustre on them and imparts the vivifying solar energy and yet the seed of a grape produces a grape-tree quite different in properties from the Neem tree growing out of a Neem seed. Why this difference? The reason is not far to seek. The difference lies in the intrinsic property of the germ seed which when it finds a suitable environment and food materials, forthwith begins to germinate working on its own particular line, finally getting elaborated into the plant possessing the inherent properties and attributes originally present in the seed. Thus it is that a particular seed gives rise to a particular species of plant. The action is a selective as well as an intentive one which is aided more or less by obscure processes the real nature of which we do not understand fully. In a similar manner milk is the product of certain inherent selective, secretory and intentive processes, taking place within the peculiarly adapted cells of the alveoli of the breast.

Conclusion. It will not be out of place to mention here that the uses of milk and the manifold variety it lends to our diet, constitute a some-

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what considerable subject in themselves which requires a separate treatment. But I must say this much that milk has rightly been accorded a very high place in the house-hold of mankind in every country and every clime. It is a natural food for the baby and a real solace for the aged and the invalid. Very recently Prof. Metchnikopti of the Paris Pasteur Institute startled the world by his discovery with regard to immunity obtainable from diseases, from the free use of curdled milk leading eventually to long life really healthy and prosperous,

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Life of Swami Dayanand Saraswati.

By Professor Tara Chand, M. A.,

CHAPTER I.

The Plot Is Prepared.

THE year 1824 witnessed two important events, one in the far east of India and the other in the west. The first was very exciting at that time, the second was almost unknown beyond the four walls within which it took place. The first was the entry of the Indian army in Rangoon, the second was the birth of a boy in the house of an Oodeich Brahman of Guzerat. The first paved the way for the incorporation of Burma into Indian Empire, the second is ultimately to lead to the incorporation of the whole humanity in one great Empire—the Divine Kingdom of God. The first made the Indian Hindu and the Burmese Budhist brothers, the second is to make one great Brotherhood of man.

Ambashankar, for such was the name of the Brahman in whose house the child was born, was a hereditary Jamadar in the Mourvi State. He besides possessing an extensive estate was a successful and prosperous banker. This man who through his profession paid homage to Goddess Laxsmi, was by his faith a devout worshipper of Siva. Deep in devotion and full of faith, he could not brook the opposition of anybody. What he believed was right and criticism only excited his contempt and condemnation. Stern and resolute, he carried into practice all that he believed. Once that he formed his resolution he tarried not, delayed not, pressed he on till he either reached his goal or saw the impossibility of achieving his end. Such was the man who by the Great God was chosen to produce a child who would play the role of a mighty maker of history. So resolute was the father—no wonder then that the child throughout his life never betrayed weakness of will

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or irresolution of mind. No. wonder then that through thick and thin the son of Ambashankar stood by truth.

The wife of this Ambashankar was made of different stuff. Gentle in her manners, kindly inclined to all around her, sympathizing with sorrow and deeply pitying pain, hers was a heart overflowing with genuine love for her child. Wide were her sympathies and intense her feelings. This lovely mother, simple, sweet and friendly was entrusted with the work of suckling that hero who proved himself worthy of her—in every way. Surely it was the influence of this lady—a type of Hindu mother—that made Dayanand have a heart which embraced whole humanity. It was the self-same influence that made him grieve at the misery of the orphan, at the trouble of the widow and at the degradation of man.

In that home presided over by the strong-willed Ambashankar and his soft-hearted spouse, there stood another being who left a great influence on the mind of our hero. It was his loving uncle. Sincerely did he love his nephew and unceasingly did his attachment last till at last they were parted by the cruel hand of Death. This constancy, the heavenly gift, which falls to the lot of so few, could not but have deeply impressed the easily impressionable mind of Dayanand.

In that home, under the influence of these three beings representing Resolution, Sympathy and Constancy, the child was brought up to be put to his letters at the age of five. Once put in the way, he proved to be possessed of a quick grasp and a sharp memory. Shlokas after Shlokas were committed to memory and they could be reproduced without much difficulty. Thus learning from day to day, at the age of eight, he was invested with the sacred thread. This gave the father the opportunity of initiating his son into the mysteries of his sect. Sandhia and Upasana he was taught to perform every day. No pains were spared to impress the child with the necessity of adoring the God Shiva, the mightly King of Kailas. He was required to

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have frequent and fervid prayers. To make it easier for him, the father instructed him to make a fresh Linga out of mud each time. In the meantime his education advanced apace. Though a Samvedi Brahaman, the father desired the son to learn by heart the Yajur Veda Sanhita. To supplement his literary education, the father frequently had the child by him. To the temple he went not but with Dayanand. A brother-in-faith was visited not but in the company of Dayanand. Wherever and whenever a Katha was to be attended, by Dayanand invariably was the father accompanied Still the father was not satisfied. Austere himself he desired his son to strictly observe the rites of the sect. Fasting on Maha Shivaratri is verily a meritorious rite of Shivaism. Long was Dayanand spared the trouble of observing it by the interposition of his kind mother. But at last the crisis came.

In his fourteenth year under the pressure of his resolute father, Dayanand, on the Chaturdashi of Magha vadya, was taken from home to spend this night at a temple of Shiva, situated at some distance from the village. It was a very important day in the life of our hero. He had consented to the observance of the fast after hearing the Katha which set forth in enchanting words the fruit of such a fast. Determined was he to observe the fast to its very letter. Determined was he to obtain that fruit. Even so. A man of Moolshankar's temper (for such was the original name of Ambashankar's son) could not be otherwise. This determination of his, this resolution of a strong mind, this perfect devotion to the work that he had undertaken, at once raised him above all other devotees that had gathered together in the temple of Shiva, that night. When these devotees were bursting forth with enthusiasm and singing with zealous devotion, silent serious and patient did Dayanand stand. The ebullitions of a superficial enthusiasm began soon to subside. The bubble zeal at last began to give way. One by one the devotees found themselves enchained in the embrace of the gentle nurse of Nature.

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Her lullaby was more effective than the devotion to the presiding Diety of the temple. Her embrace was sweeter and more charming than the company of the God Shiva. But sleep that conquered the rest was unable to conquer one devout soul in that temple. Her charms she tried, her enchantments she used, but to no purpose. The moment she tried to enter his eyes, cold water came to drive her away. Thus wore away a great part of that night. Suddenly a mouse coming out of its hole, on that cold winer night, began irreverently to help itself to the offerings spread about the idol. When that youth of fourteen saw the little creature taking liberties with the idol, doubt, that great teacher of mankind, entered his mind. "Is this the Great Shiva ?" said Dayanand to himself, "is this the Great Shiva, is this the Master of Kailas, the Destroyer of the Universe, the mighty God who blesses his devotees and who curses his enemies? Is this the controller of the world ? How is it possible? This idol is unable even to hunt away a mouse. How can this be the Lord of lords ?" Long and intently did that youthful Moolshankar look at that idol. Long did he reflect upon what he had seen. But yet no solution of the mystery came. Persistently and repeatedly was the question: 'Is this the Mahadeva?' entering his mind. His inquisitive mind could not be set at rest. To the side of his sleeping father he ran to have his puzzle solved. The father awakened so suddenly, listened to his child patiently. But his arguments were too shallow to set at rest that serious soul, his reasons too weak to satisfy that inquisitive mind. Stock arguments these, Dayanand found no rest in them. Thus distracted and dissatisfied, to his home he repaired. Tired, fatigued and exhausted, he heartily welcomed the sweetmeats that his sweet mother had set aside for him. Thus did he break his fast to the great chagrin of his father whom he had astonished by his curious queries. The father's anger knew no bounds, but the kind intercession of the loving mother and the affectionate uncle saved Dayanand from that ire. Thus passed away the day of the first awakening

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of Moolshankar. For two years more the boy remained busy with his studies without any kind of disturbance.

The days rolled on, when an event happened that gave a severe shock to the mind of the young hero. One evening when Moolshankar with his near relatives was merrily engaged in attending a gay party where music and dance had been called in to gratify the audience, suddenly was he called back along with his father to his house. The young sister of Moolshankar had been attacked by cholera. On hearing the news, gaiety gave place to gloom and sorrow darkened every brow. No pains were spared to save the patient from the clutches of death. But inspite of the best medical help available, the little girl fell a prey to that fell disease. It was the first time in his life that our hero witnessed the cruel scene. That pretty little girl that but a few hours before had been all joy and merriment, activity and movement, now lay before his eyes stark and stiff, cold as the clod on which it lay. Lamentation filled the chamber, cries rent the room. Amidst this din caused by the moanings and mournings of the inmates of the house, Moolshankar stood still—as still and motionless as the corpse that lay there. To those around him he appeared to be the very personification of hard-heartedness and cruelty. Little did they know that he was revolving within himself and was deeply reflecting upon the great mystery of mysteries—Life. 'Life is frail' he thought, 'and with life shall I have to part. Oh, is there no way to conquer this cruel death?' Engaged in this strife within, Moolshankar turned a deaf ear to all without. Plunged in this struggle, petrified he stood till a word from his father allowed him to retire from that scene. To sleep now he addressed himself, but sleep came not. There was no room for her. The brain was too busy to think of rest or repose. But soon the mood passed away and time, the great healer of all wounds and effacer of all mental impressions, for a while turned his energies in the direction of his studies.

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A few short years and another event took place. Now that loving uncle who constantly had loved and sincerely sympathised with Moolshankar was attacked by the same cruel disease. To his death-bed he called the nephew to pronounce his last benedictions upon him. As the flame of life was extinguishing, tears were gushing out of the eyes of that sincere soul. Moolshankar could bear no more. Burst he forth now in tears. To lamentation he gave vent full and free. Crying and weeping, his heart lightened not its burden. Too, too heavily was it loaded. 'Immortality' was what Moolshankar wanted. For finding immortality he now took his vow. Attending to all his ordinary duties, his heart was inclined but to one thing, his mind was revolving but one thought. Long did he suppress the feelings, but at last out came the secret. The father was alarmed to hear it. The boy should be cured of his depressions. His thoughts should be made to run in another direction. Wedding was thought to be a good device. But the father knew not that Moolshankar was already wedded—wedded to search after immortality. After much trouble and difficulty the father was induced to have the marriage postponed for one year at least.

The respite that Moolshanker now got was well utilised in storing that retentive memory with innumerable Shlokas that ultimately proved to him to be of great use. He desired very much to go to Benares to prosecute his studies. But inspite of all his efforts, he was not allowed to follow his wishes. The mother that had till mow stood by him, was now arrayed against him. Under the circumstances, he was allowed to study with a Pandit at a little distance from his native place. One day Moolshankar happened to express his hatred for the matrimonial connection. At once was the news conveyed to the father who now determined to have the son chained down to wordly affairs. No sooner did the father resolve than were preparations made for the approaching ceremony. Moolshankar now clearly saw that the only way to escape that chain was to trust to his legs.

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Thus seeing no other way, one evening in summer the youth of twenty and two, coming of a rich and prosperous family, brought up by a sympathetic, kind mother, for the last time threw a glance at his earthly father's house and entered that great and glorious house of the Divine Father. Freeing himself from the bonds of worldly love and affection, he started to look after his true Friend, with heart brimful of love. Inspired by the thoughts that rarely penetrate the hearts of the youths of his age, Moolshankar went forth in search of 'immortality.'

The first night was passed in a village at a distance of 8 miles from the native place. Before the next dawn the youth had already started on his journey. Throughout the day did he travel avoiding all frequented ways and by-paths. Night overtook him, tired and fatigued, in a temple of Hanuman at a certain village. Here for the first time he knew that his parents had begun to search after him. Minding not this, forward did he proceed. On the way he met some Sadhus who robbed him of his money and jewels. At Samale he was induced to wear the externals of a Brahamchari under the name of Shudha Chaitanya, pure-souled. At this place he began to practise Yoga.

Hearing of a religious fair to take place at Sidhapur, thither he turned his footsteps. On his way he was met by a Sadhu who knew him well and who prompted by the best of motives carried word to the parents of Shudha Chaitanya that he had seen him a pilgrim bound for Sidhapur. At Sidhapur Shudha Chatanya put up in the temple of Nilkantha Mahadeva, which was crowded with Sansyasins and Brahamacharins from all places. He now usefully spent his time in the company of learned monks. One morn, to his utter surprise, he saw his father standing face to face with him. The father was all rage and wrath at the condition of the son. The son could not suppress his emotions. Begging pardon of the enraged father he promised to go back to his house. Uuder a strict guard he was to be taken to the roof of his forefathers. On the

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way the company halted for the night. The sentinals began to keep their watch by rotation. Hour after hour passed like that, but the young aspirant-after-Yoga had no rest. He was deeply desiring to see all the sentinels, that stood between him and the object of his aspirations and hopes, fall asleep. His desire at last had its effect. Towards the close of the night, when it was yet dusky, the sentinal on gaurd was overtaken by drowsiness. Now was the time to escape—now or never. Throwing a quick glance all round, his penetrating eye met a thick 'peepal' tree overhanging a temple. This a friendly tree! To this must Shudha Chaitanya go. Taking his 'lota,' up the tree he went and hid himself in the thick foliage. The morning found the sentinels confused and confounded. Hither and thither they ran, but of Shudha Chaitanya they could find no trace. Disappointed and dejected, they retired from the spot. Glad was Shuda Chaitanya to see them go. But throughout the day he left not that friendly tree. Night came and down came Shuda Chaitanya from his hiding place. Passing by Ahmadabad he found himself at Baroda. Here in the company of Swami Brahmanand and others he became a Neo-Vedantist. Learning that the banks of the Narbada were soon to see a great meeting of Sadhus, thither Shuda Chaitanya repaird. Here he met Parmahansa Saichchdanand and benefitted himself much in the company of that monk. Going forward he came across Swami Paramananda, with whom he studied several books.

Being a Brahamacharin, he, in conformity with the customs of the time used to cook his own food. This was a serious hindrance in the way of his studies. To free himself from this trouble he desired to become a Sannyasin. Swami Chidashram was approached to initiate him. But the old and cautious monk refused to receive into that Ashram a youth who was too young for it. For a time he continued to work under the disadvantage, mentioned above, when a Sansyasin of Maharashtra, Swami Poornananda, after much difficulty was prevailed upon to admit our young hero into the Sansyas Ashrama under the name

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of Dayanand Saraswati. Thus born of gentle Guzeratis, taught by men of various provinces and initiated by a hardy Mahratta, Dayanand proceeded forward in search of immortality. Parting with Poornanand, he learnt Yoga from Swami Yoganand. With Krishna Shastri he studied his grammar and with some other Pandits read his Vedas. Fortunately, he soon came across two Yogis, Jwalanand and Shivanand. To these Swamis, Dayanand was much obliged and to them he remained ever grateful. To Abu Mount he next went and met there many more learned Yogis than the first two. With them he learnt many mysteries of that marvellous science. Thus wandering from place to place studying with every learned Pandit that met him, sitting at the feet of every Yogi that came across him, Dayanand at the age of thirty, in the year 1912 A.V., went to Hardwar to witness the Kumbha fair. As the fair came to an end, Dayanand turned hisfoot steps to Rishikesha. For a time he busied himself in Yoga. Soon accompanied by a Brahamachari and two mountaineers he pressed on to Tehri. Here for the first time he came across Vammargi Pandits and saw those disgusting books called the Tantras. The perusal of the books convinced him of their filthy nature and unhealthy influence. Ever after in his life he remained an uncompromising enemy of the view upheld in those dirty books.

To Shrinagar he next proceeded. At Kedarghat he passed some time with Ganga Giri—a learned monk whom Dayanand loved very much. In these days Dayanand was busily searching after Mahatmas and Yogis in the various mountains and jungles. Many and various were the difficulties that he underwent, great and varied were the troubles that he took His going up Tungnath and consequent entering a deep jungle, where not only did he tear all his clothes, but his skin too, are the exploits worthy of any enterprising man in the world. Minding neither hunger nor thirst, neither the beasts of forest nor the inclemencies of Nature, did Dayanand go up the high mountains, down the deep valleys to meet and converse

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with adepts. At last he turned to Akhimath. The presiding priest of the Math offered to make him his successor. To an ordinary Sadhu it would have been a very great inducement. But with Dayanand the 'gadi' of a Math had no value. For wealth he cared not. For luxuries he craved not. Moksha was his ideal. Moksha his object. To Moksha was he wedded and for Moksha through jungles he waded. The Mahanta of the Matha with all his wealth and influence could give that not and Dayanand shall have naught but that. Mahantship was thus rejected. Joshi Matha was next visited, to the great benefit of Swamiji, since he came across several Yogis and learned Sansyasins there.

Leaving Joshi Matha behind him, Swamiji went to Badri Narayana. Learned Rawalji was his constant companion and guide here. One day he started to visit the various mountains in the neighbourhood to find some adepts in Yoga. The exploits of the day during which he tried to satisfy his hunger with pieces of ice, show him to be an extraordinary man. Here was a young man intent upon finding out Yogis and in search of his object is determined to suffer and sacrifice. The body is made to yield implicit obedience to an indomitable will. Mountains and rivers are no obstacles in the path of the young aspirant after knowledge Divine. The bitter cold of winter fails to check him from pursuing his object. On and on does he press, till disappointed and dejected, with panting breath and failing heart and with the covering of the body torn with excessive cold, back has he to return. Brave hero this! Wanderful his bravery! Oh, where shall we have his equal?

Back from this enterprise, paying one more visit to the learned Rawal, Dayanand passing through innumerable unknown difficulties at last found himself in Rampur. There he saw in the person of Ramgiri, the pitiable result of a failure to attain to Yoga. Forward did he proceed once more. At Dronasagar the buoyant spirit that had so long sustained the enterprising young man, appeared to

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desert him. Death he now desired to meet face to face. But second and more mature thought prevented him from laying violent hands upon himself. Thus overcoming that fatal desire, Dayanand in his wanderings reached the banks of the Ganges. To his great pleasure he saw a corpse running with the river. "Ah," he thought to himself, "here is an opportunity of knowing if the book that I possess on Anatomy be a trustworthy one." Jumping at once into the river he dragged the corpse to the bank. With a sharp knife he cut open that body. Finding that the book did not give a true description of the body he threw both the book and the corpse into the river. Dayanand, the seeker after Truth, could afford not to have falsehood with him. The book was false and immediately, therefore, was it parted with.

The next incident of the life of that mighty man is his staying at Chondal Garha. His falling here in the habit of taking 'bhanga' and his ultimate success in soon giving up the habit, have been so fully described by himself as merely to need a mention. The narrative is not without its lesson. In the first place, it shows Dayanand to be a highly sincere and truthful man. His narration of the whole thing is direct and plain. Truth and all truth must be told. No fault is to be hidden, no virtue to be exaggerated. Such was Dayanand's spirit and this spirit comes out here at its best. In the second place, the giving up of the habit shows the strength of the will of that friend of humanity and the hand of the Divine Being guiding that man for a great purpose to be achieved hereafter.

To Narbasda we see him next going in search of knowledge Divine. The man of indomitable courage finding his way blocked by a thick wood, plunged into it without hesitating or wavering. Forward did he press through this dreary and dark forest. The prickly shrubs tore his skin in several places, but inspite of the bleeding body he stayed not. An encounter with a wild bear left him

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master of the field. Night at last came, a deeper darkness spread over that dark wood. As out from it he came, another and more dangerous forest spread out before him. This too he entered boldly and bravely. Like a snake upon his stomach did he creep till he found himself into an open space. Huts were visible but Dayanand wished not to trouble the inmates at that unseasonable hour. Night was passed in the foliage of a tree. The dawn discovered a pleasant brook singing sweetly by and in it Dayanand had a refreshing dip. After the wash, to his prayer he addressed himself, when the generosity of the principal man of a party passing by, supplied him with nourishing milk. Three long years he wandered along the banks of that river, separating or rather uniting the north and south of India.

Here was Dayanand now, with resolute will of his father, the wide sympathies of his mother, the unceasing constancy of his loving uncle, well and thoroughly educated in the school of hardships and adversity. Far and wide had he travelled, up the mountain had he gone and down the valleys he had descended, rivers had he crossed and recrossed innumerable times, sages and seers had he met, yet greater number of cheats had he seen, much had he read and more had he learnt, Yoga and its mysteries had he examined. Thus stood Dayanand now ready to receive, but knowing it not himself, the mission of his life. Long had the plot been under preparation, well and carefully had it been ploughed. Now was wanted a worthy gardener to lay out the garden, now was needed a careful man to sow the seeds—seeds that would bring forth the fruit for which humanity had long been waiting.

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CHAPTER II.

The Garden is laid out.

WHEN Swami Dayanand was wandering on the banks of the Narbada in search of a Guru, he happened to hear of a learned Dandi Sanyasin at Muttra. Far had his fame reached by this time and wide was his name known. This was Swami Virjanand. He came of a Brahman family of the Punjab—that province of India which has been so rich in giving birth to saints and sages, to warriors and spirited leaders. To Kartarpur, the town which is inseparably united with the illustrious name of Nanak, belongs the honour of being his birthplace. In the Samvat 1854 when the Sikh empire was at its zenith under ihe 'Lion of the Punjab,' Swami Virjanand was born. At the age of 5 that little child, owing to an attack of smallpox came to lose his sight. Seven years more and his parents shaking off this mortal coil, left this helpless child of theirs to the care of a weak brother and a wicked sister-in-law. Being harassed and troubled beyond bearing, the child suddenly left his parental roof to seek shelter with Him Who ever unceasingly cares for His own. After undergoing many an unknown suffering, the boy at the age of 15, reached Rishikesha. Full 3 years he remained there deeply meditating and calmly contemplating on the attributes of the Diety. Gayatri he incessantly repeated and for hours together he sat in one place without stirring at all. Simple and spare was the diet that he used at this time. Living this life of asceticism long enough, he at last felt inspired.

Thus inspired Virjanand went to Hardwar where he was initiated into Sanyasa by Swami Parmanand and began to devote himself whole-heartedly to the study of Vyakarana and the Shastras. With his quick grasp, keen

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intellect and retentive memory, he soon found himself master of his subject. Pupils now began to gather round him. His fame continued to increase till he came to be commonly known as 'Prajna Chakshu Swami.' One day when he was bathing in the Ganges at Swaron, his melodious and flowing voice attracted Vinai Singh, the Raja of Alwar, who happened to be there. As the Swami came out of the river, the Raja approached him and requested him to go with him to Alwar. Swami being a recluse did not like to go in company of a Raja. But when the Raja persisted too much and promised to read Dharmic books regularly in company of the Swami, Dandiji went with him. For a long time everything went on well. One day, however, the Raja failing to study with Swamiji at the proper time, Swamiji got annoyed. No more would he like to be with the Raja. He being a Kshatraya had broken his word ; Swami as Sanyasin could not break his. Caring neither for the pleasure of the Raja nor for the immense wealth that had been trusted to his care, the blind ascetic taking Rs. 2,500 with him left the capital suddenly. Such was Swami Virjanand, a resolute, firm and independent Sadhoo.

We find this devout monk next at Muttra, engaged in giving tuition to various pupils. One day the pupils of Krishna Shastri of the Deccan who was at the time at Muttra, happened to have a discussion on Grammar with the pupils of Dandiji. In the discussion neither party would yield. At last the Gurus were dragged into it. A day was fixed when the two great grammarians were to meet face to face, to measure swords. But the Shastri kept back and Dandiji getting no word from his pupils remained at his house. The pupils, in the absence of the principal combatants, began to discuss the point. The President of the meeting, being partially inclined, decided the dispute in favour of Krishna Shastri. A great injustice was done. The 'Prajna Chakshu Swami' could bear it not. He was all indignation. It was righteous indignation. He appealed to the Collector of the district but to no effect.

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The learned Pandits of Kashi were then approached but alas! those who were to be the impartial judges had already been bought by bribery. To Agra did the Swami next proceed to consult the learned Shastri of that place, but to his chagrin he found that that gentleman, too had sold his vote for a paltry sum of Rs. 300. This incident left a deep and abiding impression on the mind of Dandiji. Oh, for an authority—an authority that was beyond corruption—to support his position of whose correctness he was dead sure! Long did he look for this authority. At last the day came when to his great pleasure he found the authority. A Deccani Pandit was repeating the Sutras of Ashtadhiai, to which the Swami listened with rapt attention. As the recitation of the Brahaman progressed, conviction forced itself on the mind of Dandiji that Krishna Shastri was wrong and he was right. His enthusiasm knew no bounds. At once a change came over him. From the books written by ordinary men to those written by Rishis, he at once transferred his allegiance and accordingly did he modify the course of studies for his pupils.

The next incident of Dandiji's life which attracts our attention shows that he highly valued the discovery that he had made. The key that could unlock the lock of that great treasure—The Vedas—had at last been found and now this key was to be placed before the world. When Raja Ramsingji saw Dandiji at Agra, the Raja requested him to accompany him to Jeypur. To this Dandiji would not consent unless the Raja would promise to study Ashtadhiai for 3 hours a day. The Raja being unable to agree to this, Dandiji put forth another proposal. "Raja," said Dandiji, "call a congress of the various learned men of the earth. There shall I proclaim before the world the superiority of the writings of the Rishis over those of ordinary men. All shall I challenge then to dispute my position. Success is sure to be with me. This shall then be announced before all. Every one will then pay homage to the writings of the

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Rishis, enthroned they will be in the hearts of all men. To commemorate this day, an era will be begun in your name, making you immortal like unto Vikrama." Such was the enthusiasm of the man and such his confidence. His bodily infirmities were too great to enable him to carry the torch of that immortal light as far and as wide as he desired. Was there none to whom that torch may be handed over safely? Verily, Virjanand was one of those few men—those worthy torch-bearers—who kept the Vedic light shining throughout the dark ages and this noble man was waiting to find a worthy pupil.

At last an apt pupil came. One day in the year 1860 A.D. Swami Dayanand knocked at the door of the old blind ascetic of Muttra fame. "Who is there?" said a voice from within. "Dayanand," was the reply. The voice from within enquired if Dayanand knew something of Grammar. "I have studied Saraswat and some other books on Grammar," rejoined Dayanand. With this, the door opend and in did Dayanand go. Closely and carefully the old Sanyasi examined the newly come pupil and found him worthy of being entrusted with the sacred trust. "My son," said the old Virjanand, "you want to arrive at the truth, don't you? listen then to what I say. In two periods can the Sanskrit Literature be divided. The first period embraces the whole literature produced before the Mahabharata. This is the healthy literature being produced by great and noble seers (Rishis). The second period comprehends all post-Mahabharata writings. These writings are the production of narrow-minded and bigoted beings and have served to degrade Dharma. Abjure then the books of these bad authors and concentrate your attention on the Rishikrit Granthas (books written by seers) only."

Thus the first message was delivered and reverentially, with a gentle bow, did the pupil receive it. No time was wasted in any more ceremonies; at once the pupil seriously took to his studies. Many a charitable man was induced to help Dayanand. Some sent him bread throughout the

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period of famine which visited Muttra then; some supported him after the famine had subsided; another gave money for his midnight oil; and yet another paid charges for his milk. Thus supported by these charitable men, Dayanand whole-beartedly devoted himself to his studies. His love for his studies was only matched by his reverence for his old Guru. Him he served as sincerely and selflessly as he could. For him he daily fetched a number of jars of jamna water from a great distance. His punishment he always received with a good heart and ever after remembered it with enthusiasm. Inspite af all this, sometimes, the old Guru who had suffered terribly at the hands of the cruel world, grew much angry with Dayanand. A little before the time when Dayanand took leave of his Guru, the master kicked out that obedient pupil and was induced to receive him back with very great trouble. For two years and a half Dayanand sat at the feet of that noble Guru and drank deep at the fountain of immortal learning. At last the time for parting came. With a few cloves of which Virjanand was extremly fond, Dayanand approached his Guru, bowed to him, begged for his benediction and desired to obtain permission to go. "Dayanand," said the old Guru, "I want as my Dakshina something else which you possess." "With all my heart I shall give it," replied the pupil, "let me know what it is." "Hear then my child." rejoined the Guru, "The world all round is full of ignorance and misery. Men are wrangling over castes and creeds. They know not what is right and what is wrong Go and teach them the worship of one God and the study of the sacred Shastras. Go my son, go and hoist the flag of the Veda once more in the land of sages and seers. Go and do your work with all your might and let God be your guide." Once more did Dayanand make his obeisance most reverentially and humbly and retired from the city of Muttra.

Thus by the hands of Rishi Virjanand the seeds were sown in that naturally vigorous soil, well ploughed and carefully prepared. Deep down were they buried in order to grow with the greatest possible luxuriance. The hopes of that enthusiastic, labour-loving and painstaking gardener were destined not to be disappointed. They were rather thoroughly and completely realized. The seeds took time in sprouting and growing, but when they grew, all round was seen a field full of beautiful verdure presenting a ravishing scene to the eye.

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"A Thought and a Prayer."

1. How can I ever feel alone
When God is everywhere!
My eyes I shut and Him I see
He's in the trees, He's everywhere!
The God who is my Love.

2. I'm quite alone in this big world
That's sure as sure can be!
There's none to call me his, nor care
Whate'er becomes of me—
Except the God of Love!

3. But surely then I'll with Him live!
He's mine! I'm His! He's there to care—
To see—to love—to guide—to chide!
He'll never fail nor go away!
The God who is my Love.

4. He ever WAS and e'er WILL BE
The God who's everywhere!
He's in the flowers—in you—in me—
And in the smallest thing there is
The God who is my Love.

5. Him none can cheat; nor to Him lie
For He is everywhere!
He's in your heart, your mind, yonr soul
He's in the highest—lowest—all!
The God who is my Love.

6. Dear Lord, then take me soon to Thee
I'm very lone and sad away!
I want Thee so! I fain would rest
In thy dear arms! So close my eyes—
Dear God who art my Love.

7. I praise Thee here, I'll praise Thee there
For all Thou art and wer'st to me—
To mankind all both great and small—
They all are Thine! Thou art in all—
Dear God who art my Love.

ELIZABETH ARNOLD.

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"The Lizard."

Dear little friend who cam'st in fullest trust
To sit before me as I sang the prayers
Of Vedic times at eventide!
Alone I chanted in the falling darkness,
With ne'er a thought that any one was there.
To lift with me to happy worlds in prayer
Of Vedic times at eventide!

But lo, when I perceived thee all so still
'Twas writ upon thy very face and form
Sitting so close and gazing listfully!
So near—so trustful and so piteous mute!
Asking me all those knewest how
"Oh friend who hast a voice and know'st the way
Lift me with thee into that world of God
Of Vedic times at eventide!"

ELIZABETH ARNOLD.

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Our Library Table.

(By Professor Sudhakar, M. A).

My Heresies and "*My Resignation*" *or the Sequel to My Heresies.*" *By F. T. Brooks, Theosophist-at-Large. Vyasashrama, Mylapore, Madras 4 As.* In these two pamphlets Mr. Brooks points out his differences with the present Theosophic Movement under the leadership of Mrs. Besant and traces the slow and gradual severence of his connection with it. The differences are as follows :—

a. He believes in the paramountcy of knowledge, over Feeling or of Plain Truth over Beautiful Sentiment.

b. He took up the study of the Gita and the Upnishads much against the kindly wishes of Mrs. Besant.

c. He belongs to a different school of training. While Mrs. Besant's widespread authority over her followers is entirely founded on the professed clairvoyant vision and psychic hearing of superhuman Adepts or Masters, Mr. Brooks is forced from the standpoint of his own inner training to characterise the whole position as *unsound.*

d. His peculiar position as an (efficient but) independent public worker in the (professedly non-sectarian) Theosophical Society goes much against the desire of Mrs. Besant.

Now Mr. Brooks concludes from these differences that they are in no way inimical to the fundamental professed "objects" of the Theosophical Society which he still sticks to. Mrs. Besant herself has reiterated times without number that once Universal Brotherhood is granted, all minor differences of opinion (such as recounted above) are welcome. Then what has led to the severing of connections? Mr. Brooks considers that the Theosophical Movement as

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now conducted by Mrs. Annie Besant is converted into a petty sect of sentimental enthusiasts loudly claiming to be unsectarian and charged with a "Universal Mission" which their very narrowness disproves and into a more or less secret clique of fanatical busybodies interfering with free moral, intellectual and spiritual expansion while loudly claiming to prepare the way for the coming of a Lord of Universal Compassion and Wisdom whom they alone claim to know, but whom the palpable sectarianism of their attitude to other movements and workers proves them unfit to serve. Thus being unable to sell his conscience and remain in the 'live' part of the Esoteric Section, Mr. Brooks after seventeen years of membership severs his connection with the 'Theosophical' Society and is resolved not to rejoin unless Mrs. Besant gives up her esoteric methods of control or is replaced by one who clearly sees the evil of such methods and accordingly shuns them. We shall recommend the perusal of these two pamphlets to all true lovers of Theosophy in India and to all those who are already under the influence of the "Mahatams of the White Lodge."

II. Mrs. Besant and the Present Crisis in the Theosophical Society by Eugene Levy, London H. J. Heywood Smith 47 Redcliffe Square S. W.

(One Shilling net).

This book is introduced with a prefatory letter by M. Edouard Schuré, in which that great French writer points out his reasons for resigning his membership of the Theosophical Society. He considers the renewal of alliance of Mrs. Besant with Mr. Leadbeater, a learned "Occultist, but of an unsettled disposition and doubtful morality" as clearly derogatory to the prestige of Theosophy. He thinks that the affair of Alcyone and the founding of the Order of the Star in the East "is first and foremost an engine of war invented for making a breach in the independent Theosophy of the West." He also considers Mrs. Besant guilty of insincerity when she tries to misrepresent the teaching and personality of the German Theosophist Dr. Steiner who

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seems to be both by talents and influence a rival of hers in the West. These charges of M. Schuré are further substantiated in the body of the book by M. Lévy who produces documents and gives facts sufficient to condemn the narrowness and bigotory that characterise the present leaders of the Theosophic Movement. The recent "Krishna—Christ-Maitreya" farce raised a storm of agitation not only here but abroad. We wonder how Mrs. Besant can justify her claim that Theosophy is not a sect. Theosophy has its prophet (the coming Christ—now Krishna Murti), its Masters, Messengers, its Gospel, its message of salvation for the believers, its troop of obedient automata who have denied their reason and submitted to the sweet will of the Masters. If all this does not make Theosophy a sect or a cult, then what is it? The reader will find in the book much interesting material, for it reveals the inner working of the Society and brings to light the conduct of certain workers and the motives by which they are prompted in their public dealings. Mrs. Besant seems to be prompted by the desire of Universal synthesis of Religions but the methods she employs are certainly doubtful and dangerous. To deify a single individual and call him by the sacred names of Budha, Christ, Krishna and Maitreya, to induce different people to submit to his authority without knowing his personality and its force does in no way further the unification of Religions. Unification does not mean mechanical compounding of ingredients, it is a *growth*, a natural process of thought—a development based upon the harmony of relations and unity of aspirations. Another unnatural feature of the Theosophical Movement becomes prominent when we consider that it believes in the "preparing of the coming Lord"—that young lad Krishna Murti is being prepared—how unnatural does it sound? And Mrs. Besant and Mr. Leadbeater are the proclaiming messengers. We also believe in Masters—the mighty spirits who come to this world from time to time to lift up fallen humanity. But they are human beings with tremendous forces of Spiritual life acquired by right—living and right-thinking in their former lives.

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What we do not believe is that they need heralds. They come, and whenever they come, they come inspite of messengers. They are sufficient in themselves to make an impress on humanity. They shine through their intrinsic worth. Mrs. Besant need not waste her energies over her useless esoteric propaganda. Until the Lord comes, she may serve humanity through so many other useful channels and she will be long remembered for her good work done on earth. When the Lord comes and we find that he is really *the Lord* we shall welcome him and join hands with Mrs. Besant to further his message of Peace and good—will. We were struck with horror by reading the following quotation which the author has copied from the Adyar Album and which was written by Mr. Leadbeater.

"What can I say to you of your President that you do no know already? Her colossal intellect, her unfailing wisdom, her unrivalled eloquence, her splendid forgetfulness of self, her untiring devotion to work for others.....these qualities, these powers are but a small part of her greatness..... there are other qualities, other powers of which you can not know, because they pertain to the secrets of Initiation. She is a pupil of our Masters; from the fount of their archaic wisdom she derives her own.....Think, therefore, how great an honour it is for you 'that you *should be permitted to work under her*.....Think how watchful you should be to *miss no hint which falls from her lips*, to carry out exactly whatever instructions she may give you. Remember that because of her position as an Initiate she knows far more than you do.....Therefore her actions must certainly be governed by considerations of which you have no conception. There will be times when you cannot understand her motives, for she is taking into account many things which you can not see and of which she must not tell you. But whether you understand or not, you will be wise to follow her *implicitly* just because she knows. This is no mere supposition on my part, no mere flight of the imagination; I have stood beside your Presi-

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dent in the presence of the Supreme Director of evolution on this globe and I know whereof I speak. Let the wise hear my words and act accordingly."

We would ask the reader to point out to us a superstition grosser in its form than this. This is mystification of the worst type. To believe Mrs. Besant implicitly, to accept her deliverances unquestioningly is intellectual slavery which deserves united denunciation on all hands and we are sure Mrs. Besant would be the first to repudiate such slanderous charges against her. We will be glad to know if she has done so already. The book deserves wide circulation in India for here slavery of every type germinates so *quickly*—the people being so trustful. 2,400 German Theosophists being unable to subject themselves to the ruling Autocracy in the Theosophical Society have severed their connection with it or, what is still better, have been driven out of it. Western people are averse to taking beliefs on trust, without rational justification but people here have not sufficiently learnt that lesson yet. It is, therefore, the duty of all who love and honour Truth and Reason to check the revival of dangerous medievalism under the attracting garb of "scientific esotericism."

III.—For India's uplift, by Annie Besant price As. 12
(G. A. Natesan & Co., Madras.)

We really feel great pleasure in going through the pages of this useful volume published by Messs. G. A. Natesan & Co., the most enterprizing firm of our country. It contains a comprehensive and exhaustive collection of Mrs. Besant's speeches and writings on Indian questions. The selection is wisely made and the subjects dealt with cover a wide field. It would be a truism to say that the book contains the most practical expression of Mrs. Besant's Theosophy. Almost all of the speeches given in it are free from the vitiating esoteric pretensions generally made by the leading Theosophists. We have every sympathy with the practical work of Theosophy that makes for India's uplift. Mrs. Besant can do much good to our country as she has already

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done, provided she uses her enormous energies on the physical plane unhampered by Mahatamic visions. The present volume, as we have already said, will prove extremely useful to all who want to be acquainted with the burning topics of the day such as "the Education of Indian Boys and Girls," 'Education of the Depressed Classes,' 'the Question of Moral and Religious Instruction,' 'the Industrial Development of India,' 'the Indian Unrest and the true Relation that should exist between England and India.' All these subjects are treated with Mrs. Besant's well-known clearness of thought and boldness of pronouncement. The lectures are full of inspiring and most practical suggestions and we recommend their perusal to all who have the good of the country at heart.

IV. The "Friends of India" Series—publishers Messes. G. A. Nateson & Co., Madras—at As. 4 a copy.

This series is a most welcome addition to the biographical and political literature of our country. It reminds us of the unselfish services and labours of some of the eminent Englishmen who have helped our country in her struggles towards progress. The biographies are neatly printed and contain copious extracts from the speeches and writings of the personages described. Each volume has a nice frontispiece. The volumes before us comprise sketches of Lord Minto, Lord Macaulay, Henry Fawcett, Edmund Burke, John Bright, Charles Bradlaugh. We would recommend the perusal of this so very cheap series to all students of Indian History and to others interested in current events.

V.—*The Right Hon'ble. Syed Amir Ali—a Sketch of his Life and Career—Price As. 4. (G. A. Nateson & Co.)*

This sketch belongs to the series entitled "Biographies of Eminent Indians." It contains a vivid account of Mr. Amir Ali's eventful career, his maifold activities, social and political, and his services to the Moslem community in particular.

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Views and Reviews.

THE PURPOSE OF EDUCATION (CAMBRIDGE UNIVERSITY PRESS).

By Mr. St. G. L. Fox Pitt, M.A.

A noble endeavour this on the part of Mr. Fox Pitt 'to examine' as he says 'the Educational Problem in the light of recent Psychological Research!' From the start one meets with such significant words as Experimental Psychology,' 'new terminology' 'the application of this knowledge to the elucidation of Educational Problems'. These show one aspect of the book, the object which inspired the author to write the book. 'Great stress has been laid' we are told 'on the Educational value of High Ideals; upon their inculcation and growth.' The remedy for human ills is said to lie not simply in the appreciation of the importance of Inner Life, nor yet in the knowledge and use of Environment alone, but somewhere between the two—in a harmony between the claims of Inner Life and outer Environment.

That—Religion, good character and morality, are after all the best means of regeneration of humanity, can hardly be brought out more clearly than it has been by Mr. Fox Pitt who starting with Experimental Psychology as a guide to determine the purpose of Education gradually finds his way to the conclusion that the Sermon on the Mount is after all the acme of Educational Ideals. That is indeed the purpose of all institutions for human betterment, now and for all time. 'The manufacture of good souls, to use Ruskin's significant words, is the ideal that must dominate all Education.

The spirit of definition is abroad and it is well it should be so. Thus Mr. Fox Pitt gives us a refreshing insight into an interpretation of the elusive yet established certainty—the human personality Writes he:—'The human

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personality under a thorough-going analysis, exhibits not a permanent and unalterably separate entity, but a vast combination or aggregation of variegated, fluctuating and loosely organised physical and psychic phases and potentialities. It may be compared to an iceberg, ever changing in structure and substance, the great bulk of which is always invisible and submerged.' 'The mind is composed of a vast number and great variety of psycho-physical "Complexes" *i.e.* 'groups or dynamic systems or streams of closely associated ideas linked together in some experience or succession of experiences with corresponding emotions, perceptions "memories," interests and range of volitions.' The stimulation of one element of a complex will generally speaking excite activity in some or all the rest. A change of mood is but a rise and fall of different complexes in the field of vivid or focussed consciousness. The element of emotion (feeling) is of great importance in the functioning of a complex as determining its relative capacity for persistence and isolated activity. The types of complexes are various. There is the minor variety limited and transitory having its genesis in what are called 'events' or specific experiences *e g.* food, play, hunger, dispute, illness and failure and similar personal experiences! Then there is the intermediate variety comprising various intellectual concepts of a co-ordinating and synthetic nature *e.g.* notions of heat and cold, light and sound, space, number, etc. Lastly we have the great Complex *i.e.* the personality or character as a whole. The strength and worth of our personality is determined by the quality, and nobility and the co-ordination of the complexes out of which it is composed. The origin and growth of complexes is the outcome of experience both physical and psychical. The laws of emergence of complexes are, roughly speaking, fourfold. Each complex has its own dynamic and inherent force which will after a certain lapse of time and change of physical condition bring it to the surface of its own accord as for example in dreams. Then there is emergence due to the exercise of the senses, next in response to

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verbal suggestion and finally the emergence due to our meditations. The mere acquisiton by childern of mental and manual skill, added to a familiarity with certain intellectiual concepts, without however an awakening of lofty aspirations, sympathy and kindness of heart is morally speaking unprofitable and may indeed be a curse rather than a blessing. The only real remedy for human pains is the development of higher complexes or such systematic education as will effectively subordinate our lower to our higher purpose.

After thus ably dealing with the interpretation of Human Personality in lines of modern psychology the author devotes a chapter to the elucidation of Emotion and Instinct. We cull a few propositions to show what the chapter is like. Thus we have 'Emotion is an essential element in the formation of Complexes.' 'There is no such thing as an empty mind or unchanging mind.' Propositions are accepted or rejected according to our prevailing moods' 'Human judgment is necessarily related to temporal conditions (to the moods prevailing at the time) and at its best it is neither absolute nor final nor even impartial. Again listen "The spirit of unrest which at present prevails in all departments of our communal life, both in thought and practice seems to call loudly for the awakening of some higher faith in the purpose and destiny of individual existence and how is this possible without a serious effort being made to introduce a really moral and religious atmosphere into popular Education?" Instinct is the foundation and origin of the complexes. Now instinct has a twofold function. Self preservation and Race Elevation. That these functions may operate harmoniously, 'we should endeavour as early as possible to supplement the instinctive tendencies of our nature by the cultivation of intelligent volitions and by the stimulation of the habit of rapidly forming sound judgment in difficult situations.' The author recommends a happy mean between the old order of repressive asceticism and the modern extravagant claims of 'the rights of childern' *i.e.* licentions Hedonism and

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insists on the importance of the intelligent co-ordination sublimation and systematic training of instinctive feelings.

The author then proceeds to discuss the significance of Character *vs* Reputation—inner rectitude and excellence *vs* outer acknowledgment of virtue, ability, etc. Reputation he regards as on the whole a useful corrective, a test or measure of practical efficiency and a strong though inferior incentive to honest effort. The difficulty of the Educational probelm which presents itself when we endeavour to inculcate the superiority of character to reputation, lies in the fact that the early stages of child development depend so largely on the feeding and cultivation of the minor complexes in which narrow egocentric thoughts and feelings must necessarily predominate. The problem then assumes this form : how are we to counteract these budding and multifarious egoisms in the minor complexes without destroying all incentives to effort?"

The author then goes on to discuss in Chapter IV the shortcomings of the mere economic incentive to effort, its emphasis on the sense of separateness and its painful methods of strenuous competition. He suggests the substitution of higher incentives to effort such as love and co-operation worked up in the public mind through sound educational methods. 'Nobler ideals would be placed before childern and we would contrive by suitable examples and illustrations to make these appear really interesting and attractive. Competition as an incentive to effort would be abolished and punishment mitigated. Bribes would disappear. Ideals attractively instilled would tend to become instinctive and the higher instinctive aims would seek their expression in beneficent action.

An estimation of the advantages and disadvantages of specialization forms the subject of the fifth Chapter. Admitting some kind of specialization a virtual necessity, the author shows, how carried to extremes it has very serious drawbacks. 'Versatility' we are told is essential to good citizenship. True versatility is acquired by the sublima-

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tion and a drastic subordination (not the repression) of the emotional element in most of the complexes. A versatile individual is one who has in his own person exemplified the process of co-ordination whereby his higher complexes are awakened.

Multiplex Environment—that comes next for treatment. 'We cannot know anything beyond our mental states.' 'Mind is common to all existence. 'Thus environments are aspects of the mind which vary according to the observer's experience. There are, however, always three kinds of environment corresponding to specific experiences. These are: (1) The environment due to unconscious mind unassimilated to individualized life and practically universal (2) environment due to the subconscious mind of the observer which corresponds to the *zeitgeist* wherefrom forms and fashions have their rise (3) the environment due to vivid waking conscionsness of individual or collective observers. The most truly valuable of all experiences are those in which all the three kinds of environments are evoked or manifest themselves harmoniously together. That is to say when consciousness is so to say focussed concentrically through them all. This form of experience is the outcome of perfect health and sanity. The awakening of our higher powers of synthetic understanding enables us to see the golden thread running though these all.

The imparting of Religious experience, the inculcation of higher ideals, the bringing about of the birth in the spirit these make a man the twice born—that is the purpose of education. These are treated in the concluding Chapter. 'Religious experiences' have been described 'as experiences that exalt the mind to a state of ecstasy; and whether it be the ecstasy of awe, of hope or of rapture such states of mind indicate for the individual his partial awakening to a perception of the real meaning of the existence to which he has been born, The narrow and short sighted self-interest which actuates the ordinary individual life gives place to higher human interests. The love of

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pleasure and gain yields to the love of Truth. Lust, anger and pride are subdued while the individual energies so liberated find expression in benevolent activities. Again 'It is the conquest of the grasping disposition of heart and mind which is the true meaning and implication of the process of being " born again in the spirit ". All ideals which conduce towards the attainment of the blessed state are, therefore, from a religious point of view, worthy and noble, all others are false and misleading. How true self-examination is absolutely essential and how a proper kind of confession may be helpful—all this is indicated. In conclusion the author repeats how great importance attaches to the development of higher incentives to effort. The Sermon on the Mount is a summary of such. Re-stated in cold prosaic language, the lesson there inculcated urges us to rely less upon the seen, the concrete, the physically tangible and more upon the spiritual side of our natures unmanifest to our senses but none the less real and permanent. There alone may we gain true security and everlasting peace—this is also what recent psychological research points to.

To sum up Psychological Research shows that the human personlity is an aggregate of complexes and that the worth of a personlity depends on the presence and strength of complexes of the highest nobility and that these are synonymous with higher ideals, with promptings truly religious that to bring about a rebirth in the spirit is the purpose of education. The method is the systematic cultivation of the higher emotions, the sublimation, subsubordination of egocentric or selfish instincts to higher instincts, the substitution of religious incentives to effort instead of economic incentives, the abolishing of competition, moderation of punishment doing away with prizes or bribery—these are briefly the means indicated. That education has a spiritual purpose behind it and not merely a material one and that to attain this goal we must steer clear of the two extremes of repression out and out—false asceticism—and indulgence out and out—false hedoinsm.

'Never to mix our pleasure or our pride
With the sorrow of the meanest thing that feels,

And further that we must instil such ideals as operate in active benevolence in after life—these are the lessons that we may learn from Mr. Fox Pitt's Purpose of Education.

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Notices of Books.

By Keshav Lal, Oza, M. A.

A DICTIONARY of Classical Names for English Readers By W. T. Jeffcott 1/6 (Macmillan & Co.)

We congratulate Messrs. Macmillan & Co., on bringing out this short and simple classical dictionary. We have no doubt it supplies a long-felt want of our undergraduates who come across several allusions to the ancient fables, and to events connected with Greek and Roman History while reading English classics. The volume does not aim at erudite information, its salient features being marvellous terseness and epigrammatic force. Illustrative quotations enhance its value and make it thoroughly practical in character.

(2). *Gray's Poems*. Edited by D. C. Tovey. (Cambridge University Press) 4/6.

A more fully annotated edition it is hard to find.

(3). *Marlowe's Doctor Faustus*. Edited by William Modlen 1/9 (Macmillan & Co.)

The introduction gives (1) The Rise of Elizabethan Drama. (2) Life of Marlowe. (3) Comments on Dr. Faustus. (4) The Clownage Scenes. (5) First Performance of Fausters. (6) Marlowe's Blank Verse. (7) Marlowe and Shakespeare. The Notes are brief and to the point.

(4). *The Satires of Dryden*. Edited by John Churton Collins 1/2 (Macmillan & Co).

Altogether a scholarly edition. The introduction traces the literary career of Dryden with great acumen, although critical comments by other writers are conspicuous by their absence.

(5). *Macmillan's Pocket series of English Classics* one shilling net.

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This series contains " infinite riches in a small room.' We have received (1) Emerson's Essays and Representative Men. (2) Byron's Child Herold. (3) Dryden's Palamon and Arcite. (4) Lamb's Essays of Elia. (5) Poems from Shelley and Keats. (6) Ruskin's Sesame and Lilies. (7) Selected Poems for Required Reading. (8) Carlyle's Heroes and Hero Worship We have examined all these and have nothing but praise for the scholarly notes and introductions. The special features of the series are its giving a list of books for further study and its extracts from other writers' appreciations.

(6). George Eliot's *Silas Marner* Edited by E. E, Bavan Re. 1 (Cambridge University Press).

This is a very carefully edited psychological novel. The editor gives suggestive hints concerning the method of reading a novel, the mechanism of Silas Marner, the characters, humour and style.

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The Gurukula Samachar.

Motto I:—By the force of *Brahmcharya* alone have sages conquered death.—*The Veda.*

Motto II:—The welfare of society and the justice of its arrangements are at bottom, dependent on the characters of its members.....There is no political alchemy by which you can get golden conduct out of laden instincts—*Herbert Spencer.*

POOR words! feeble pen! have you the magic power to start echoes of what takes place here as the busy days roll by?—one memory succeeding another—an occurrence and then another—a festival now, and again a festival—rest and routine in between, and so on, after the great annual event—the Gurukula anniversary.

Part read—imagined part, that is the process that will help you, dear Reader, to understand the compressed announcement, of what takes place here

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THE HOCKEY ELEVEN AT DELHI.

First go with us to Delhi then. Yes, accompany us through the heavy duststorm—a practical lesson that sportsmen should be ready to rough it and must on with closed eyes and sealed lips too through, blinding choking, driving dust and shower. Get into our compartment—a poor third, of course, press of passengers and all that. Stop with us at Luksar Dharmsala—a delightful, neat and well—kept a lighting place. You will enjoy the evening Sandhia. Into the train again. Ah now you will have a practical lesson how by tilting yourself to an angle of 45 degrees you

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can automatically transform a foot and a half seat into sleeping accommodation (?).

In the roaring train through the silent night, the luggage shelf—side shelf and hanging shelf above—the passage from door to door—all that is splendid sleeping accommotion for you and your hockey team. That is roughing it with a vengeance.

At Delhi at last. Mr. Sudhir and Mr. Miran, Pandit Harishchandra and Sanatak Yajnadutta come to receive you. A regular tug of war between the conflicting claims of rival hosts. A warmer welcome one could'nt imagine. The poor Gariwalla ordered once to Saddharma Pracharak Office and the next moment to St. Stephen's College Hostel, no to Saddharma Pracharak, to the Hostel again. Pracharak Office! Hostel! Between two such powerful parties you and the Hockey team have no go but to breakfast, dine and sup at three different places and in different gatherings. You would find your beddings mysteriously shifted from Pandit Harishchanda's house to the St. Stephen's College Hostel and so though in Delhi you will feel still on the road and accomplish a moving stay at the Imperial capital.

There you will be with us at the farewell dinner to Professor Cocken, President St. Stephen College Hockey team, next morning you will see the hockey play with Professor Cocken and his team trained to a man and the wild rough—riding method of the Gurukulites. Excellent play on both sides. If you are not a hockey player you will forget all about it except this that it was excellent play, a goal on each side. Sheer force driving power, staying power, desperate defence on one side, quick moves, regular throws and less "sticks" on the other. Even results and excellent play. Three cheers for both teams and Captains and why not for yourself and myself spectator who added zest to the play.

Next day ramble with us to the New Temporary Delhi and in the evening attend the St. Stephen's College Anniversary—a grand and imposing function. Hear some very good

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piece of advice and encouragement from Sir H. Butler and sleep over it all. The next day get along with us to the 'Khandrat' the historic ruins. Centuries speak through these silent stones. A ruin here carries you back into Pandava and Kaurva times—to the Mahabharta period. Another to Buddhistic days, Asoka's Needle and Kutb Minar, Humayun's Tomb and Safdar Jang Nizam-ud-Doulah and sacred shrines, ruins and remains of a hoary past. The imagination is stirred and the stones becomes strangely suggestive. A plain prosaic slab put in as protection against falling discharge from a water spout is transformed into a covering for a secret subterranean passage to the entombed bones of some one long departed. Everything acquires a mysterious meaning. You converse with the mighty dead of old and sometimes you may seem to hear delusive whispers too. The marble palace of Moghul kings—a structure so superb as to be named 'an earthly paradise' a museum of antiquity, modern barracks the guardians of the gorgeous, row of Moghul palaces, these and other things you will see in company of the Gurukula Hockey team. Take up a Delhi directory and dream over each description of ancient ruins and you will get a subdued shock of what one feels when fronting hoary remains of exquisitely wrought stone and pillar that have survived both their architects and owners.

You will join with us in thanking Principal Rudra for the night dinner he invited us too, for the hearty hospitality he and his College showed to us and you will thank Pandit Harishchandra for his whole—hearted whole—timed attention to us all. Mr. Sudhir too will have your thanks, a companion so sweet and so solicitous of seeing us all easy and comfortable so also Mr. Miran and so many other young men and friends of St. Stephen's College who contributed to merry companionship and friendly hospitality.

PANDIT GURUDATTA'S DEATH ANNIVERSARY.

Bid farewell to Delhi and Hockey. Sit with us in the Octangular Havan shed to celebrate Pandit Gurudatta's

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Death Anniversary. Hear the enthusiastic Yudhishtar pray and then enjoy the hymns that follow. Brahmachari Puran Deva, the energetic Secretary, will start you, as it were, for the good things to come by passing in rapid review the main facts and exterior events in the life of that great soul—Pandit Gurudatta—the soul who when on a deputation for public weal wouldn't return though apprised of his dear father's illness. Brahmachari Shashi Bhushan reads you *seriatim* the lessons we may learn from the life of the great man.

'Lives of great men all remind us.
We can make our lives sublime,'

That is his text. Learn it of Pandit Gurudatta Vidyarthi to be a Vidyarthi always—to be a life—long student. Learn it of him to trust in God—the Eternal, the Infinite. Learn it of the Pandit to trust your Teacher—your Acharya—and of him learn to be simple in dress and simple in life throughout. 'His early death may teach you,' says Shashi 'to avoid irregularity, to be moderate in everything, in work as well as in rest.' After this students' catalogue of virtues to be copied from the life of Pandit Gurudatta, hear the personal reminiscences of a mature man—a man gone grey, our dear L. Kidar Nath. The words of a junior co-student, an admiring contemporary have always a peculiar charm. Invaluable are such personal glimpses into a great man's life, trivial incidents treasured for the great soul stands revealed in little acts as well as in great. A commanding intellect, a great genius a man of steady purpose, supremely indifferent to ordering the details of his own personal physical life—such the soul of Gurudatta as his co-student saw him. Brahmachari Indra Ved Alankar will tell you how dropping all detailsthat might gather and confuse a man who knew very much about Panditji—Gurudatt'a personality appealed to him as a happy blend of great knowledge and great laith—the two essentials of all true greatness. Knowledge without faith is barren and faith without knowledge is blind and blundering, but where the two are combined greatness is assured. This is what is seen in Swamiji's life, this in Lekhram's—

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this in Pandit Gurudatta's. Oh your feeling heart would yield to the magic of the hour. The prayer purged you of something gross, Puran Dev prepared you and the Brahmacharies for a deeper study, Shashi came out with a clear catalogue of what to learn from Panditji's life and then you lived with the great man through personal narration of one who had as a co-student seen him and lived with him, Indraji gave you the basic principles of Gurudatta's greatness and now all this works itself into a song and you feel the presence of the departed and sing.

(گورو دت گن یہ ہمارے تم سے ملا رہے ہیں)

Borne on these subtle influences hear our revered Pradhanji Shri Mahatmaji speak to the Brahmacharis. His sound is a signal to focalize all attention. He pictures the death scene—a scene always impresssive but impressive beyond measure when it is the last earthly link of a great soul that snaps. Was it an accident or a deep mystery that the name of the great Rishi Swami Dayanand was Mula Shankar and that his great follower Pandit Gurudatta also bore the name of Mula as his birth name. The stamp of union was there—so the spirit thinks. Some subtle spiritual affinity there certainly was between Mula the future Gurudatta and Mulashankar his Master the great Swami Dayananda. Both combund in themselves great knowledge with faith as great and glorious. Boots without socks, pant and shirt covering it upto the middle of the thigh and without a vest and coat, such the romantic indifference in the matter of dress exhibited by Pandit Gurudatta. He was so absorbed in study that he cared not for his clothes—nay not for his very person. He would work for days and nights on end and then sleep away for days and nights. Yet his soul was so fiery and he was such a rare man of genius that he would shake the most learned audience and with magic spell charge the most apathetic with such absorbing love for Ashtadhyayi that you would see many a prosaic

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clerk studying Ashtadhyayi even on the road while footing it to his office. To the Samaj the Pandit would come with his gown and in the University Hall he would go without it—and why ? Was not the Samaj to him a place of greater solemnity than the University ? Religion to him was always higher than learning. His very failings have a lesson for us. Let us lead regulated lives so that we may not fall a prey to early death as did the Pandit. It was his one regret that he had not the fortune early to get the protection and guidance of a strong soul. "You have souls that can protect and guide you. You have circumstances that teach you regularity. Be you guided to good ways and true. Be you regulated and may you all combine knowledge with Reverence and Faith unshakable. If you do this, you have indeed profited by this day's celebration. Swamiji showed the way, Pandit Gurudatta helped the creation of this institution and may you hold up their lives for your self-guidance." Such the few sentences from the lecture you hear. The influences in which you bathe when present are too subtle for the pen to describe. Excite your higher centres and you may perhaps produce a corresponding stage of rapturous urge towards purity and inward greatness.

THE DAYANAND MAHAYAJANA.

Another elevating touch—you have them so often here and so grand that you would wish the whole world one great Gurukula just to gain that freedom of spirit that can joyfully respond to such influences and enjoy as you enjoy sacred scenes over here. Yes sit free from down—dragging distractions and light up a purifying blaze to burn out all your impurities and spread your perfume East, West South and North. Light up the Holy Havan and hear with us the songs that follow. Hear then Brahmachari Bal Badhra rejoicing as a child who knows not his mother perfectly yet rejoices when he hears of his mother's (the Samaj's) birthday celebrations. Brahmachari Jay Dev will appeal to you to recall the Ideals set forth by the Founder if you want

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to appreciate the importance of the day. These Brahmacharies discuss for you the 6th, 8th, 9th and 10th principles of the Samaj membership. Professor Sinhaji comes out with practical suggestions as to the relation which a member should bear to the Samaj. He would demand of you all that you show active sympathy, through service and sacrifice and self-surrender. Courage, faith, love for others are mighty forces ; knowledge is only secondary ' Revere the Vedas and stand for your religion and serve your brother, this the message he gives you. Professor Rama Deva will give you an impressive intellectual historical appreciation of the differences between different orders of greatness. Swamiji is great among the great. He has left a lasting work. Swamiji alone emphasised the all-sided aspect of Vedic teaching—a thing which even the great Shankara had not been able to do. Through a study of the past and contemplation he had revealed Truths the most modern—Truths that modern science, modern thought is slowly compelled to recognise. In the name of this great personality he appealed to the students to take up any little part they could, any they chose in the great work started by Swamiji. Last you will hear Mahatmaji's soul-stirring speech. Mahatmaji was at his best. ' This Yajna' you will hear him say—and every beneficent act is a Yajna—' this Yajna is for commemorating the birthday of Swami Dayanand's institution. Those in whom Daya and Karuna bubble forth in a special degree, and not only bubble forth feebly as in us, but overflow and work out in acts—such great men have been called Acharyas from of yore. Swami Dayanand was one such great Acharya and one who combined Yoga and action, loftiest contemplation with noblest action. The fire of nobility hath been kindled once by this great soul for the purification of all. Even as you purify the air may you purify the soul through the Yajna. Oh if you can visualise the day 39 years back when the first great Havan fire was kindled by him for the sacrifice of all our weaknesses at the altar of the Divine! At Bombay he started the institution and began once more the sacrificial fire. The

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[illegible] and noble

ahutis teach you that the greater and sweeter the incense offered the greater, the more purifying the fumes. The better the selves that you offer to the world the better the result. If you offer yourself on the fire of service you will not destroy yourself but only spread your finer essence everywhere. Your privilege Brahmacharies is great. Your parents—parents of most of you wish you to be servants of society. What can be greater good than that. Fame you may get or you may not and perhaps the time is coming when you will have it. But by offering your best you will certainly perfume others around you and not only others but most of all will perfume yourselves too and you will burn up your dross and be purified to pure gold. May you realise the great import of this all—this sacrificial fire and do your duty and spread love among mankind." And as you hear this all don't you feel a thrill to consign your all to the flame of the Eternal and let your best part spread the world over.

THE RAMA NAVAMI FESTIVAL.

I have other things for you dear Reader. Read of the great Rama and you will catch the subtler sensations we all underwent on the Rama Navami Festival. Let the truths of that great Hero's life sink into you and fructify into noble deeds. Remember Rama stirs the students here. Songs and Sanskrit poetry, Urdu poetry and Bhasha poetry, lectures and oration all these spring into life and being when it is Rama's day. The muse finds fitting utterance for the fire of the young Brahmacharies—but I have no dictaphone to repeat their poems and enthusiastic utterance.

'Heard songs are sweet
But those unheard are sweeter.'

So conjure up the silent air to breath into your ear the sounds it bore in the Havankund on that great day Rama Navami and this you can do by dwelling on Rama's life when sure as anything the poetry that has woven itself round that great name will distil itself into your soul.

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DR. STRAUSS.

And now from festivals celebrated I shall take you to a mention of some distinguished guests who were kind enough to visit us. Dr. Strauss, the famous German Professor paid us a flying visit. He addressed the students assembled on the subject of the Vedas. He put before them the German or for the matter of that the Western point of view of looking at the Vedas as the high water mark of a gradually developed ancient Indian Literature and Philosophy rather than a vast sudden revelation. It was not his intention to persuade the Brahmacharies that that was the correct view, he merely put it before them so that they might know what the westerners thought about the matter and then decide about the truth themselves.

DR. GOKAL CHAND.

The author of "Transformation of Sikhism" is well known in University circles. He too was in our midst for a few days. We quote liberally from the words he addressed to the Brahmacharies here, to show how those who have seen much here and abroad see us.

"I feel myself" said the learned Doctor "in a different atmosphere—an atmosphere of Devik ambitions and aspirations. I am the product of an educational system as a protest against which this institution was started. Time there was when this Gurukula system was vehemently attacked as it even now is in some quarters. A very great objection hurled against this institution was and is the question as to what the Gurukula students will do after graduation. Now far from being a detraction, this I believe is rather the distinguishing feature of the institution. That you can't pursue the walks that others pursue is the very thing to recommend you.

When I look at you I remember the Biblical saying. Be ye the salt of the earth. This fits you and I hope you would be the salt of the earth. The students outside will be clerks, engineers, pleaders, etc. You will be none of

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these, you will be self-controlled and self-helping doing what is left undone by others helping the land to better times. If other universities and colleges produce men of this kind it is inspite of the universities. The wings that would have led you into temptations have been clipped so that being useless for the crowded walks of self-aggrandisement you will be the men to serve society. If a hundred graduates go from here it is just as if a hundred new spirits are breathed into the dead life of our society—the dull huge current carrying us all along forgetful of the great destinies before us. Hence I congratulate you and myself that a new life is being created which will not be overpowered by the death-in-life abroad but will vivify the dead bones of the land. Were I here I would keep a high ideal—a definite and distinct ideal of something wanting to be done and which I am able to do—be it any one of our numerous needs. Let each one of you understand that the nation looks to you to do something. High hopes, are placed in you; other institutions have failed to fulfil the high hopes placed in them. The world looks to you an it depends on you to satisfy them. Be guiding stars unto them. We, most of the university students, have brains, we have intellect. But we have not character. The least trouble makes us succumb and depart from our ideals. The reason is that we are brought up in the lap of luxury and hence cannot withstand trials. Here you are trained in hardships to the extent you can bear. People regret and sigh for those days when education being simple made for hardihood. I hope you will not be of that type of weakling which I mention but in you will be found hardihood enough to stand the test. The results so far of this wonderful experiment have been satisfactory and I hope will continue to be satisfactory. I tell you what we expect of you and hope you will fulfil our brightest desires, have high ideals and be men of character."

It was an elevating occasion—this meeting and speech of Dr. Gokal Chand—Mahatmaji rendered it doubly elevat-

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ing by converting it all into an upward urge. Thus thanking Dr. Gokal Chand Mahatmaji said.

"I thank you for telling the Brahmacharies what they would not have had an opportunity of hearing in their course otherwise. Brahmacharies! you can profit by what others tell you. I know how pleased a man feels to hear himself praised but the praise carries with it a responsibility. The words you heard were the utterance of a liberal and noble soul—a soul that has seen our bright side only. We have defects too. But when you hear the high hopes placed in you, you will feel the responsibility.

High ideals and character will do everything a man can do. Having your individual ideals you still may have a common ideal of preserving and rehabilitating this land with its ancient glory as teacher of mankind. This India that hath not been crushed entirely through centuries of adverse circumstances—May you be able to serve it. Such high hopes will raise even a dead man. Though you are weak, see that you try to come up to these high expectations."

MR. GANDHI'S MESSAGE AND REV. ANDREWS.

A solemn morning was the morning of May 2nd when Rev. Andrews delivered to the students assembled the message from Mr. Gandhi. In the sweet calm of the early morningthe students assembled in the verandha and Rev. Andrews dressed in the oriental fashion as one of us in white muslin shirt and dhoti spoke in clear fluent accents how God had worked His will through his frail personality, how his human weakness would have almost spoiled his mission and how the trust in God alone and the sense of good will he bore from the students here were the source of his strength in what he did in South Africa. He described the noble endurance and serviceable nature of Manilal—Mr. Ghandi's son. The whole meeting was impressive beyond measure. The introductory prayer, the humble self-denial of Rev. Andrews, the tale of suffering and noble

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endurance on the part of South African Indians, the need of constant care in the service of the sorrowing sons of Indian Africa, the need of diligence because so little had been and so much yet remained to be done—all these constituted an atmosphere in which to breathe was a purifying and ennobling privilege. The speech of Mahatmaji—always elevating—was in keeping with the whole and hurled the straight heart to heart question. 'Will the day of loving service—the day of moral need find you prepared?' Space forbids our reproducing these wonderful heart-talks. We content ourselves with Mr. Gandhi's Message which conveyed through Rev. Andrews was :—

"I have heard from Mr. Andrews of your love and devotion, in denying yourselves food and also working as coolies with deep gratitude. I bow my head to the Ashram that has produced such worthy Brahmacharies and the Motherland that has borne such noble children. I send you from South Africa our Indian love and devotion in return for your own."

The Message had also been sent through post. The letter read.

PHŒNIX SETTLEMENT SCHOOL NATAL.

To

THE BRAHMCHARIS,
GURUGULA,
India.

We the undersigned pupils of the Phœnix Settlement School most sincerely thank you for the sufferings you have voluntarily undertaken in our cause. We heard from Messrs Andrews and Pearson with deep gratitude how all of you left off eating ghee and drinking milk when the news of our sufferings reached you, and sold it in order to help our poor indentured brethren and save them, who were on strike, from starvation ; how you were all stirred up when you heard of the inhuman treatment meted

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out to your brothers in this foreign country; how you employed your holidays in doing hard labour in order to help your brothers with money; how enthusiastic you were in our cause; and your deep concern and interest in us.

Brothers; what you have done is not only meritorious and an example for all the brave sons of our Mother to follow but it raises a great hope in our heart for the future.

In conclusion we pray to the Almighty that India may produce many more heroic sons like you.

WE ARE BROTHERS,
YOUR AFFECTIONATELY.

Seepoojan Budree; Devadas Gandhi, Coopoosamy Modley; Ramadas; M. Gandhi; Bhuga Manchha; Revashankar Sodha; Prabhudas Navin; Shivaprasad; Chota Lal; Krishnadas: C. Gandhi; Keshvadas M. Gandhi.

This grand message pronounced in a sitting so soulful and sincere—you can imagine the effect. Why may not the spirit for get its fetters for the moment and soar and sing Peace unto all, Peace unto the living and the dead, the animate, the inanimate—Peace to the uttermost corners of the Earth and a like peace unto us. All with one accord, chant this Shanti-Path—this prayer of peace. A moment of silence follows—a silence so supreme that even your very breath is still. And all is over. The tension is gone. We feet again our feet of clay and shake hands and part into the prosaic normal.

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The Real Measure.

1. **THE REAL MEASURE** of one's *force* is called *Vitality* which represents the power to resist diseases, to keep alive and do work.

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Vaidya Shastri,

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